القرآن الكريم
The Meanings of the
NOBLE QUR'AN
with explanatory notes
By
Mufti Muhammad
Taqi Usmani
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Maktaba Ma'ariful Quran
(Quranic Studies Publishers)
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Compound Jamia Darul-uloom Karachi.
Korangi Industrial Area, Post Code-75180,
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For comments and suggestions: NobleQuran@hganny.com

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نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه

ونعوذ بالله من شرور انفسنا ومن سيئات أعمالنا

من يهده الله فلا مضل له ومن يضلله فلا هادي له

ونشهد أن لا إله إلا الله وحده لا شريك له

ونشهد أن سيدنا ومولانا محمدا عبده ورسوله

صلى الله تعالى عليه وعلى آله وأصحابه أجمعين

Preface

While translating Ma'āriful-Qur'ān – the detailed Urdu commentary on the Holy Qur'ān written by my late father Maulānā Mufti Muhammad Shafī' ﷺ – we decided for certain reasons that instead of adopting any one of the existing translations of the text of Holy Qur'ān, we should give a fresh translation to the holy text as well. Almost half of the Holy Qur'ān was thus translated by me in collaboration with late Professor Muhammad Shamīm ﷺ and my elder brother Maulānā Muhammad Walī Razī, while the second half was translated by myself alone. With the grace of Allah, the translation of Ma'āriful-Qur'ān was completed and published by Maktabah Darul-Uloom Karachi in eight volumes, which has secured wide acceptance throughout the Muslim world, and a large number of readers is benefiting from it.

Since the translation of the Holy Qur'ān, that appeared in Ma'āriful Qur'ān was entirely a new translation of the holy text, I deemed it appropriate to publish it separately with brief explanatory notes wherever necessary, so that it may serve the need of those who, instead of consulting the detailed commentary, wish to understand the basic message of the Holy Book in brief. The present work accomplishes this objective. While doing so, I thoroughly reviewed the original translation appearing in Ma'āriful-Qur'ān and brought enormous changes in it to make it easier, simpler, and closer to the text conveying its message. In this way, it is now a totally new translation of the meanings of the Holy Qur'ān – different in many respects from the one that appeared in Ma'āriful-Qur'ān. Additionally, I have added a brief introduction to every *Sūrah* wherever necessary, and many explanatory notes to facilitate understanding of the text for a common reader. This book is thus meant for those who wish to have the basic knowledge of the contents of the Holy Qur'ān in shortest possible time without entering into the detailed discussions, which may be found in other comprehensive commentaries like Ma'āriful-Qur'ān.

I am indebted to all of those who helped me in compilation of this book and making it presentable to the readers. Acknowledgments are especially due to my beloved friend Yusuf DeLorenzo of USA, who very kindly accepted to review the translation of the first seven *Sūrahs* and suggested necessary changes to make the translation closer to the contemporary trends of English usage and enabled me to follow a similar pattern in the rest of the book. I am extremely

grateful to my brother Muhammad Yousuf Ghani, who supervised the process of page-making and proof-reading, and prepared the index of the book, and to Mr. Shahbaz Bashir, who undertook the process of page-making. Both of them accomplished their job, not only with competence and due care but also with their zeal to serve the Holy Qur'ān. I extend my gratitude also to my secretary Mr. Rafat Saghir Faruqi who spared no effort to assist me in all respects throughout this endeavour. May Allah bless all of them with His approval and the best rewards for their sincere efforts, and make this work beneficial for all the readers and a source of His pleasure for this humble writer in the Hereafter. *'Āmīn!*

Muhammad Taqi Usmani

Karachi, 4 Shawwal 1426, AH

7th of November 2005

Transliteration and Typographical Policies

1. The below given tabulation provides the basics of transliteration scheme followed in this book:

Arabic Letter	Name of Letter		English Transliteration
ا	الف	-- Alif	a
ب	باء	-- bā	b
ت	تاء	-- tā	t
ث	ثاء	-- thā	th
ج	جيم	-- jīm	j
ح	حاء	-- hā	ḥ
خ	خاء	-- khā	kh
د	دال	-- dāl	d
ذ	ذال	-- dhāl	dh
ر	راء	-- rā	r
ز	زاى	-- zā	z
س	سين	-- sīn	s
ش	شين	-- shīn	sh
ص	صاد	-- sād	ṣ
ض	ضاد	-- dād	ḍ
ط	طاء	-- tā	ṭ
ظ	ظاء	-- zā	ẓ
ع	عين	-- ‘ayn	‘
غ	غين	-- ghayn	gh
ف	فاء	-- fā	f
ق	قاف	-- qāf	q
ك	كاف	-- kāf	k
ل	لام	-- lām	l
م	ميم	-- mīm	m
ن	نون	-- nūn	n
و	واؤ	-- wāw	w
ہ	هاء	-- hā	h
ء	همزه	-- Hamzah	’
ى	يا	-- yā	y

Short Vowels		
َ	: Fathah	a
ِ	: Kasrah	i
ُ	: Ḍammah	u
Long Vowels		
ا	: Shortened Alif	a
آ	: Maddah Alif	ā
ی	: Maddah Yā	ī
و	: Maddah Wāw	ū
Dipthongs		
اَی	: Alif and Yā	ai
اَو اَوْ	: Alif and Wāw	aw

2. All Arabic words and phrases have been transliterated following rules of Arabic grammar and as per their phonetically correct pronunciation in Arabic and not according to the old transliteration scheme in which the Arabic article '*al*' is joined even with 'sun letters'. Therefore, for example, instead of: *Al-Shams* the word is spelt as: *As-Shams*, which phonetically is the correct pronunciation of the word.

3. Where a word starts with letter *Alif* having a short vowel sign, which then grammatically becomes *Hamzah*, transliterating it has been excepted at certain places due to ease in typography and composition.

4. All non-English language words and phrases have been italicised in general, except where they are a part of a title or subtitle. If they are from among proper nouns, the first letter has been made to appear in big caps. Exceptions are those words which stand now included in Standard English dictionaries, such as words: Imam or Ramadan. They have neither been transliterated nor italicised.

5. The word: *Ta'ālā* (meaning: the Exalted) written often after the word: Allah has also been excepted from being italicized.

6. Names of real persons (human beings) places and books in Arabic Language have though been transliterated but have not been italicised.

7. The word: *Sayyidunā*, literally meaning: 'our leader' in Arabic, appears as a prefix of respect before the names of certain respected and revered personalities.

8. **Titles of reverence and respect:** Following table explains about certain words and pharases, appearing in miniaturized Arabic script, as suffix to the names of respected and revered personalities:

Arabic Word	Transliteration	English Translation	Usage / Occurrence
ﷺ	*Ṣallallāhu 'Alaihi Wa Sallam*	May Allah's blessing and peace be upon him	Written after the name of the Holy Prophet Muhammad ﷺ
عليه السلام	*'Alaihis-Salām*	May peace be upon him	Written after the name of a Prophet of Allah other than the Holy Prophet ﷺ and after the name of high ranking angel of Allah like: Jibra'īl عليه السلام (Gabriel).
عليها السلام	*'Alaihas-Salām*	May peace be upon her.	Written after the name of a believing lady of the house of Prophets of Allah other than the Holy Prophet ﷺ.
عليهما السلام	*'Alaihimas-Salām*	May peace be upon both of them	Written after the consecutively mentioned names of two Prophets of Allah other than the Holy Prophet ﷺ.
عليهم السلام	*'Alaihimus-Salām*	May peace be upon all of them	Written after the consecutively mentioned names of more than two Prophets of Allah other than the Holy Prophet ﷺ.
رضي الله عنه	*Raḍiallāhu 'Anhu*	May Allah be pleased with him	Written after the name of a revered ***Ṣaḥābī*** [1] of the Holy Prophet ﷺ.
رضي الله عنها	*Raḍiallāhu 'Anhā*	May Allah be pleased with her	Written after the name of a revered ***Ṣaḥābiyah*** [2] of the Holy Prophet ﷺ.
رضي الله عنهم اجمعين	*Raḍiallāhu 'Anhum Ajma'īn*	May Allah be pleased with all of them.	Written after the consecutively mentioned names of more than two revered ***Ṣaḥābah*** (plural of *Ṣaḥābī*) of the Holy Prophet ﷺ.
رضي الله عنهن	*Raḍiallāhu 'Anhunna*	May Allah be pleased with all of them	Written after the consecutively mentioned names of more than two revered ***Saḥābiyāt*** (plural of *Ṣaḥābiyah*) of the Holy Prophet ﷺ.
رحمة الله عليه	*Raḥmatullāhi 'Alaih*	May Allah have mercy upon him	Written after the name of any respected and venerable Islamic personality other than a Prophet or a *Ṣaḥābī*.

[1] A believing man who had the honor of physically seeing the Holy Prophet ﷺ, or the Holy Prophet ﷺ saw him in his lifetime, and that person died in the state of being a believer.

[2] A believing woman who had the honor of physically seeing the Holy Prophet ﷺ, or the Holy Prophet ﷺ saw her in his lifetime, and she died in the state of being a believer.

Introduction

This brief introduction intends to give basic information about the Holy Qur'ān, which is necessary or at least helpful, to understand the meanings of the Holy Text in its true perspective.

Waḥy Or Revelation

Since the Holy Qur'ān was sent down to the Holy **Prophet** ﷺ through *waḥy*, which is normally translated in English as 'revelation', it is imperative to know what it means and why it is necessary for humankind to receive it.

Allah Almighty has sent man to this world to test him as to how he lives in this world and how he makes use of all the divine bounties spread all over the universe. The foremost requisite for a man to pass this test is to have the correct 'knowledge'. He must know the nature and traits of the things he needs, the method of their use to his benefit and the way he can please his Creator to pass the test of his life. In order to equip him with this knowledge, Allah Almighty has provided him with three sources through which he may acquire it.

Firstly, Allah Almighty has given us five senses: eyes to see, ears to listen, nose to smell, tongue to taste and limbs to touch and feel. Each one of these senses gives us knowledge in its peculiar sphere of work. We know many things by seeing them with our eyes, many others by touching them with our limbs, and still others by smelling or tasting them or listening to their sounds.

There are numerous things, however, that cannot be known merely through these senses. We can neither see them with our eyes, nor touch them with our limbs, or hear their voice or feel them through their smell or taste. In order to acquire knowledge of such things Allah Almighty has blessed us with another source of knowledge, that is, our reason and intellect. It is our intellect that leads us to the realities that are beyond the reach of our physical senses.

But, just as our senses can work only within their peculiar domain, beyond which they are unable to provide any information to us, our intellect too has its own limits beyond which it can either not work or may lead to confusing information. It is this area in which Allah Almighty has granted to us a third source of knowledge which is called *waḥy* or revelation.

Let us take a practical example. If I have a gun in my hand, I can acquire the knowledge of its size, design and its color as soon as I see it with my eyes. By touching it, I may know that it is made of a solid stuff, that is, iron. By triggering

it with my finger, I may know that it throws a bullet forcefully to a certain distance. By feeling the smell of the bullet, I may know that it contains ammunition. All this information is given to me by my senses. But If I try to know how this gun came into existence, my outer senses will not be able to give me any answer about it, because I did not see the process of its manufacturing. Here, my reason will come forward and tell me that this sophisticated weapon cannot come into existence on its own or only by chance. There was certainly a skillful person who has designed and produced it. Although the person is not before my eyes, nor can I hear his voice, I still know for sure that he really exists or existed some time before. This information is given to me by my reason.

Now, there comes another question. Which use of this weapon is allowed by Allah, the Almighty, the Creator of the entire universe? Here again, my reason can help me to a certain extent. Since Allah dislikes injustice, my reason can tell me that killing an innocent person with this gun should not be allowed. But who is really innocent and who is really guilty? And which kind of guilt may justify the killing of a guilty person? These are the questions in which my reason leaves me confused. For example, if a person has murdered an innocent person, there may be two arguments in two different directions. The first argument may contend that the murderer has committed a heinous offence; he has deprived the deceased of his life without any just reason, and has brought immeasurable misery to his family, therefore, he deserves to be subjected to the same fate, so that it may deter others from committing the same offence. The opposite argument, however, may be that if we kill the murderer, it will neither bring the deceased back, nor will it remove the misery of his family; rather it will bring another misery to the family of the murderer who was by no means a party to the offence. Both arguments are based on pure reason, which is unable to produce an absolute answer acceptable to all. It is such questions in which we need decisive guidance from our Creator, and He provides it through the third source of knowledge, that is *waḥy*.

In order to bless humankind with the guidance of *waḥy*, Allah Almighty selects some pious persons as prophets, sends down His guidance to them and directs them to convey it to others. All the prophets ﷺ, right from 'Ādam ﷺ up to the last prophet *Sayyidunā* Muhammad ﷺ were sent to this world for this purpose. The *waḥy* revealed to *Sayyidunā* Muhammad ﷺ as a book is called the Holy Qur'ān, which is the last divine book revealed for the benefit of the mankind for all times to come.

How did the Holy Prophet ﷺ receive Waḥy?

The Holy Prophet Muhammad ﷺ received the first revelation when he was forty

years old and was sitting in seclusion in the cave of Ḥirā', a part of a mount in Makkah, known today as *Jabal-un-Nūr*, (The Mount of Light). Averse from idolatry that prevailed in the entire Arabia in those days, he used to seclude himself in this cave for worshipping Allah Almighty alone. It was a night of the month of Ramadan in the state of such seclusion that the angel Jibra'īl ﷺ came to him in the cave, and revealed the first five verses of *Sūrah* Al-'Alaq (*Sūrah* 96 as per the present compilation). This was the beginning of the gradual revelation of the Holy Qur'ān that continued for twenty three years after that.

Once Ḥārith Ibn Hishām ؓ, a noble *Ṣaḥābī*[1] of the Holy Prophet ﷺ asked him how the revelation came to him. He answered, "At times it comes to me like the chiming of a bell, and this mode of revelation is the hardest on me. Then it comes to an end when I fully comprehend the words of the angel, committing them to my memory. And at other times, the angel comes to me in the form of a man who talks to me, and I comprehend and memorize what he says." *Sayyidah* 'Āishah ؓ, who has reported this saying of the Holy Prophet ﷺ, tells us that even in the coldest days of winter, when he received the divine revelation, his forehead used to be full of sweat due to the stress he felt during the experience. (Bukhārī) *Sayyidunā* Zaid Ibn Thābit ؓ narrates that once the Holy Prophet ﷺ was putting his head on Zaid's thigh when *waḥy* started descending on him. He felt such a pressure on his thigh that it seemed almost to be crushed by the pressure. (Bukhārī)

When the angel came to the Holy Prophet ﷺ in human form, he usually took a form resembling *Sayyidunā* Diḥyah Al-Kalbi ؓ, who was famous for his masculine beauty and handsomeness. (Musnad of Ahmad 2:107)

Makkī And Madanī Sūrahs

Sūrah is the name of every chapter of the Holy Qur'ān. Each one of them has a title, which is usually taken from a word used in that *Sūrah*. The Holy Prophet ﷺ lived in Makkah for thirteen years after the first *waḥy* was revealed to him. Then he migrated to Madīnah, where he lived for ten years. The verses revealed before *Hijrah* (migration) are called *Makkī* and those revealed after migration are termed as *Madanī*. It is not necessary that the *Makkī* verses are revealed in the city of Makkah. Instead, all the verses revealed before *Hijrah* (migration) are called *Makkī*, even though they are revealed somewhere out of the city of Makkah. Similarly, all the verses revealed after *Hijrah* (migration) are called *Madanī*, even though they are revealed when the Holy Prophet ﷺ traveled outside Madīnah. So much so, that some verses like 4:58 and 48:1 were revealed

1 A believing man who had the honor of physically seeing the Holy Prophet ﷺ, or the Holy Prophet ﷺ saw him in his lifetime, and that person died in the state of being a believer.

when he was in Makkah or in its environs during the conquest of Makkah or the expedition of Ḥudaibiyah; still they are categorized as *Madanī*, because they were revealed after *Hijrah*.

The *Sūrahs* of the Holy Qur'ān that mostly comprise *Makkī* verses are called *Makkī*, and those comprising mostly *Madanī* verses are termed as *Madanī*. Most of the *Sūrahs* are either totally *Makkī* or totally *Madanī*. For instance, *Sūrah* Al-Muddaththir is totally *Makkī*, and *Sūrah* 'Āl-'Imrān is totally *Madanī*. But there are some *Makkī Sūrahs* in which some *Madanī* verses have found place. Conversely, there are some *Madanī Sūrahs* that have a few *Makkī* verses. Every *Sūrah* is thus called *Makkī* or *Madanī* according to the majority of its verses.

The subjects discussed in *Makkī Sūrahs* are mostly the basic articles of faith and their proofs spread all over the universe, refutation of idolatry, its wrong beliefs and rituals, the objections raised by the pagans against the Holy Prophet ﷺ and the Holy Qur'ān, narration of the stories of earlier prophets ﷺ, description of the horrible events of the *Qiyāmah* (Day of Judgment), the pleasures and bounties in *Jannah* (Paradise) and horrors of *Jahannam* (Hell). Since in the Makkan period, the Holy Prophet ﷺ and the Muslims were passing through merciless persecution at the hands of the pagans of Makkah, the *Makkī Sūrahs* have a good number of verses that were originally meant for consoling them on such hardships, nevertheless containing messages of universal application for all times to come.

Madanī verses, on the contrary, were revealed at a time when the Holy Prophet ﷺ had established an Islamic state in Madīnah. The subjects discussed in these *Sūrahs* are therefore mostly related to the issues arising in *Madanī* period, like argumentation with Jews and Christians, armed struggles against enemies of Islam for which detailed rules of *Jihād* are laid down. Moreover, detailed laws of social, economic and political life are mostly found in *Madanī Sūrahs*, while *Makkī Sūrahs* contain very few of such laws.

Asbāb-un-Nuzūl Or Causes of Revelation

Many verses of the Holy Qur'ān were revealed in the background of certain events. In the terminology of the exegesis of the Holy Qur'ān, these events are called *Asbāb-un-Nuzūl* or 'Causes of revelation'. In Urdu commentaries of the Holy Qur'ān, these are named as '*Shān-e-Nuzūl*'. The details of *Asbāb-un-Nuzūl* are reported by the *Ṣaḥābah*[2] ﷺ of the Holy Prophet ﷺ in narrations, some of which are reliable and some others are weak. Hence, the scholars have critically appraised their authenticity in a meticulous manner. The authentic reports of

[2] Plural of *Ṣaḥābī*. Similarly, *Ṣaḥābiyāt* is the plural of *Ṣaḥābiyah:* A believing woman who had the honor of physically seeing the Holy Prophet ﷺ, or the Holy Prophet ﷺ saw her in his lifetime, and she died in the state of being a believer.

Asbāb-un-Nuzūl are very helpful for the study of the relevant verses in their true perspective; rather it is very difficult to understand many of them correctly without the help of their *Asbāb-un-Nuzūl.* Nevertheless, all exegetes and jurists are unanimous on the point that if the words of a verse are general, the precept established in the relevant verse is not restricted to the particular event reported as its cause of revelation. For example, the verse لا تنكحوا المشركات حتى يؤمن (Do not marry polytheist women unless they embrace faith. 2:221) was revealed when a pagan woman offered herself for marriage to Marthad ﷛, a *Ṣaḥabī* of the Holy Prophet ﷺ. The verse prohibited for him to marry her. Although it was revealed in that particular event, its general words extend the prohibition to all Muslims and thus the principle laid down by the verse has universal application. Therefore, authentic *Asbāb-un-Nuzūl* should be taken as a source of correct interpretation of a verse, but the principle established by it should never be restricted to any particular event, if the words of the verse are general.

How the Holy Qur'ān was preserved

As stated earlier, the Holy Qur'ān was not revealed in the form of a book sent down in a single transaction. It was rather revealed in a gradual process that continued for twenty three years. Whenever a verse or a package of verses was revealed to the Holy Prophet ﷺ, he committed it to his memory. Since he was unlettered, he could not write the verses himself, therefore, he had appointed a number of his *Ṣaḥābah* ﷺ as scribes of the Holy Qur'ān. As soon as he received a revelation, he would call one of them and dictate the verses he received in the fresh revelation. Once they wrote them, he would order them to read whatever they had just written, so that any shortcoming might be corrected instantly. Due to shortage of paper, the verses were mostly written on pieces of palm-leaves, bones, skins of animals and on stones. The Holy Prophet ﷺ used to direct the scribes where to place the new verses in a particular *Sūrah.* Once they were dictated by the Holy Prophet ﷺ in this way, the other *Ṣaḥābah* ﷺ used to read and learn them by heart, and prepare their copies for their own benefit. A large number of the noble *Ṣaḥābah* ﷺ of the Holy Prophet ﷺ had thus memorized the Holy Qur'ān and committed it to writing as well. The Holy Prophet ﷺ used to teach them how to recite the verses, and how to pronounce its words. On the basis of this education an independent science was developed by the scholars, which is called the Science of *Tajwīd* and *Qirā'āt.* He ﷺ also taught them the correct interpretation of the Holy Qur'ān, on the basis of which the 'Science of *Tafsīr* (exegesis)' has been developed as a separate branch of knowledge.

Although the Holy Qur'ān was memorized and written by a large number of the *Ṣaḥābah* ﷺ of the Holy Prophet ﷺ, it was generally in the form of verses and

Sūrahs written on aforementioned objects, and was not compiled in a standard book form. However, soon after the demise of the Holy Prophet ﷺ, his first noble Caliph Abū Bakr ؓ appointed a committee, headed by the noble *Ṣaḥābī* Zaid Ibn Thābit ؓ, to compile the Holy Qur'ān in a complete book form. Zaid Ibn Thābit ؓ was already one of the scribes of the Holy Prophet ﷺ who used to write the verses of the Holy Qur'ān when they were revealed, and was also one of those who had learnt the Qur'ān by heart. He invited all the Muslims who had the Holy Qur'ān or some of its parts with them in written form. After consulting all such material and confirming it with his own memory coupled with the testimony of many witnesses, he compiled the first standard script of the Holy Qur'ān in a book form.

When Persia and Syria were conquered by the Muslims, and Islam spread outside Arabia, *Sayyidunā* 'Uthman Ibn 'Affān ؓ, the third Caliph of the Holy Prophet ﷺ once again appointed Zaid Ibn Thābit ؓ for preparing seven standard copies of the Holy Qur'ān. Zaid Ibn Thābit ؓ repeated the same procedure as he had adopted for the first time when compiling the first standard script. *Sayyidunā* 'Uthman Ibn 'Affān ؓ also arranged the *Sūrahs* of the Holy Qur'ān in their present order. These seven standard copies were sent to seven main cities of the Muslim world, so that they might be a point of reference whenever needed. The script adopted in these seven copies is called *Rasm-u-'Uthmān* (the script of 'Uthmān) which, by the consensus of the *'Ummah*, is held as the recognized script of the Holy Book, and it is not permissible to write the Arabic text of the Holy Qur'ān in any other script.

Recitation of the Holy Qur'ān and Different Readings

Although the Holy Qur'ān is a divine book of guidance for the whole mankind, and its true benefit can be drawn by understanding its message and following its directives, yet mere recitation of its verses is an act of worship in its own force. So much so, that the Holy Prophet ﷺ has declared that the recitation of one letter from the Holy Qur'ān carries the reward of ten virtuous acts. That is why the recitation of its verses has been mentioned by the Holy Qur'ān, at a number of places, as an independent function of the Holy Prophet ﷺ as separate from its explanation and education. (see 2:129, 2: 151, 3:164 and 62:2). Since the Holy Qur'ān has to be preserved in its exact form for all times to come, its recitation and memorization – even without understanding its meaning – has been an important subject of learning in educational institutes throughout the Muslim history. As mentioned earlier, the Holy Prophet ﷺ himself used to teach the *Ṣaḥābah* ؓ how to recite it. As the Arabic language in which the Holy Qur'ān was revealed had many dialects prevalent in different tribes of Arabia, it was allowed to recite it in different dialects, so that every tribe might feel at ease when reciting the Holy Qur'ān. These different ways of

reading it are termed as *qirā'āt.* The script adopted by *Sayyidunā* 'Uthmān Ibn 'Affān ﷺ for the copies prepared by him accommodates all these *qirā'āt* within the scope of its way of writing. The scholars of the *'Ummah* (Islamic Nation) have not only preserved the text of the Holy Qur'ān and its meanings, but also all the *qirā'āt* allowed by the Holy Prophet ﷺ. A special science of *qirā'āt* is developed for that purpose. The way of pronunciation of each and every letter of the Holy Qur'ān has been standardized, and its rules are explained in the books of a separate science, known as *Tajwīd,* in such details that even a non-Arab may understand how to pronounce correctly a particular letter or word. Since the recitation of some verses of the Holy Qur'ān is one of the compulsory component of every *Ṣalāh* (prayer), it is incumbent upon every Muslim man and woman to learn the basic rules of *Tajwīd* at least to the extent necessary for correct pronunciation of the letters as well as the words of the Holy Qur'ān, so that they may recite the required verses in *Ṣalāh* according to their correct pronunciation. Even a slight mistake in pronouncing a particular word may change the connotation of a verse altogether.

Certain Divisions in the Holy Qur'ān

The Holy Qur'ān is divided today into thirty parts that are almost equal in size, which are called *Ajzā'* (plural of: *Juz*) in Arabic and *pāray* in Urdu and Persian. This division is not based on subjects or meanings of the Holy Qur'ān. That is why some parts end with an unfinished statement. Some contemporary scholars are of the view that *Sayyidunā* 'Uthmān Ibn 'Affān ﷺ had prepared the copies of the Holy Qur'ān in thirty equal parts, but I could not find any authentic report to that effect. It seems that this division was made at a later stage to facilitate gradual teaching of its text to the children.

Another division found in many editions of the Holy Qur'ān in a number of Muslim countries, especially in the subcontinent of India and Pakistan is that of: *Rukū'*, translated in English as 'sections'. These are marked on the margins of every passage with the Arabic letter ع. The basic purpose of these signs – as is clear from the term of *rukū'* which means 'to bow' and which is one of the obligatory acts in every *Ṣalāh* – is to mark an average portion of a *Sūrah* that may be recited in one *rak'ah* of *Ṣalāh,* after which one can bow in *rukū'*. This division is based on the meanings of the text, identifying a certain passage that can reasonably be separated from the previous and subsequent passages. It has been the practice of the *'Ummah* to recite the entire Qur'ān in the nights of the month of Ramadān during the *Ṣalāh* of *Tarāwīḥ* that consists of twenty *rak'āt* every night. The total number of *rukū'āt* in the Holy Qur'ān is 540. If one *rukū'* is recited in every *rak'ah* of *Tarāwīḥ,* recitation of the entire Qur'ān may be completed on the twenty seventh night of Ramadan. (Al-Fatāwā-Al-

Hindiyyah,v.1 p. 94) It is not known with certainty as to who made this division of *rukū'āt* and in which period.

It should be noted that the text of the Holy Qur'ān in the present work does not have signs of *rukū'āt.*

Another division made at some later stage is that of *Ḥizbs* or *Manzils*. This division was made to identify a certain portion of the Holy Qur'ān that should be preferably recited every day. Some elders of early days had divided the Qur'ān into seven *ḥizbs,* so that recitation of the Qur'ān might be completed once in a week. Others used to recite one part every day to complete the recitation every month. In some countries like Saudi Arabia, however, daily recitation was restricted to one half of one part, completing the recitation in sixty days. Thus, every one half of a part is marked in those editions as one *ḥizb.*

Rumūz-ul-Awqāf Or Stop Signs

Many editions of the Holy Qur'ān, especially those published in our subcontinent, have some signs in the form of Arabic letters inserted at certain places in the text. These signs are called *Rumūz-ul-Awqāf.* The purpose of these signs is similar to that of the punctuation signs in modern writings. These signs are particularly helpful for those who recite the Holy Qur'ān as an act of worship, though without understanding the Arabic text. These signs are to tell the reader where to stop in the sequence of verses and where to continue reading without any pause. Here is an explanation of these signs:

ط — This sign indicates that a statement stands completed here, and it is better to stop for a breath at this point.

ج — This sign means that a part of a statement is completed at this point, and therefore one can stop here also.

ص — This is an indication that the statement is not yet completed, but since the statement has become too long, one can stop here for taking a breath instead of any other place in the statement.

م — This sign warns the reader that there is a chance of a grave error in the meaning, if one does not stop here and connects the marked word with the subsequent one. It is therefore highly recommended that the reader should stop at this point and start reading of the coming sentence with a fresh breath.

لا — This sign denotes that it is recommended not to stop here, and if someone stops at this point, it is better to repeat the preceding word or sentence before continuing further.

مع This sign is placed where the sentence may be interpreted in two different ways. According to one interpretation, one should stop at one place, while the other interpretation requires a pause at another place. At both such places, a sign of three dots is available to direct the reader that he may stop at either of the two places, but not at both of them.

سكتة This sign indicates that the reader should pause here a little without breaking the breath, because reading without pause may lead to a wrong impression about the meaning of the sentence.

وقفه This sign is similar to سكتة but the pause required here is a little longer, still without breaking the breath.

ق This means that some scholars recommend to stop here, while some others do not.

قف This signifies that there is no harm in pausing here, even though a layman may wrongly presume that a stop at this point may change the meaning.

صلى This sign means that it is better to continue reading without any pause on this point.

صل This is similar to the preceding sign صلى according to some scholars only.

The Science of Tafsīr (Exegesis)

Tafsīr is an Arabic word, which means "to open" or "to explain". Technically, the science of *Tafsīr* is a branch of knowledge meant to interpret and explain the verses of the Holy Qur'ān.

It has been the consistent practice of Allah Almighty that He did never send a divine book without a prophet, whose basic objective was to explain the contents of the book and to teach the people how they should mould their lives according to the guidance provided by that divine book. The Holy Qur'ān itself makes it clear that the major function entrusted to the Holy Prophet Muhammad ﷺ was "to teach the Book" (see 2:129, 151, 3:164, 62:2) and "to explain to the people what is revealed to them." (See 16:44)

Accordingly, the Holy Prophet ﷺ has not only conveyed the words of the Holy Qur'ān accurately, but has also explained to his noble *Ṣaḥābah* رضي الله عنهم how to recite it, and how to understand its correct meanings.

It is on the basis of the explanations given by the Holy Prophet ﷺ and his blessed *Ṣaḥābah* ﷺ, who learnt the Holy Qur'ān directly from the Holy Prophet ﷺ, that the Muslim scholars have developed the science of *Tafsīr* as a branch of knowledge, which not only explains the meanings of the Holy Text, but also lays down the principles of its interpretation, so that its true import is fully preserved and protected against all sorts of distortions.

The science of *Tafsīr* has its own fascinating history, which cannot be described in this short introduction. Nevertheless, it will be pertinent here to summarize the basic sources on which this science has placed its reliance while interpreting the Holy Qur'ān.

The Sources of Tafsīr (Exegesis)

1. The Holy Qur'ān Itself

The first source of *Tafsīr* is the Holy Qur'ān itself, because one verse of the Holy Qur'ān is very often explained by another verse. For example, there is a prayer in the very first *Sūrah* of the Holy Qur'ān:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

"Take us on to the straight path_the path of those on whom You have bestowed Your Grace" (1:5)

This verse refers to those who are blessed with Allah's Grace, but it does not identify them in detail. However, there is another verse that identifies different categories of these people in clear terms. It says:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

"Those who obey Allah and the Messenger are with those whom Allah has blessed, namely, the prophets, the *Ṣiddiqīn*, the *Shuhadā'* and the righteous." (4:69)

In this way, the latter verse has explained the former one. Since there are numerous such examples in the Holy Qur'ān, the scholars of *Tafsīr* place their foremost reliance on this source of exegesis.

2. Ḥadīth

Ḥadīth, an Arabic word, is defined as "the words spoken or the acts done or omitted by the Holy Prophet ﷺ". Since the major function entrusted to the

Holy Prophet ﷺ was to interpret and teach the meanings of the Holy Qur'ān, as explained earlier, it goes without saying that his explanations are the most reliable source of interpretation of the Holy Qur'ān. These explanations were at times given verbally, and at other times by his acts and practices. It will be wrong to presume that all the explanations given by the Holy Prophet ﷺ were based only on his personal opinion or understanding. In fact, the divine revelation received by him was of two kinds. One in the form of the text of the Holy Qur'ān, and the other in the form of non-textual revelations that he at times received from an angel sent by Allah Almighty, and at other times through the ideas put into his blessed heart directly from Allah Almighty. This is because while revealing the Holy Qur'ān to him, Allah Almighty Himself gave him a promise in the following words:

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

"Then (after getting the Holy Qur'ān recited to you) it is undertaken by Us to explain it."(75:19)

It is evident from this verse that Allah Almighty Himself has explained the Holy Qur'ān to the Holy Prophet ﷺ through some non-textual revelations. It is, therefore, of utmost importance for correct understanding of the Holy Qur'ān to know how the Holy Prophet ﷺ has expounded its precepts and how he put them into practice. To quote a simple example, the Holy Qur'ān has ordered us "to establish *Ṣalāh* and pay *Zakāh*". But it is nowhere mentioned in the Holy Book how *Ṣalāh* should be established, what is the detailed manner in which it has to be performed, what are the prescribed times of its performance, which acts are prohibited during *Ṣalāh*, and so on. Likewise, the Holy Qur'ān has not described the detailed rules of paying *Zakāh*. All such details are given by none but the Holy Prophet ﷺ through his words and acts.

It is for this reason that *Aḥādīth* (plular of *Ḥadīth*) have a vital role in correct understanding of the Holy Qur'ān. Any attempt to interpret it against the explanations given by authentic *Aḥādīth* cannot but mislead the reader.

In order to check the authenticity of *Aḥādīth*, the scholars have developed unique sciences of *Isnād* and *'Uṣūl-ul-Ḥadīth* whereby the status of every narration can be checked by a systematic criticism. It is imperative, therefore, for a reliable interpretation of the Holy Qur'ān that the interpreter is well-versed not only in the relevant *Aḥādīth*, but also in these sciences, so that he may distinguish the authentic reports from non-authentic ones. Hence, it is not correct to interpret the Holy Qur'ān on the basis of a report found somewhere without checking its authenticity and without ensuring that no other stronger report goes against it.

3. Explanations of Ṣaḥābah ﷺ of the Holy Prophet ﷺ

The third source of *Tafsīr* is the statements of the blessed *Ṣaḥābah* ﷺ of the Holy Prophet ﷺ. Since they had their education directly from him ﷺ, and had the first hand knowledge of all the circumstances behind the revelation of a particular verse of the Holy Qur'ān, they are naturally the most authentic source of knowledge of *Tafsīr* after the Holy Prophet ﷺ himself. If there is a consensus of *Ṣaḥābah* ﷺ on the interpretation of a verse, the authentic exegetes just follow that and discard any other interpretation offered by someone else. However, if their interpretations are divergent, the exegetes prefer one of them according to the principles laid down in relevant sciences of *'Uṣūl-ut-Tafsīr, 'Uṣūl-ul-Fiqh* and *'Uṣūl-ul-Ḥadīth*.

4. Explanations of Tabi'īn

Tabi'īn are the pupils of *Ṣaḥābah* ﷺ. Since they learnt the Holy Qur'ān from the *Ṣaḥābah* ﷺ of the Holy Prophet ﷺ, the importance of their explanatory statements can never be ignored. Hence the exegetes have taken them as the fourth source of *Tafsīr*. Their explanations are sometimes based on what they learnt from *Ṣaḥābah* ﷺ, but at other times they reflect their own opinion. Therefore, many authentic exegetes do not take their statements as decisive as those of *Ṣaḥābah* ﷺ. The fact, however, is that these statements are of great value while determining the correct meaning of a verse of the Holy Qur'ān.

5. Arabic Language

Since the Holy Qur'ān was revealed in Arabic, a complete command over this language is necessary for anyone who intends to interpret it. Particularly, in the case of the verses in which an explanation is not reported from the aforementioned sources, we have no other means to interpret it, except the language itself. Moreover, where two different interpretations are reported, the one more conforming to the Arabic grammar and usage is normally preferred. Here again, one needs to have a thorough knowledge of Arabic Lexicon and its grammar, which are frequently used by the exegetes as an important source of *Tafsīr*.

6. Deliberation

The Holy Qur'ān itself invites people to deliberate over its verses for acquiring guidance from it. The miraculous Qur'ānic style is such that every person can benefit from it according to his or her level of understanding. A layman can easily receive guidance in general religious matters, while a competent scholar may deduce the precepts of *Sharī'ah* through a deeper study of its text coupled with *Aḥādīth* of the Holy Prophet ﷺ and other relevant material. Besides, the

more one gives deep consideration to the expressions of the Holy Text, the wider is the scope of the subtle points of wisdom embedded in it. Such discoveries of its miraculous expressions can never end. But two points are necessary here to note. Firstly, all the necessary articles of Islamic faith and all matters relating to the precepts of *Sharī'ah* are fully laid down by the Holy Qur'ān and the Holy Prophet ﷺ in a way that Islam has emerged as a perfect religion. The Holy Qur'ān itself says:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ

Today, I have perfected your religion for you (5:3)

It is therefore impossible that a new idea is injected by such deliberations in the basic articles of Islamic faith or the overall structure of Islamic injunctions established by the sources of *Sharī'ah* and recognized by the *'Ummah* throughout centuries. Secondly, this exercise requires vast knowledge and correct perception. Any incompetent exercise based merely on one's imaginary assumptions may be dangerous and misleading. It is this type of exercise against which the Holy Prophet ﷺ has warned us in the following words:

مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

Whoever interprets the Holy Qur'ān without proper knowledge should seek his abode in the Fire (of Hell)[3]

One of the criteria that may distinguish between right and wrong conclusions drawn by independent deliberations is that if a conclusion so drawn is against other express statements of the Holy Qur'ān or the explanations given by the Holy Prophet ﷺ through his words or acts, or against the consensus of the scholars of the *'Ummah* who have devoted their lives to understand the Holy Qur'ān and the Sunnah in their true perspective – it is certainly wrong. However, new points of guidance that are not against aforementioned principles may well be inferred by competent study of the Holy Text.

Few Words About Israelite Traditions

The narratives that reached us by Jewish or Christian resources are called *Isrā'īliyyāt* in Arabic and 'Israelite Traditions' in English. Many narratives of the past prophets ﷺ and communities are common between the Holy Qur'ān and the Biblical or Talmudic resources. But very often the narratives given by the Holy Qur'ān are more brief and concise than the stories given by Israelite Traditions. When many Jews and Christians, who were well aware of these

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[3] Tirmidhi, Kitāb-ut-Tafsīr, Ḥadīth 2950

traditions, embraced Islam in the days of the Holy Prophet ﷺ or after his demise, they narrated Israelite traditions before Muslims, which gave details of the brief stories narrated by the Holy Qur'ān. Thus the Israelite traditions found their way into the books of *Tafsīr*. The true status of such narrations is that neither all of them are correct, nor are all of them false. Ḥāfiẓ Ibn Kathīr رحمه الله, the well-known exegete, has categorized them into three different kinds:

1. There are traditions the truth of which is confirmed either by the Holy Qur'ān or by authentic *Aḥādīth*. Obviously, those are to be believed as true.

2. Contrarily, there are some Israelite traditions the truth of which is denied by the Holy Qur'ān or Sunnah of the Holy Prophet ﷺ or they are clearly against the basic principles enunciated by them. For instance, it is mentioned in the Bible that *Sayyidunā* Sulaimān عليه السلام (Solomon) had taken to idolatry in his later years. This description is expressly denied by the Holy Qur'ān in *Sūrah* Al-Baqarah (2:102). Similarly, it is mentioned in the Bible that the Noble Prophet Nūḥ عليه السلام (Noah) committed adultery with his own daughter. This is totally against the well-established principle in Islam that the prophets of Allah are protected against all sorts of sinful acts, let alone committing adultery with one's own daughter. Such Israelite traditions have to be rejected and believed as false.

3. All other traditions are those about which Islamic resources are silent. Regarding such traditions, the Holy Prophet ﷺ has directed us to remain silent too. We are neither supposed to reject them, nor to hold them as true. Since we have no authentic source to verify their truth, it is better to avoid such narratives.

Last – But Not the Least!

Before parting with this introduction, an important point about *Tafsīr* seems necessary to note. The Holy Qur'ān was revealed for two basic objectives. Firstly, it reminds the mankind of the realities that must form part of one's belief, like Oneness of Allah Almighty, the Messenger-ship of the Holy Prophet Muhammad ﷺ and the Life after death. In order to engross these realities in our hearts, the Holy Qur'ān invites our attention to the signs of Allah's omnipotence spread all over the universe; it gives us general advices about our behavior in regard to these realities; it narrates to us the history of previous communities who obeyed or disobeyed the divine commands and advices, and gives an account of how they were rewarded or punished; it reminds us of the mortal nature of this world and the eternity of the Life Hereinafter; it depicts to us the scenes of Paradise or Hell, so that we may be aware of the fate we have to face in that life according to our good or bad acts in this world; and above all, it creates a sense of responsibility in the minds of those who read it in search

of guidance. Reading the Holy Qur'ān for this purpose is open to every person, regardless of his academic qualification. The only requisite for such a study is to have an honest and unbiased quest for guidance. Therefore, this objective may be achieved by simple reading of the text in Arabic, if one knows Arabic lanugage, or its translation if he does not know Arabic. It is about this objective that the Holy Qur'ān declares itself to be easy for seeking advice:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ

Surely, We have made this Qur'ān easy for seeking advice. So, is there one who seeks advice? (54:17)

The second objective of the Holy Qur'ān is to enunciate the laws that must govern the individual and collective life of the Muslims, and to lay down the principles under which detailed rules and sub-rules of those laws may be inferred and deduced. These laws relate not only to the ways of worship, but also to the social, economic and political affairs of the *'Ummah* (Muslim community); rather they extend to the international relations as well. It is this field of *Tafsīr* that requires a real competent knowledge of all relevant sciences that have been referred to above while discussing the sources of *Tafsīr*.

Unfortunately, a superficial trend is being developed today by some people that the Holy Qur'ān being an easy book of guidance, every layman can interpret the delicate articles of faith and the complex laws mentioned or indicated by it. The idea is stretched to the extent that even the knowledge of Arabic language is not held necessary for such an interpretation. It is deemed sufficient to study the Holy Book with the help of a translation, and to form an independent opinion about the laws of *Sharī'ah*. Such people often argue that the Holy Qur'ān itself declares that it is easy for every reader, and therefore no specialized knowledge is required for understanding any of its verses.

This is an irrational and dangerous attitude towards the Holy Qur'ān, which is based on confusing its different subjects and objectives. The Holy Qur'ān is, no doubt, easy for every reader in so far as its first objective is concerned. The very verse that declares the easy nature of the Holy Qur'ān makes this point very clear when it says:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ

Surely, We have made this Qur'ān easy for seeking advice. So, is there one who seeks advice? (54:17)

As for 'seeking advice' in matters of general guidance, as mentioned in the first objective of the Holy Qur'ān, it is undoubtedly easy, and this is the import of

this verse. But it does not mean that the complex issues of the Qur'ānic laws and beliefs are also open for every person without adequate knowledge of the sources of *Tafsīr* mentioned above. Had it been so, the Holy Prophet ﷺ would not have been entrusted with the task of 'teaching of the Book', because none of his *Ṣaḥābah* ؓ needed a teacher to understand the meaning of the Arabic words used in the Holy Qur'ān. All of them were well-equipped with the knowledge of Arabic language and usage. Still, they spent years in learning the Holy Book from the Holy Prophet ﷺ. It is thus evident that even the knowledge of Arabic language is not sufficient for having proper access to the second objective of the Holy Qur'ān. For, it requires a thorough knowledge of how the Holy Prophet ﷺ has interpreted a particular verse, how he has acted upon it, and which of the *Aḥādīth* reporting his words and acts are authentic upon which one can place his reliance in these matters. That is why the *Ṣaḥābah* ؓ of the Holy Prophet ﷺ and their followers devoted their entire lives for learning this aspect of the Holy Book and developed the science of *Tafsīr* as explained above. Unless one has equipped himself with this science by learning it from competent exegetes, he is not eligible to form or express an opinion in the matters pertaining to the second objective of the Holy Qur'ān.

Every branch of knowledge in this world requires specialized knowledge that cannot be acquired by self-study alone. If a person claims to be a doctor after self-study of the medical science without learning it from a competent professor, no one can accept his claim, nor can he be allowed to play with the lives of the patients on the basis of his self-study. If such anarchy is not acceptable in any branch of knowledge, how can it be tolerated for the science of *Tafsīr*, on which depends the eternal life of the Hereafter? It is pertinent to quote once again the *Ḥadīth* in this regard:

مَنْ قَالَ فِى الْقُرآنِ بِغَيْرِ عِلْمٍ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

Whoever interprets the Holy Qur'ān without proper knowledge should seek his abode in the Fire (of Hell) [4]

Author

[4] Tirmidhi, Kitāb-ut-Tafsīr, Ḥadīth 2950

سُورَةُ ٱلْفَاتِحَةِ

SŪRAH AL-FĀTIḤAH

(The Opening)

Introduction

This is the first *Sūrah* of the Holy Qur'ān, not only in its present order, but also in its order of revelation in the sense that no other *Sūrah* had been revealed completely before this. Some verses of other *Sūrahs*, like those of *Sūrah* 96 and *Sūrah* 74 etc. were revealed earlier than this, but it was the first complete *Sūrah* that was revealed to the Holy Prophet ﷺ in Makkah. It has been placed before every other *Sūrah* in its present compilation, because it is, so to say, the quintessence of the Holy Qur'ān; the rest of the Qur'ān is its elaboration. That is why it is named *Al-Fātiḥah* (The Opening). The theme is that, in order to benefit from the Holy Qur'ān, one must admit the basic attributes of his Creator, seek guidance from Him, and recite and study it with open mind and heart like a true seeker of Truth. This *Sūrah* is an instruction from Allah Ta'ālā how one should request and pray to Him for seeking guidance. The entire Qur'ān following this *Sūrah* is an answer to this request.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿۱﴾

الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۲﴾ الرَّحْمٰنِ الرَّحِيْمِ ﴿۳﴾ مٰلِكِ يَوْمِ الدِّيْنِ ﴿۴﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ ﴿۵﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿۶﴾ صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴿۷﴾

SŪRAH AL-FĀTIḤAH

(The Opening)

This *Sūrah*[1] is *Makkī*, and comprises 7 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful.

Praise belongs to Allah,[2] the Lord of all the worlds[3] [1], the All-Merciful, the Very Merciful.[4] [2] the Master of the Day of Requital. [3] You alone do we worship, and from You alone do we seek help. [4] Take us on the straight path[5] [5]— the path of those on whom You have bestowed Your Grace,[6] [6] not of those who have incurred Your wrath, nor of those who have gone astray. [7]

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1) *Sūrah* is the special name given by the Holy Qur'ān itself to its chapters. The chapters revealed before migration of the Holy Prophet ﷺ from Makkah are called *Makkī*, and those revealed after his migration to Madīnah (Medina) are called *Madanī*.

2) It means that whosoever praises anything anywhere in the universe is ultimately praising Allah, because He is the Creator of everything, and admiration of any object is, in fact, admiration of its producer.

3) The original word in Arabic is *'Ālamīn* - the plural of *'Ālam*, and it includes every possible form of existence: the sky, the earth, the sun, the moon, stars, wind, rain, the angels, the Jinns, animals, plants, minerals, and, of course, men. In the absence of an accurate word in English, it is translated as 'worlds'.

4) This is the translation of the Arabic words: *Ar-Raḥmān* and *Ar-Raḥīm*. Both are attributes of Allah Ta'ālā, denoting His extreme mercy. The difference between the two is that *Raḥmān* indicates the extensive nature of His mercy,

hence it is translated as 'All-Merciful', while *Raḥīm* refers to its intensive quality, and therefore it is rendered as 'Very-Merciful'

5) 'Guidance' may be given to someone in two ways. One is that he is verbally directed towards the right path, or it is shown to him from a distance, then it will depend on him whether or not he adopts the correct direction. The second way of guiding someone is that he is physically taken to the right path. According to the Arabic usage, it is the second type of guidance that is intended here, because in the first case, the expression would have been: *Ihdinā-ilaṣ-ṣirāṭ-il-mustaqīm*. Hence the translation: 'Take us on the straight path'.

6) See 4:69 for the detail of this reference.

سُورَةُ الْبَقَرَة

SŪRAH AL-BAQARAH

(The Cow)

Introduction

This is the largest *Sūrah* in the Holy Qur'ān. It is named after the story of the cow mentioned in verses 67 to73 of this *Sūrah*. The *Sūrah* starts with the mention of three categories of mankind: the believers, the unbelievers and the hypocrites. Then it deals with the fundamental articles of faith, namely, belief in the Oneness of Allah, the Messengership of the Holy Prophet ﷺ and the Life after death. The creation of 'Ādam (Adam) ﷺ and his descent to earth has been narrated to make one recall his origin. Then, a large passage is devoted to inviting the Jews towards Islam by referring to many favours Allah has bestowed on them. Different parts of the life of the Holy Prophet Mūsā (Moses) ﷺ, and the rebellious attitude of the Israelites against him, have been mentioned in this context. Then the Holy Prophet Ibrāhīm ﷺ has been referred to as a basis of common agreement between Christians, Jews and the Pagans of Arabia. Thereafter, a series of Islamic injunctions has been laid down relating to different forms of worship, family life and financial transactions.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ ٱلَّذِينَ يُؤْمِنُونَ
بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾ وَٱلَّذِينَ يُؤْمِنُونَ
بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

SŪRAH AL-BAQARAH

(The Cow)

This *Sūrah* is *Madanī*, and comprises 286 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful.

Alif. Lām. Mīm . [1]**[1] This Book has no doubt in it - a guidance for the God-fearing, [2] who believe in the Unseen,** [2] **and are steadfast in *Ṣalāh* (prayer),** [3] **and spend** [4] **out of what We have provided them; [3] and who believe in what has been revealed to you and what has been revealed before you;** [5] **and they have faith in the Hereafter. [4]**

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1) These isolated letters found in the beginning of different *Sūrah*s are called *Al-Ḥurūf-ul-Muqaṭṭa'āt.* The correct position about them is that their exact meanings are not known to anybody. It is a divine secret that may be disclosed only by Allah in the Hereafter. Since no practical issue depends on their knowledge, our ignorance about them does not have any adverse effect on our faith or practice.

2) 'Unseen' is the translation of *ghaib*, a term frequently used by the Holy Qur'ān. It refers to all those realities that cannot be seen or felt by our outer senses, like Allah the Almighty, the angels, the Paradise, the Hell etc.

3) *Ṣalāh* (prayer) is the Qur'ānic name of the obligatory prayer prescribed to be offered five times a day.

4) Although the word 'spend' is general for any spending, the Holy Qur'ān normally uses this word in the sense of 'charitable spending', including obligatory alms termed in Sharī'ah as *Zakāh.*

5) It refers to the divine books or scriptures revealed to the earlier prophets عليهم السلام, like Torah, Injīl and Zabūr (Psalm). It should be noted that having belief in these books means that whatever was originally revealed in those books was the

أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ٥ إِنَّ ٱلَّذِينَ كَفَرُواْ
سَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ ٦ خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ
وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ أَبۡصَٰرِهِمۡ غِشَٰوَةٞۖ وَلَهُمۡ عَذَابٌ عَظِيمٞ ٧

It is these who are guided by their Lord; and it is just these who are successful. [5] Surely for those who have disbelieved, 6 it is all the same whether you warn them or you warn them not: they do not believe. [6] Allah has set a seal on their hearts and on their hearing; and on their eyes there is a covering, and for them awaits a mighty punishment. 7 [7]

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truth. It does not mean that one should have faith in their present form that has been subjected to distortions of different kinds, and there is no proof of their being the original books revealed by Allah. The Holy Qur'ān itself has mentioned at many places that the Jews and the Christians have brought about a lot of changes in these books. See for example: 4:46 and 5:13

6) After introducing the Holy Qur'ān as a book of guidance, the preceding five verses have described the characteristics of those who accept this guidance and follow it. These two verses (7 & 8) describe those who reject this guidance openly and who are termed as: *kāfir* (disbelievers).

7) This statement should be read in juxtaposition with 83:14 : "No! But that which they used to commit has covered their hearts with rust." which makes it plain that it is their arrogance and their evil deeds themselves that have settled on their hearts as rust. In the present verse 2:7, it is this very rust which has been described as 'a seal' or 'a covering'. So, there is no occasion here to raise the objection that if Allah Himself has sealed their hearts and blocked their senses, they are helpless and cannot be held responsible for being disbelievers, and hence they should not be punished for what they have not themselves chosen to do. If we consider the two verses (2:7 and 83:14) together, we can easily see why they should be punished. In adopting the way of arrogance and pride they have, wilfully and out of their own choice, destroyed their capacity for accepting the truth, and thus they themselves are the authors of their own ruin. But Allah, being the Creator of all the actions of His creatures, has in verse 2:7 attributed to Himself the setting of a seal on the hearts and the ears of the disbelievers, and has thus pointed out that when these people insisted, as a matter of their own choice, on destroying their aptitude for receiving the truth, Allah produced, as is His way in such cases, the state of insensitivity in

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْأَخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾
يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُواْ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي
قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًاۖ وَلَهُمْ عَذَابٌ أَلِيمُۢ بِمَا كَانُواْ يَكْذِبُونَ ﴿١٠﴾
وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُواْ فِي ٱلْأَرْضِ قَالُوٓاْ إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَآ إِنَّهُمْ
هُمُ ٱلْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُواْ كَمَآ ءَامَنَ ٱلنَّاسُ
قَالُوٓاْ أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُۗ أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعْلَمُونَ ﴿١٣﴾
وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوْاْ إِلَىٰ شَيَٰطِينِهِمْ قَالُوٓاْ إِنَّا مَعَكُمْ
إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٥﴾

And among men there are some who say, "We believe in Allah and in the Last Day", yet they are not believers.[8] [8] They try to deceive Allah and those who believe, while they are not deceiving anyone except themselves, although they are unaware of it. [9] In their hearts there is a malady, so Allah has made them grow in their malady; and for them there is a grievous punishment, because they have been lying. [10] When it is said to them, "Do not spread disorder on the earth", they say, "We are but reformers." [11] Beware, it is, in fact, they who spread disorder, but they do not appreciate. [12] And when it is said to them, "Believe as people have believed," they say, "Shall we believe as the fools have believed?" Beware, it is, in fact, they who are the fools, but they do not know. [13] When they meet those who believe, they say, "We have entered Faith;" but when they are alone with their satans, they say, "Indeed, we are with you; we were only mocking." [14] It is Allah who mocks at them, and lets them go on wandering blindly in their rebellion. [15]

their hearts and senses. (Ma'āriful Qur'ān).

8) This is the description of the hypocrites who pretend to accept the guidance of the Holy Qur'ān, but in reality reject it.

أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُاْ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُواْ
مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ
ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا
يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ
فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ ۚ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ﴿١٩﴾

These are the people who have bought error at the price of guidance; so their trade has brought no gain, nor have they reached the right Path. [16] Their situation is like that of a man who kindles a fire, and when it illuminates everything around him, Allah takes away their lights and leaves them in layers of darkness, so that they see nothing. [17]

Deaf, dumb and blind, they shall not return. [9] [18] Or (it is) like a rainstorm from the sky, bringing darkness, thunder and lightning; they thrust their fingers in their ears against the thunderclaps for fear of death, ___and Allah encompasses the disbelievers__ [19]

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9) Verses 17 to 20 bring out the miserable plight of the hypocrites in the light of two extended similes. The choice of two examples is meant to divide the hypocrites into two kinds of men. On the one hand were those in whom disbelief had taken deep roots, so that they had little inclination towards Islam, but pretended to be Muslims for worldly motives – the Holy Qur'ān compares them to the man who, having found light, again loses it, and is left in darkness. On the other hand were those who did recognize the truth of Islam, and sometimes wished to be genuine Muslims, but worldly interests would not allow them to do so, and they remained in a perpetual state of hesitation and doubt – they have been likened to the men caught in a thunderstorm who move forward a step or two when there is a flash of lightning, but, when it is over, again get stuck. In the course of these parables, the hypocrites have also been warned that they are not beyond the power of Allah, and that He can, as and when He likes, take away their sight and hearing; even destroy them. (Ma'āriful Qur'ān)

يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ ۚ
وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾
يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾
ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ
مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾ وَإِن
كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟ شُهَدَآءَكُم
مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٣﴾

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and lightning (all but) snatches away their eyesight; every time a flash gives them light, they walk by it; and when darkness falls upon them, they stand still. And if Allah willed, He would certainly take away their hearing and their eyes: surely Allah is powerful to do anything. [20] O people, worship your Lord who created you and those before you, so that you may become God-fearing [21] He is the One who made the earth a bed for you, and the sky a roof, and sent down water from the sky, then brought forth with it fruits, as a provision for you. So, do not set up parallels to Allah when you know. [10] [22] If you are in doubt about what We have revealed to Our servant, [11] then bring a *Sūrah* similar to this, and do call your supporters other than Allah, if you are true. [23]

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10) This is an invitation to the first and foremost article of Islamic faith, that is, the belief in the Oneness of Allah, and that there is no one worthy of worship other than Him. This fact is proved by referring to the creation of the sky and the earth and the divine blessing in the form of rain that is the main source of all worldly benefits. The pagans of Arabia used to admit that all this is created by no other than Allah. Still they used to associate their false gods with Allah, and worshipped them.

11) It refers to the Holy Prophet ﷺ.Verses 23 & 24 establish the second article of Islamic faith, namely, the belief in the prophet-hood of *Sayyidunā* Muhammad ﷺ, and in the truthfulness of the Qur'ān revealed to him. As a

فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَـٰفِرِينَ ﴿٢٤﴾ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ أَنَّ لَهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟ هَـٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَـٰبِهًا ۖ وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَـٰلِدُونَ ﴿٢٥﴾

But if you do not – and you will never be able to – then guard yourselves against the Fire, the fuel of which will be men and stones. It has been prepared for disbelievers. [24]

And give good news to those who believe and do righteous deeds that for them there are gardens beneath which rivers flow. [12] Every time they are given a fruit from there to eat, they will say, "This is what we have been given before"; and they will be given (fruits) resembling one another. [13] And for them there shall be wives purified; and there they will live forever. [25]

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simple argument to prove it, these verses have challenged the rhetoric of the Arabs who were proud of their eloquence. If they claim that the Holy Qur'ān is forged, they should bring a *Sūrah*, however small, that might be paralleled to a Qur'ānic *Sūrah* in its eloquence, glory, beauty of expression, and its force of truth. The history has recorded that, despite the expertise of the Arabs in their language, no one from them came forward to respond to this challenge.

12) This is a brief account of the third article of Islamic faith, namely, the belief in the life after death where the righteous people will enjoy the reward of their good deeds, and the evil ones will suffer the divine punishment.

13) It means that the fruits will be similar to each other in their appearance, but will have different tastes, and it will add to their delight. It may also mean that the fruits provided in Paradise will be apparently similar to those available in this world, and therefore, the people will say, "This is what we have been given before," that is, in the worldly life. But when they will taste them, they will find their taste different from, and much more delicious than, the fruits they had in the worldly life.

۞إِنَّ ٱللَّهَ لَا يَسْتَحْيِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ ﴿٢٦﴾ ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٢٧﴾

Indeed, Allah does not feel shy in citing any parable, be it that of a gnat or of something above it (in meanness). [14] **Now, as for those who believe, they know it is the truth from their Lord; while those who disbelieve say, "What could Allah have meant by this parable?" By this He lets many go astray, and by this He makes many find guidance. But He does not let anyone go astray thereby except those who are sinful [26] — those who break the Covenant of Allah after it has been made binding, and cut off the relations Allah has commanded to be joined,** [15] **and spread disorder on the earth - it is these who are the losers. [27]**

14) These two verses refer to an absurd objection raised by the disbelievers with regard to the Holy Qur'ān. They had been saying that had the Qur'ān been the Word of Allah, it would not have employed contemptible creatures like an ant or a gnat in its parables, as it did in 22:73, for such a thing goes against the sublimity and majesty of Allah. The Holy Qur'ān points out that when one intends to speak of a detestable thing or person or situation, in a parable, the use of a gnat or something even more contemptible neither transgresses the principles of eloquence or logic, nor does it go against the sense of dignity or modesty, and hence Allah does not feel shy in using such imagery. The Holy Qur'ān also shows that doubts of this kind arise only in the minds of those whom their disbelief has drained of all power to see things in a proper perspective, while such empty misgivings never touch the minds and hearts of true believers.

15) This is a Qur'ānic term. Giving one's relatives their due rights and behaving them with fairness is referred to as 'joining the ties of relationship' while evil behavior toward one's relatives is termed as 'cutting off the ties of relationship. (Ma'āriful Qur'ān)

كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَـٰكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ
ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَـٰوَٰتٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٩﴾ وَإِذْ قَالَ
رَبُّكَ لِلْمَلَـٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ
فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا
تَعْلَمُونَ ﴿٣٠﴾ وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَـٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى
بِأَسْمَآءِ هَـٰٓؤُلَآءِ إِن كُنتُمْ صَـٰدِقِينَ ﴿٣١﴾

"How is it that you deny Allah, while you were lifeless and He gave you life; then He will make you die, and then He will make you live again, and then to Him you will be returned? [28] It is He who created for you all that the earth contains; then He turned to the heavens and made them seven skies — and He is the knower of all things. [29]

(Remember) when your Lord said to the angels, "I am going to create a deputy [16] on the earth!" They said, "Will You create there one who will spread disorder on the earth and cause bloodshed, while we proclaim Your purity, along with your praise, and sanctify Your name?" He said, "Certainly, I know what you know not." [30] And He taught 'Ādam the names, all of them; then presented them before the angels, and said, "Tell me their names, if you are right." [17] [31]

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16) That is, man. His being the deputy or vicegerent of Allah means that sovereignty in the universe, though, belongs to Allah alone, He has, in His wisdom, appointed vicegerents from men to maintain spiritual and temporal order under His commandments, to teach others how to abide by these laws, and sometime even to exercise temporal power as well as spiritual authority under divine guidance.

17) Allah demonstrated the truth to the angels in a vivid form. He gave to 'Ādam ﷺ a kind of knowledge for which he alone had been endowed with the proper aptitude, and not the angels. That is to say, He taught him the names, the properties and qualities of all the existents, animate or inanimate. Angelic

قَالُوا۟ سُبْحَـٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾ قَالَ
يَـٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ غَيْبَ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ
ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَـٰفِرِينَ ﴿٣٤﴾

They said, "To You belongs all purity! We have no knowledge except what You have given us. Surely, You alone are the All-knowing, All-wise." [32] He said, "O 'Ādam, tell them the names of all these." When he told them their names, Allah said, "Did I not tell you that I know the secrets of the skies and of the earth, and that I know what you disclose and what you conceal [33] And when We said to the angels: "Prostrate yourselves before 'Ādam!" So, they prostrated themselves,[18] all but Iblīs (Satan). He refused, and became one of the infidels. [34]

nature is not capable of such awareness - for example, an angel cannot really experience the pain of hunger and thirst, the tumult of passions, the torment from the bite of a scorpion or a snake, or the exhilaration from an intoxicant. Only 'Ādam ﷺ had the capacity to learn such things, and he was taught to know them. Then, there is no indication in the Holy Qur'ān to show that he was taught in privacy, apart from the angels. It may well be that the teaching in itself was open to the angels as well as to him; his nature allowed him to receive it, and he learnt the lesson, while, they were impeded by their own proper nature, and could not. Or, it may be that the teaching did not take an external form at all, but that the academic nature was made to carry this particular kind of knowledge within itself without the need of a formal education, just as an infant does not have to be taught how to suck the mother's milk, or a duckling how to swim. As to the question why Allah, being omnipotent, did not change the nature of the angels and make them learn these things, we shall say that the question, in fact, boils down to this: Why did not Allah change the angels into men? For, if their nature had been altered, they would no longer have remained angels, but become men. (Ma'āriful Qur'ān)

18) Evidently such a prostration cannot have been intended as an act of worship, for worshipping anyone other than Allah is an act of *Shirk* and *Kufr* (infidelity), and was not allowed by any *Sharī'ah.* The fact is that in the days of the ancient prophets ﷺ, prostrating before somebody was just an act of

وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾ فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٣٧﴾

And We said, "O 'Ādam, dwell, you and your wife, in Paradise; and eat at pleasure wherever you like, but do not go near this tree, otherwise you will be (counted) among the transgressors." [35] Then, Satan caused them to slip from it, and brought them out of where they had been. And We said, "Go down, all of you, some of you the enemies of others; [19] and on the earth there will be for you a dwelling place and enjoyment for a time." [36] Then 'Ādam learned certain words (to pray with) from his Lord; so, Allah accepted his repentance. No doubt, He is the Most-Relenting, the Very-Merciful. [37]

courtesy or a way of showing one's respect, and enjoyed the same value as a simple greeting, a hand-shake, the kissing of hand, or standing up in someone's honour. Imam Al-Jaṣṣāṣ ﷺ has said in his book Aḥkām-ul-Qur'ān that it was permissible in the *Sharī'ah* of the earlier prophets ﷺ to prostrate oneself in honour of one's elders, but the *Sharī'ah* of the Holy Prophet ﷺ has forbidden gestures like prostrating oneself, or bowing down very low or standing with one hand placed on the other in the manner of the *Ṣalāh* (prayer) before someone, all of which may suggest an act of worship, and has allowed only greeting (*Salām*) and hand-shake as a gesture of courtesy or respect. (Ma'āriful Qur'ān)

19) If Satan had not been turned out of the skies till then, he is included in this address, the implication being that the enmity between Satan on the one hand, and 'Ādam ﷺ and Ḥawwā' ﷺ and their progeny on the other, would continue on the earth too. But if Satan, as some scholars maintain, had already been expelled, then the addressees are 'Ādam ﷺ and Ḥawwā' ﷺ (Eve) and their progeny; the implication would now be that 'Ādam ﷺ and Ḥawwā' ﷺ would have to undergo a double punishment, firstly that of being banished from Paradise, secondly that of seeing enmity arise among their children which must make life unpleasant for parents. (Ma'āriful Qur'ān)

قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ
هُمْ فِيهَا خَٰلِدُونَ ﴿٣٩﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا۟
بِعَهْدِىٓ أُوفِ بِعَهْدِكُمْ وَإِيَّٰىَ فَٱرْهَبُونِ ﴿٤٠﴾ وَءَامِنُوا۟ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ
وَلَا تَكُونُوٓا۟ أَوَّلَ كَافِرٍۭ بِهِۦ ۖ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا وَإِيَّٰىَ فَٱتَّقُونِ ﴿٤١﴾ وَلَا
تَلْبِسُوا۟ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُوا۟ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟
ٱلزَّكَوٰةَ وَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾ ۞ أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ
تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

We said, "Go down from here, all of you. Then, should some guidance come to you from Me, those who follow My guidance shall have no fear, nor shall they grieve. [38] As for those who disbelieve, and deny Our signs, they are the people of the Fire. They shall dwell in it forever." [39]

O Children of Isrā'īl (the Israelites), remember My blessing that I conferred upon you, and fulfill the covenant with Me, and I shall fulfill your covenant, and have awe of Me alone. [40] And have faith in what I have revealed, confirming what is already with you, [20] and do not be the first to deny it, nor take a paltry price for My verses. Fear Me alone. [41] and do not confound truth with falsehood, and do not hide the truth when you know (it). [42]

And be steadfast in *Ṣalāh* (prayer), and pay *Zakāh*, and bow down with those who bow down. [43] Do you enjoin righteousness upon others while you ignore your own selves, although you keep reciting the Book? Have you then no sense? [44]

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20) It refers to the Torah, the divine book revealed to Mūsā ﷺ. The point made here is that the Qur'ān, by no means, is something contradictory to the Torah. It rather confirms the real contents of the Torah, though not the changes made in it later.

وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾ ٱلَّذِينَ يَظُنُّونَ
أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ ﴿٤٦﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ
عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿٤٧﴾ وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا
وَلَا يُقْبَلُ مِنْهَا شَفَٰعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾ وَإِذْ
نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ
نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ
فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾ وَإِذْ وَٰعَدْنَا مُوسَىٰٓ أَرْبَعِينَ
لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ
ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

Seek help through patience and prayer. It is indeed exacting, but not for those who are humble in their hearts, [45] who bear in mind that they are to meet their Lord, and that to Him they are to return. [46]

O Children of Isrā'īl (Israel), remember My blessing that I conferred upon you, and that I gave you excellence over the worlds; [47] and guard yourselves against a day when no one shall stand for anyone in anything, nor shall intercession be accepted on anyone's behalf, nor shall ransom be taken from him, and neither shall any be given support. [48] (Remember) when We delivered you from the people of Pharaoh! They had been inflicting on you grievous torment, slaughtering your sons and leaving your women alive. In all that, there was a great trial from your Lord. [49] And (recall) when We parted the sea for you; then We saved you, and drowned the people of Pharaoh while you were looking on! [50] And when We appointed forty nights for Mūsā,[21] then you took the calf (as God) thereafter, and you were unjust. [51] Yet We pardoned you, even after that, so that you may show gratitude. [52]

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21) For the full account of this event, please see *Sūrah* Al-A'rāf [7:142]

وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ
يَـٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟
أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٥٤﴾
وَإِذْ قُلْتُمْ يَـٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّـٰعِقَةُ وَأَنتُمْ
تَنظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَـٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

Then We gave Mūsā the Book and the Criterion (of right and wrong), so that you may find the right path. [53] When Mūsā said to his people: "My people, you have wronged yourselves by your taking the calf (as God). So, turn in repentance to your Creator, and slay yourselves.[22] That will be better for you in the sight of your Creator". Then, He accepted your repentance. Indeed He is the Most-Relenting, the Very-Merciful. [54]

When you said, "Mūsā, we will never believe you till we see Allah openly!"[23] So, the thunderbolt took you while you were looking on. [55] Then, We raised you up after your death, so that you might show gratitude. [56]

22) Those who worshipped the calf were sentenced to death, and those who refrained from it were ordered to execute them. This had been taken as an expiation of their *shirk* (associating partners with Allah).

23) When Mūsā ﷺ brought the Torah from the mount of Ṭūr, some of the Israelites said that they would not believe in it unless Allah Himself told them about it. Mūsā ﷺ took seventy persons to the Mount of Ṭūr, and they heard Allah's words with their own ears. Then they presented a new demand to see Allah openly. At this point they were seized by a thunderbolt and died. Then Allah revived them on the prayer of Mūsā ﷺ. These events are referred to in verses 55, 56. Some exegetes, however, are of the view that the thunderbolt had not caused their death, instead, they had lost their senses, and the word 'death' in verse 56 is metaphorically used for the state of unconsciousness.(See *Tafsīr* of Imam Rāzī v.3, p.86)

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ ۖ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ
وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾ وَإِذْ قُلْنَا ادْخُلُوا هَٰذِهِ الْقَرْيَةَ
فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ
خَطَايَاكُمْ ۚ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ
لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

And We made the cloud give you shade, and sent down to you *Mann* and *Salwā*.[24] "Eat of the good things We have provided to you". And they (by their ingratitude) did Us no harm, but were harming only themselves. [57] When We said, "Enter this town, and eat to your heart's content wherever you wish in it; and enter the gate prostrating yourselves and say: *Ḥiṭṭah* (we seek forgiveness), so that We forgive your errors. And We shall give much more to those who do good." [58] But those who were unjust substituted another word for the one that was prescribed for them.[25] So, We sent down a scourge[26] from heaven upon those who were unjust, because they had acted sinfully. [59]

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24) These incidents took place in wilderness of Tīh (Sinai) where they were detained due to their refusal to go to war against *'Amāliqah* (Amalekites). Being in an open field, they had no shelter against heat, and on the prayer of Mūsā ﷺ, Allah sent a cloud as a shelter against the heat of the sun. They had no food, and Allah produced honeydew in abundance, named in this verse as *Mann*, and a lot of quails around them, named as *Salwā*.

25) The Israelites, during wilderness in the desert of Tīh (Sinai), grew weary of eating *Mann* and *Salwā*, and demanded to have normal food of vegetable and grains, as mentioned in the forthcoming verse 61. Allah commanded them, through their Prophet, to go to a certain town to till the land there, and to eat its produce according to their wish. At the same time they were ordered to keep, while entering the city, repeating the word *Ḥiṭṭah* which indicated repentance for one's sin. But they replaced this word with another phrase by way of mockery, and started repeating the word *Ḥinṭah* (wheat! wheat!). It is this mischievous attitude of theirs that has been mentioned in verses 58 & 59.

26) According to some reports, it was plague that wiped out a large number of them as a punishment to their rebellious attitude.

۞ وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِۦ فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا۟ وَٱشْرَبُوا۟ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾ وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ۚ ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ ٱلْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٦١﴾

When Mūsā sought water for his people, We said, "Strike the rock with your staff," And twelve springs gushed forth from it. Each group of people came to know their drinking place. [27] "Eat and drink of what Allah has provided, and do not go about the earth spreading disorder." [60] And when you said, "Mūsā , we will no longer confine ourselves to a single food: So, pray for us to your Lord that He may bring forth for us of what the earth grows — of its vegetable, its cucumbers, its wheat, its lentils and its onions." He said, "Do you want to take what is inferior in exchange for what is better? Go down to a town, and you will have what you ask for." [28] Then they were stamped with disgrace and misery, and they returned with wrath from Allah. That was because they used to deny the signs of Allah, and would slay the prophets unjustly. That was because they disobeyed and transgressed all limits. [61]

27) This incident too belongs to the story of the wanderings of the Israelites in the wilderness. Parched with thirst, they requested *Sayyidunā* Mūsā ﷺ to pray to Allah for water. Allah commanded him to strike a certain rock with his staff. As he did so, twelve streams gushed forth out of the rock, one for each of the twelve tribes. (Ma'āriful Qur'ān)

28) See note on verse 58

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ
ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم
بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

Surely, those who believed in Allah, and those who are Jews, and Christians, and Sabians, [29] __whosoever believes in Allah and in the Last Day, and does good deeds – all such people will have their reward with their Lord, [30] and there will be no reason for them to fear, nor shall they grieve. [62] And when We took the pledge from you, and raised high above you the (Mount of) Ṭūr: [31] "Hold fast to what We have given to you, and remember what is in it, so that you may become God-fearing." [63]

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29) Sabians were a religious community. Nothing is definitely known about their exact beliefs and practices. Most probably they used to worship stars.

30) The point made in this verse is that, despite the rebellious attitude of the Israelites mentioned in previous verses, they should not be disappointed of Allah's mercy, and should not presume that their repentance is no more acceptable. If they repent by accepting Islamic faith, they will certainly be forgiven for their past, because Islam is not restricted to a particular nation, or a particular race or ethnic community. Its invitation is common to all. No matter how a man has been behaving earlier, so long as he submits to Allah's commandments in his beliefs and deeds, he is acceptable to Allah, and will get his reward, even though he has been a Jew or a Christian or a Sabian. The essential requirement is that he believes in Allah which includes belief in His Oneness and in all the Prophets عليهم السلام He sent, the last of them being *Sayyidunā* Muhammad ﷺ, and in the Hereafter.

31) Having received the Torah from Allah, *Sayyidunā* Mūsā عليه السلام returned from the mount Ṭūr (Sinai) and recited it to the Israelites. The injunctions contained in the Book were rather rigorous, but in proportion to their conduct and habits of mind that really called for such strict discipline. To begin with, they demanded to hear the command from Allah Himself, as we have mentioned under verses 55, 56. Seventy men, as we have related there, went to the mount Ṭūr and on their return, they bore witness to the Torah being a Book of Allah, but added something on their own. They told the Israelites that Allah had allowed them to act upon the injunctions only as much as they could, and had promised to forgive them for what they could not accomplish. Based on this pretext, they flatly refused to obey the injunctions, insisting that it was beyond their

ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَكُنتُم مِّنَ
ٱلْخَٰسِرِينَ ﴿٦٤﴾ وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً
خَٰسِـِٔينَ ﴿٦٥﴾ فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾
وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً قَالُوٓا۟ أَتَتَّخِذُنَا هُزُوًا قَالَ
أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٦٧﴾

Then even after that, you turned away. So, had it not been for the grace of Allah upon you, and His mercy, you would have been among the losers. [64] Certainly you have knowledge of those among you who transgressed in (the matter of) the Sabbath. We said to them, "Become apes, abased." 32 [65] Thus, We made it a deterrent for those around and (those who came) after them — and a lesson for the God-fearing. [66] When Mūsā said to his people, "Allah commands you to slaughter a cow", they said, "Are you making fun of us?" He said, "I seek refuge with Allah from being one of the ignorant." [67]

endurance to act upon such harsh regulations. In reply to this insolence, Allah commanded the angels to raise the mount of Ṭūr and let it hang in the air above their heads as a threat that if they did not fulfill their covenant with Allah, it would fall on them and crush them. The Israelites, then, had no choice but to submit.

It should be noted here that, according to the declaration of the Holy Qur'ān in 2:256, no person can be compelled to accept Islam. But once a person embraces the faith willfully, he may be compelled to follow the law prescribed by Allah and His messenger. It was this type of compulsion that was exercised upon the Israelites, who had already accepted the faith propounded by Musa ﷺ but were hesitant only in their obeying the law brought by him. This event is more expressly mentioned by the Holy Qur'ān in *Sūrah* Al-A'rāf (7:171), see its relevant notes for further discussion.

32) Sabbath means Saturday. It was prescribed for the Israelites as a sacred day to be devoted for worship. Economic activities were prohibited for them on that day. A group of them, living near a sea-shore, violated the prohibition by engaging themselves in fishing. For that purpose, they invented, at first, some clever pretences, but gradually they started doing it openly. As a punishment, they were metamorphosed into apes and swine. This episode belongs to the time of Dawūd ﷺ (David), and is more fully described by the Holy Qur'ān in *Sūrah* Al-A'rāf (7:163- 166)

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ
عَوَانٌ بَيْنَ ذَٰلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا
مَا لَوْنُهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ
﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ
لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ
مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ
﴿٧١﴾ وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ۖ وَاللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا
اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

They said, "Pray for us to your Lord that He makes it clear to us what sort (of cow) should she be." He said, "He says she should be a cow neither too old, nor too young - of some middle age in between. Now, do what you are being asked to do." [68] They said, "Pray for us to your Lord that He makes it clear to us of what colour it should be." He said: "He says that she should be a yellow cow, rich yellow in her colour that should please the onlookers." [69] They said, "Pray for us to your Lord that He makes it clear to us of what sort should she be, for this cow has made us confused and, if Allah wills, We shall certainly take the right course." [70] He said, "He says that it should be a cow which is not tractable for tilling the soil or in watering the fields, (and it should be) sound and without blemish." They said, "Now, you have come up with the right description." Then they slaughtered her, although it appeared that they would not do it. [71] And when you killed a man, and started putting the blame for it on one another, while Allah was to bring forth what you were holding back. [72] So, We said, "Strike him with a part of it." [33] This is how Allah revives the dead; and He shows you His signs, so that you may understand. [73]

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33)It means: "Strike the dead body of the murdered person with a part of the cow you have slaughtered." The background of this story, as narrated in several reports, is that a person was killed among the Israelites. *Sayyidunā* Mūsā ﷺ was

ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا
يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ
مِنْ خَشْيَةِ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ ۞ أَفَتَطْمَعُونَ أَن يُؤْمِنُوا۟ لَكُمْ وَقَدْ
كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَٰمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ مِنۢ بَعْدِ مَا عَقَلُوهُ وَهُمْ
يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ
قَالُوٓا۟ أَتُحَدِّثُونَهُم بِمَا فَتَحَ ٱللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

When, even after that, your hearts were hardened, as if they were rocks, or still worse in hardness. For surely among the rocks there are some from which rivers gush forth, and there are others that crack open and water flows from them, and there are still others that fall down in fear of Allah. [34] And Allah is not unaware of what you do. [74] (O Muslims) do you still fancy that they will believe you, although a group of them used to hear the word of Allah, and then, having understood it, used to distort it knowingly? [75] When they meet those who believe, they say, "We believe." But when some of them meet others in private, they say, "Do you tell them (the Muslims) what Allah has disclosed to you so that they may thereby argue against you before your Lord? [35] Will you, then, not use reason?" [76]

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asked to tell them a way to detect the killer. He prayed to Allah, and He commanded them to slaughter a cow, and they did so after a great deal of unnecessary queries, as mentioned in verse 67 to 71. Then they were directed to strike the dead body with a part of the cow, as mentioned in 72. When they did so, the murdered person was raised by Allah, and he told the name of the killer and died again. Thus Allah has manifested how He gives life to the dead.

34) This is an explicit statement of the Holy Qur'ān to prove that stones have, at least, as much sensibility as is sufficient to have awe of Allah. This fact could not be challenged in any age merely because the human experience could not discover any traces of life or sensibility in the stones, but the scientists today have discovered the signs of life in minerals too.

35) Some of the Jews pretended to have accepted Islam. In order to assure the Muslims of their sincerity, these hypocrites would now and then disclose to

أَوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِّيُّونَ لَا
يَعْلَمُونَ ٱلْكِتَٰبَ إِلَّآ أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ
ٱلْكِتَٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ
لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا۟ لَن تَمَسَّنَا
ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِندَ ٱللَّهِ عَهْدًا فَلَن يُخْلِفَ ٱللَّهُ
عَهْدَهُۥٓ ۖ أَمْ تَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَىٰ مَن كَسَبَ سَيِّئَةً
وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨١﴾

Are they not aware that Allah knows what they conceal and what they reveal? [77] And some among them are illiterate who have no knowledge of the Book, but have some fancies and do nothing but conjecture. [78] So, woe to those who write the Book with their hands and then say, "This is from Allah", so that they may gain thereby a trifling price. Then, woe to them for what their hands have written, and woe to them for what they earn. [79] They say, "The fire shall not touch us for more than a few days." Say, "Have you taken a pledge from Allah, and Allah will not go against His promise? Or, do you say about Allah what you do not know?" [80] Why not? Those who commit evil and are besieged by their sins, [36] those are people of the Fire - there they shall live forever. [81]

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them that the Torah itself had given out the good tidings of the advent of the Holy Prophet ﷺ and mentioned the Holy Qur'ān. But when they met other Jews who openly declared their adherence to Judaism, they would admit that they were only trying to deceive the Muslims, and were otherwise quite loyal to their own faith. On such occasions, those of the other group used to reprimand them for revealing to the Muslims what they themselves were trying to keep concealed, for a knowledge of the relevant verses of the Torah could be very useful for the Muslims in order to defeat the Jews in their argument. "What Allah has disclosed to you" in this verse refers to the verses of the Torah containing the good news of the advent of the Holy Prophet ﷺ.

36)The 'sin' in this verse refers to *kufr* (infidelity), and being "besieged by their sin" means that their sin takes hold of them in that even their good deeds performed in the state of *kufr* can bring no fruit in the Hereafter.

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِۖ هُمْ فِيهَا خَٰلِدُونَ
﴿٨٢﴾ وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِيٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا
وَذِي ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُواْ لِلنَّاسِ حُسْنًا وَأَقِيمُواْ ٱلصَّلَوٰةَ
وَءَاتُواْ ٱلزَّكَوٰةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ﴿٨٣﴾ وَإِذْ
أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ ثُمَّ أَقْرَرْتُمْ
وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم
مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ
وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْۚ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ
بِبَعْضٍۚ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْيٌ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَاۖ وَيَوْمَ
ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

As for those who believe, and do good deeds, they are the people of Paradise - there they will live forever. [82] (Remember) when We took a pledge from the children of Isrā'īl (Israel): "You shall not worship anyone other than Allah; and you shall do good to the parents, and to near of kin, and to orphans and the needy. And say to the people what is good, and be steadfast in *Ṣalāh* (prayer), and pay *Zakāh*." Then, you went back (on your word), all but a few among you, and you are used to turning away. [83] When We took a pledge from you: "You shall not shed the blood of one another, and you shall not drive one another out of your homes." Then you agreed, being yourselves the witnesses. [84] Yet, here you are, killing one another, and driving a group of your own people out of their homes, supporting each other against them in sin and aggression — and if they come to you as prisoners, you would ransom them, while their very expulsion was unlawful for you! [37] Do you, then, believe in some parts of the Book, and disbelieve in others? So, what can be the punishment of those among you who do that, except disgrace in present life? And, on the Day of Judgement, they shall be turned to the most severe punishment. And Allah is not unaware of what you do. [85]

37) The Jews of Madīnah were divided in two tribes, namely Banū Quraiẓah

أُولَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا بِٱلۡأٓخِرَةِۖ فَلَا يُخَفَّفُ عَنۡهُمُ ٱلۡعَذَابُ وَلَا هُمۡ يُنصَرُونَ ﴿٨٦﴾ وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ وَقَفَّيۡنَا مِنۢ بَعۡدِهِۦ بِٱلرُّسُلِۖ وَءَاتَيۡنَا عِيسَى ٱبۡنَ مَرۡيَمَ ٱلۡبَيِّنَٰتِ وَأَيَّدۡنَٰهُ بِرُوحِ ٱلۡقُدُسِۗ أَفَكُلَّمَا جَآءَكُمۡ رَسُولُۢ بِمَا لَا تَهۡوَىٰٓ أَنفُسُكُمُ ٱسۡتَكۡبَرۡتُمۡ فَفَرِيقٗا كَذَّبۡتُمۡ وَفَرِيقٗا تَقۡتُلُونَ ﴿٨٧﴾ وَقَالُواْ قُلُوبُنَا غُلۡفُۢۚ بَل لَّعَنَهُمُ ٱللَّهُ بِكُفۡرِهِمۡ فَقَلِيلٗا مَّا يُؤۡمِنُونَ ﴿٨٨﴾

Those are the ones who bought the worldly life at the cost of the Hereafter. So, punishment shall not be lightened for them, nor shall they be helped. [86] Indeed, We gave Mūsā the Book, and after him We sent messengers, one following the other; and We gave clear signs to 'Īsā, the son of Maryam (Jesus, the son of Mary), and supported him with the Holy Spirit. [38] Then, how is it that every time a prophet came to you with what does not meet your desires, you grew arrogant? So, you gave the lie to a group (of the messengers) and killed others. [87] And they said, "Our hearts are veiled." Rather, Allah has cast damnation upon them for their disbelief. So, they believe just in very little things. [39] [88]

and Banū Naḍīr. They used to fight each other to support their allies from the pagan tribes of Aws and Khazraj. During this fighting, they killed each other, but when some Jews of the opponent tribe were held as captives by their allies, they would request them to accept ransom to release them, and would argue that it was their mandate according to the Torah. The Holy Qur'ān says that it was also a part of the covenant that they should not kill each other, but they never honoured it, and elected to act upon the provision of ransom only, because it seemed easier to them in view of their political interests.

38) 'Holy Spirit' in the terminology of the Holy Qur'ān refers to the Archangel Jibra'īl ﷺ (Gabriel), as is evident from 16:102. Jibra'īl ﷺ supported 'Īsā ﷺ (Jesus) in many ways. He accompanied him all the times to defend him against the hostility of his enemies, and it was through him that 'Īsā ﷺ (Jesus) was ultimately raised to the heavens.

39) The reference here is to some beliefs that were common to Islam and Judaism, like belief in Allah, and according to some Jews, belief in the Day of Judgment. (Bayān-ul-Qur'ān)

وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟ مِن قَبْلُ
يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ فَلَعْنَةُ
ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾ بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟ بِمَآ أَنزَلَ
ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ فَبَآءُو بِغَضَبٍ عَلَىٰ
غَضَبٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ
قَالُوا۟ نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا
مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ ﴿٩١﴾

And when there came to them a Book from Allah, which confirms what was with them,__ while earlier, they used to seek help against those who disbelieved, [40]__ yet when there came to them that which they did recognize, they denied it. So the curse of Allah is upon the disbelievers. [89] Vile is that for which they have sold out their selves: that they should deny what Allah has revealed, grudging that Allah should send down some of His bounty to whomsoever He wills from among His servants. [41] So, they came out with wrath upon wrath. And for the unbelievers, there is humiliating punishment. [90] When it is said to them, "Believe in what Allah has revealed," they say, "We believe in what has been revealed to us" — and they deny what is beyond it, whereas that is the truth which confirms what is with them. Say, "Why then have you been slaying the prophets of Allah earlier, if you were believers?" [91]

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40) The sacred books of Jews contained clear prophecies about the advent of the Last Prophet ﷺ. On that basis, when they had any dispute with the pagans, they used to argue that the Last Prophet was about to come, and he would support the Jews. Thus they sought help from him against the pagans.

41) This means that, despite their belief in the advent of the Last Prophet, the Jews rejected the Holy Prophet ﷺ only out of grudge and jealousy. They wished that the Last Prophet should come from the Israelites, but when he came from among the children of Ismā'īl عليه السلام, they refused to accept him because of jealousy. The Holy Qur'ān says that prophethood is a bounty of Allah that He,

۞وَلَقَدْ جَآءَكُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ
ظَٰلِمُونَ ﴿٩٢﴾ وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ
ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱسْمَعُوا۟ ۖ قَالُوا۟ سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ
ٱلْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِۦٓ إِيمَٰنُكُمْ إِن كُنتُم
مُّؤْمِنِينَ ﴿٩٣﴾ قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْءَاخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن دُونِ
ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٤﴾ وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا
قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ
وَمِنَ ٱلَّذِينَ أَشْرَكُوا۟ ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ
ٱلْعَذَابِ أَن يُعَمَّرَ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾

And certainly Mūsā came to you with clear signs, then you adopted the calf (as god) after his departure (to the mount of Ṭūr) — and you were transgressors. [92] And when We took a pledge from you, and raised high the (mount of) Ṭūr above you: 42 "Hold fast to what We have given you, and listen"! They said, "We have heard and disobeyed." And, on account of their denial, they were soaked with love for the calf in their hearts. Say: "Evil is that which your faith enjoins upon you, if you are believers." [93] Say: "If the Last Abode near Allah is purely for you, to the exclusion of all people, then make a wish for death, if you are true." [94] But they will never wish for it because of what their hands have sent ahead. Allah is All-Aware of the unjust. [95] You shall surely find them the more avid, for life than all other men — even more than the polytheists. Every one of them would love that his life is prolonged for one thousand years. But it will not take him away from punishment that his life is (so) prolonged, and Allah is watchful of what they do. [96]

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out of His wisdom, gives to whom He wills.

42) For explanation, see note on verse 63 above, and for the story of the calf 7:148 below.

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَن كَانَ عَدُوًّا لِّلَّهِ
وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴿٩٨﴾
وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ وَمَا يَكْفُرُ بِهَآ إِلَّا ٱلْفَٰسِقُونَ ﴿٩٩﴾ أَوَكُلَّمَا
عَٰهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَآءَهُمْ
رَسُولٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
كِتَٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

Say, if someone is an enemy to Jibra'īl (Gabriel) (it can by no means degrade him for) it is he who has brought it (the Qur'ān) down upon your heart by the permission of Allah,[43] **confirming what has been before it, and a guidance and good tidings to the believers. [97] If someone is an enemy to Allah, His angels, and His messengers, and to Jibra'īl (Gabriel) and Mīka'īl (Michael), then Allah is enemy to the disbelievers. [98] And certainly We have revealed to you clear signs. And no one denies them except the sinful. [99]**

Would it always be that every time they enter into a pact, a group from among them should throw it aside? In fact, most of them do not believe. [100]

And when a messenger from Allah came to them, confirming what was already with them, some from among the people of the Book threw the Book of Allah behind their backs, as if they did not know. [101]

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43) Some Jews said to the Holy Prophet ﷺ that they could not believe in the Qur'ān because its carrier is Jibra'īl ﷷ (Gabriel) who was their enemy. The verse refers to this statement of theirs.

وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَـٰنَ ۖ وَمَا كَفَرَ سُلَيْمَـٰنُ وَلَـٰكِنَّ
ٱلشَّيَـٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ
هَـٰرُوتَ وَمَـٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ
مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟
لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِنْ خَلَـٰقٍ ۚ وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ
أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾

They followed what the devils used to recite in the reign of Sulaimān (Solomon); 44 and it was not Sulaimān who became an infidel, but the devils did become infidels, 45 teaching people magic, and what had been sent down to the two angels, Hārūt and Mārūt, in Babylon. And these two did not teach anyone without first having said (to him), "We are but a trial, so do not go infidel." 46 Then, they used to learn from them that with which they could cause separation between a man and his wife. But they were not to bring harm through it to anyone without the will of Allah. They used to learn what harmed them and did no good to them; and they certainly knew that he who buys it has no share in the Hereafter. And, indeed, vile is the thing for which they sold themselves away. If only they knew! [102]

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44) In these verses another misdeed of some Jews is disclosed. They used to indulge in sorcery and black magic that was prohibited by Allah. This magic was practiced by some devils in the days of Sulaimān ﷺ for which they used to recite some formulas. The phrase "What the devils used to recite" in this verse refers to those formulas.

45) In order to justify their involvement in magic, some Jews attributed to Sulaimān ﷺ that he used to practice magic. Since the formulas used in magic amounted to *kufr* (infidelity), magic has been referred to here as *kufr*. An additional hint in this sentence is to refutation of the belief of the Jews that Sulaimān ﷺ had, God forbid, become an apostate at the end of his life, and, instigated by some women, had started worshipping idols. This is what the Old Testament of the Bible attributes to him. (See 1-Kings 11: 1-12) The Holy Qur'ān refutes this allegation.

46) "What had been sent down to the two angels" means the formulas of

وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ لَّوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٣﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟ ٱنظُرْنَا وَٱسْمَعُوا۟ وَلِلْكَـٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

And had they accepted the faith, and been God-fearing, the reward from Allah would have always been far better. If only they knew! [103] O you who believe, do not say *Rāʿinā*, but say *Unẓurnā*,[47] and listen, as there is a grievous punishment for the unbelievers. [104]

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magic. The background of this episode is that, at a particular time, black magic had grown very popular in Babylon, so much so that people started confusing it with the miracles of the prophets, believing the magicians to be holy men, and obeying them in all sinful acts. In order to remove this misconception, Allah sent two angels, namely Hārūt and Mārūt, in human form. It seems that the purpose of sending them to Babylon was twofold. Firstly, they explained the difference between the miracles of the prophets and the magic of the sorcerers, and clarified that the miracles are unusual events beyond the system of ordinary causes and effects; they are shown directly by Allah to prove the truthfulness of the prophets, while magic is a part of the system of causes and effects with no nexus with the piety of those who practice it. For that purpose they had to show how magicians' formulae have effects of their own. Secondly, when in the course of their explanation, they had to disclose magician's formulae, with a warning that it was forbidden by Allah to practice them, it was a test for their addressees whether, after learning these formulas, they would refrain from them, or their knowledge would tempt them to indulge in magic. Some of them passed this test, while others failed. The Holy Qur'ān gives, in this verse, a brief description of those who failed.

47) This is to disclose another mischievous trick of the Jews. When they presented themselves before the Holy Prophet ﷺ, they would address him with the word *Rāʿinā*, which, in Arabic, means "Take care of us", but is, in Hebrew, a curse. The latter is what they intended, but the Arabs, not knowing Hebrew, could not see the point, and some Muslims too, with the Arabic sense of the word in mind, began to address the Holy Prophet ﷺ in the same manner to the great glee of the Jews. In order to frustrate the design of the Jews, the Holy Qur'ān commands the Muslims to use the word *Unẓurnā* instead of *Rāʿinā*, for the meanings of the two words are the same in Arabic.

مَّا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم
مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۗ وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ
ٱلْعَظِيمِ ﴿١٠٥﴾ ۞ مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ ۗ أَلَمْ
تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضِ ۗ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ أَن
تَسْـَٔلُوا۟ رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَـٰنِ فَقَدْ
ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٠٨﴾

Those who disbelieve from among the people of the Book and the idolaters do not like that any good should come to you from your Lord. But Allah chooses for His grace whomsoever He wills, and Allah is the Lord of great bounty. [105] Whenever We abrogate a verse or cause it to be forgotten, We bring one better than it or one equal to it. [48] **Do you not know that Allah is powerful over everything? [106] Do you not know that to Allah alone belongs the kingdom of the heavens and the earth? Other than Allah, you have neither a patron, nor a helper. [107] Or, do you rather want to question your Prophet as Mūsā was questioned earlier?** [49] **And whoever takes infidelity in exchange for faith has certainly missed the straight path. [108]**

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48) When some injunctions of *Sharī'ah* were changed by Allah, according to His wisdom and in view of the changed circumstances, the Jews took it as an opportunity to taunt the Muslims that their religion does not abide by its principles. This verse was revealed to answer their objection. The gist of the answer is that it depends solely on the divine knowledge as to which injunction is suitable at a particular time.

49) The Jews were always making insolent demands. Once they asked the Holy Prophet ﷺ to bring before them whole of the Qur'ān all at once just as the Torah had been revealed. In reprimanding them for making such improper demands, the verse reminds them how their forefathers too had done the same

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانِكُمْ كُفَّارًا
حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ
يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿١١٠﴾ وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَىٰ ۗ تِلْكَ
أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿١١٢﴾

(O Muslims,) many among the people of the Book desire to turn you, after your accepting the faith, back into disbelievers — all out of envy on their part, even after the truth has become clear to them. So, forgive and overlook till Allah brings out His command. Certainly, Allah is powerful over everything. [109] And be steadfast in *Ṣalāh* (prayer), and give *Zakāh*. Whatever good you send forth for yourselves, you will find it with Allah. Certainly, Allah is watchful of what you do. [110] They say that no one shall ever enter Paradise unless he is a Jew, or a Christian. These are their fancies. Say, "Bring your proof, if you are truthful." [111] Of course, whosoever submits his face to Allah, and is good in deeds, will have his reward with his Lord, and there shall be no fear for such people, nor shall they grieve. [112]

— for example, they had asked *Sayyidunā* Mūsā ﷺ to help them to see Allah openly with their physical eyes. In such cases, the intention of the Jews had never been to seek guidance, but only to cast aspersions on a prophet, or to question the wisdom of Allah. The verse indicts this behaviour as *kufr* (infidelity). (Ma'āriful Qur'ān)

وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ
وَهُمْ يَتْلُونَ ٱلْكِتَٰبَ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَٱللَّهُ يَحْكُمُ
بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ
ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ ۚ أُو۟لَٰٓئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَآ
إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾
وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾

The Jews say: "The Christians have nothing to stand on" and the Christians say "The Jews have nothing to stand on" while they both read the Book! Similarly, those who do not know [50] have said like they (the Jews and the Christians) say. So, Allah will judge between them on the Day of Resurrection in what they used to dispute. [113] Who is more cruel than the one who prevents the mosques of Allah from His name being recited therein, and strives for their destruction? [51] It was not for such men to enter them except in awe. For them there is disgrace in this world, and for them there is a mighty punishment in the other world. [114] To Allah belongs the East and the West. So, whichever way you turn, there is the Face of Allah. [52] Indeed, Allah is All-Embracing, All-Knowing. [115]

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50) It refers to the pagans of Arabia. The Holy Qur'ān terms them as 'the ignorant' because they did not believe in a divine book. The sense is that when the pagans hear the Jews and Christians blaming each other of having no basis for their religion, they reject both, and take worship of idols as the only true religion.

51) The Jews had raised objections against the change in *qiblah* (direction to face while offering *Ṣalāh* (prayer)), as the next verse indicates, and thus they indirectly prevented the Muslims from worship in the mosques. The Christians had tacitly supported the Roman king Titus who had once invaded Jerusalem and destroyed *Bait-ul-Maqdis* (Jerusalem). The pagans of Makkah had prevented the Holy Prophet ﷺ from entering the Holy Mosque in Makkah. Thus each one of these three groups had prevented people from worship in the mosques in some way or the other. This verse condemns this practice in general terms.

52) When, after migration to Madīnah, the Muslims were commanded to face

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَل لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَّهُ قَانِتُونَ ﴿١١٦﴾

They say: "Allah has got a son." Pure is He. Instead, to Him belongs all that there is in the heavens and the earth. All stand obedient to Him.[53] [116]

Bait-ul-Maqdis (Jerusalem) in prayers, the Holy Prophet ﷺ and his noble *Ṣaḥābah* felt a deep longing for turning towards *Ka'bah* of Makkah that they had to leave under compulsion. After sixteen months, the *qiblah* was changed, and they were directed to face *Ka'bah* in their prayers. The Jews took this as an occasion for taunting them. The verse gives comfort to the Muslims by explaining the basic principle underlying this change, which also unveils the absurdity of the Jewish objections. The point made is that had Allah been limited only to one direction, a fixed and permanent orientation would have been necessary. But Allah, being infinite and beyond all directions, exists everywhere. Therefore, if a particular direction is fixed by Him as *qiblah* (orientation), it is not because He exists only in that direction. East, West and all other directions are created by Allah, and none of them has an inherent or unalienable sanctity. It is nothing but His command that grants sanctity to the *qiblah* specified by Him. He has the prerogative to change the *qiblah* at His will, which He did. It shows, among other things, that the *qiblah* faced by the Muslims is not an object of worship. It is based merely on Allah's command; that is why it has been changed.

Although the Muslims are bound, according to the command given in 2:144 below, to face *Ka'bah* in all their prescribed prayers, there are two occasions where this rule has been relaxed on the basis of this verse:

(a) When travelling on an animal or riding a vehicle in which facing *qiblah* is not possible, like a bus or a car, one can offer optional (*nafl*) prayers even without facing *qiblah*. (But it is not allowed in the case of obligatory (*farḍ*) prayers, nor in a vehicle where facing *qiblah* is possible, like a train)

(b) When the exact direction of *qiblah* cannot be ascertained, one can act on the basis of his sincere guess. Even if he or she discovers after the prayer that the guess was incorrect, he or she need not repeat the prayer which is deemed to be valid on the basis of this verse.

53) As the Holy Qur'ān reports in some other verses, some of the Jews called the Prophet 'Uzair (Ezra) the son of God, as did the Christians in the case of *Sayyiduna* 'Īsā (Jesus) and most of them still do, while the *mushrikīn*

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَإِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾ وَقَالَ
ٱلَّذِينَ لَا يَعۡلَمُونَ لَوۡلَا يُكَلِّمُنَا ٱللَّهُ أَوۡ تَأۡتِينَآ ءَايَةٞۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ
مِن قَبۡلِهِم مِّثۡلَ قَوۡلِهِمۡۘ تَشَٰبَهَتۡ قُلُوبُهُمۡۗ قَدۡ بَيَّنَّا ٱلۡأٓيَٰتِ لِقَوۡمٖ يُوقِنُونَ
﴿١١٨﴾ إِنَّآ أَرۡسَلۡنَٰكَ بِٱلۡحَقِّ بَشِيرٗا وَنَذِيرٗاۖ وَلَا تُسۡـَٔلُ عَنۡ أَصۡحَٰبِ ٱلۡجَحِيمِ ﴿١١٩﴾
وَلَن تَرۡضَىٰ عَنكَ ٱلۡيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمۡۗ قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ
ٱلۡهُدَىٰۗ وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم بَعۡدَ ٱلَّذِي جَآءَكَ مِنَ ٱلۡعِلۡمِ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيّٖ
وَلَا نَصِيرٍ ﴿١٢٠﴾

(He is the) Originator of the heavens and the earth. When He decides a matter, He simply says to it: "Be", and it comes to be. [117] Those who do not know say: "Why is it that Allah does not speak to us, nor does a sign come to us?" So spoke those before them as these people do. Their hearts resemble each other. We have indeed made the signs clear for the people who have certitude. [118] Surely, We have sent you with the truth, as a bearer of good tidings, and a warner, and you will not be asked about the people of Hell. [119] The Jews will never be pleased with you, nor will the Christians, unless you follow their faith. Say: "Guidance of Allah is, indeed, the guidance." Were you to follow their desires despite the knowledge that has come to you, there shall be no friend for you against Allah, nor a helper. [120]

(idolaters) of Makkah considered the angels to be the daughters of God. These two verses show the absurdity of such assertions. For, even on rational grounds, it is totally impossible that God should have offspring. Were it at all possible, the situation would necessarily involve either of the two alternative characteristics — the offspring would belong either to the same genus as the father does, or to a different genus. If it belongs to a different genus, that obviously is a defect, while God should, in order to be God, be free of all defects — as reason itself requires, and as Verse 116 affirms. If the offspring belongs to the same genus, that too is a contradiction in terms, for God has no equal and no existent can belong to the same genus as He does. (Ma'āriful Qur'ān)

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۗ وَمَن يَكْفُرْ بِهِۦ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿١٢١﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى
فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٢٢﴾ وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ
مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَٰعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

Those to whom We have given the Book and they recite it observing the rights of its recitation —[54] they are the ones who believe in it. And those who disbelieve in it, they are the losers. [121] O children of Isrā'īl (Israel), remember My blessing that I conferred upon you, and that I gave you excellence over the worlds. [122] And guard yourselves against a day when no one shall stand for anyone for anything, nor shall ransom be accepted from anyone, nor shall intercession be of benefit to him, nor shall any support be given to such people. [123][55]

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54) According to a report from the blessed *Ṣaḥābī* Ibn 'Abbās ﷺ, this verse was revealed on the occasion of the arrival of forty Christians from Abyssinia who had accepted Islam. But other commentators believe that "those to whom We have given the Book" are the blessed *Ṣaḥābah* ﷺ, and "the Book" is the Holy Qur'ān. As for reading the Book "observing the rights of its recitation", it means enunciating each word correctly and clearly, and keeping the fear and love of Allah present in one's heart while reading, and also the resolve to follow divine guidance and to obey divine commandments. The blessed second *Khalīfah* (Caliph) 'Umar ﷺ has said that reading the Holy Qur'ān "observing the rights of its recitation" requires that when one comes to a description of Paradise, one should pray to Allah for granting one this abode, and when one finds a description of Hell, one should seek Allah's protection from it. (Ibn Abī Ḥātim) (Ma'āriful Qur'ān)

55) A large section of this *Sūrah*, ending with the previous verse, has been dealing with different aspects of the conduct of the Israelites (that is, the Jews) in the course of their history. This account had begun with the statement which has been repeated at the end in these two verses. The purpose of repeating the statement at the end of the discussion is to make the two ideas sink deep into their minds. (Ma'āriful Qur'ān)

۞ وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن
ذُرِّيَّتِى ۖ قَالَ لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا
وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ

When his Lord put Ibrāhīm to a test with certain Words, and he fulfilled them, He said, "I am going to make you an Imām for the people." [56]He said, "And from among my progeny?" He replied, "My promise does not extend to the unjust." [124] [57]When We made the House (*Ka'bah* of Makkah) a frequented place for men, and a place of peace! [58]Make from the Station of Ibrāhīm [59]a place of prayer. We gave the (following directive) to Ibrāhīm and Ismā'īl (Ishmael): "Purify My House for those who

56)So far, three groups of people have been addressed by this *Sūrah*, namely the Jews, the Christians and the pagans of Arabia, the main focus being on the Jews. All these groups believed in the holiness of Ibrāhīm ﵇ (Abraham) and held him in great reverence. Now the Holy Qur'ān gives a description of Ibrāhīm ﵇ to prove that his message was the same as that of the Holy Prophet ﷺ, and that he believed in monotheism in its purest form. He neither ascribed any partner to Allah, as the pagans do, nor did he believe in His having children, as the Christians or some Jews claim. Ibrāhīm ﵇ went through a series of trials successfully, the details of which are recorded in the books of history and *tafsīr*. "When his Lord put Ibrāhīm to a test" refers to these trials.

57)'Imam' is an Arabic term that is normally translated as 'leader' or 'guide'. The ruler of an Islamic state is called an Imam, and the same term is used for a highly knowledgeable person, as well as for the person who leads the prayers. The verse indicates that Ibrāhīm ﵇ was a guide for all people in all these senses. He asked the same status for his progeny, but the answer was that this status would be given only to those of his children who will be just and righteous, and not to the unjust. It is inferred from this verse that the ruler of an Islamic state must be a just and righteous Muslim.

58)It refers to *Baitullah* (Literally: House of Allah, meaning the *Ka'bah*). Its two characteristics are mentioned here. Firstly, it is a place frequently visited by the believers who long to return to it again and again. Secondly, it has been termed as 'place of peace'. It means that no battle or bloodshed is allowed in its precincts, nor can an animal be hunted therein. The detail on this topic are given in books of Islamic *Fiqh* (Jurisprudence).

59)It is a stone on which Ibrāhīm ﵇ had stood while building the *Ka'bah*, and

لِلطَّآئِفِينَ وَٱلۡعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾ وَإِذۡ قَالَ إِبۡرَٰهِـۧمُ رَبِّ ٱجۡعَلۡ هَٰذَا بَلَدًا
ءَامِنٗا وَٱرۡزُقۡ أَهۡلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنۡ ءَامَنَ مِنۡهُم بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ قَالَ وَمَن كَفَرَ
فَأُمَتِّعُهُۥ قَلِيلٗا ثُمَّ أَضۡطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِۖ وَبِئۡسَ ٱلۡمَصِيرُ ﴿١٢٦﴾ وَإِذۡ يَرۡفَعُ إِبۡرَٰهِـۧمُ
ٱلۡقَوَاعِدَ مِنَ ٱلۡبَيۡتِ وَإِسۡمَٰعِيلُ رَبَّنَا تَقَبَّلۡ مِنَّآۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴿١٢٧﴾
رَبَّنَا وَٱجۡعَلۡنَا مُسۡلِمَيۡنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةٗ مُّسۡلِمَةٗ لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبۡ عَلَيۡنَآۖ
إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾

are to circumambulate (make *Ṭawāf*) [60] and those who stay in *I'tikāf*, and those who bow down or prostrate themselves (in prayers). [125] (Recall) when Ibrāhīm said, "My Lord, make this a city of peace, and provide its people with fruits - those of them who believe in Allah and the Last Day." He (Allah) said, "As for the one who disbelieves, I shall let him enjoy a little, then I shall drag him to the punishment of the Fire. How evil an end it is! [126]

When Ibrāhīm was raising up the foundations of the House, along with Ismā'īl (Ishmael) (supplicating): "Our Lord accept (this service) from us! Indeed, You - and You alone - are the All-Hearing, the All-Knowing! [127] Our Lord, make us both submissive to You, and (make) of our progeny as well, a people submissive to You and show us our ways of Pilgrimage and accept our repentance. Indeed, You - and You alone - are the Most-Relenting, the Very-Merciful. [128]

which miraculously acquired the print of his foot. Nowadays, it is placed in a showcase in front of the door of the *Ka'bah*. The verse has made it obligatory to perform *Ṣalāh* (prayer) near it after every *Ṭawāf* (circumambulation), as the Holy Prophet ﷺ has explained through his oral direction and practice.

60) *Ṭawāf* is a form of worship whereby one has to walk around the *Ka'bah* seven times, and *I'tikāf* means to stay in a mosque devoting oneself for worship during a specified period.

رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٢٩﴾ وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن
سَفِهَ نَفْسَهُۥ ۚ وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٣٠﴾ إِذْ
قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ
وَيَعْقُوبُ يَٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٣٢﴾
أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ
بَعْدِى قَالُوا۟ نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا وَٰحِدًا
وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ
وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٤﴾

And, our Lord, raise in their midst a Messenger[61] from among them, who should recite to them Your verses, and teach them the Book and the wisdom, and cleanse them of all impurities. Indeed You, and You alone, are the All-Mighty, the All-Wise." [129] Who can turn away from the faith of Ibrāhīm except the one who has debased himself in folly? Indeed We have chosen him in this world. And he is certainly among the righteous in the Hereafter. [130] When his Lord said to him, "Submit!" He said, "I submit myself to the Lord of all the worlds." [131] And Ibrāhīm exhorted the same to his sons, and so did Ya'qūb (Jacob): "My sons, Allah has certainly chosen for you the Faith. So, let not death overtake you but as Muslims." [132]

Is it that you were present when death approached Ya'qūb, when he said to his sons: "What will you worship after me"? They said, "We will worship your God and the God of your fathers, Ibrāhīm, Ismā'īl (Ishmael) and Isḥāq (Isaac), the one God, and to Him we submit ourselves." [133] Those are a people who have passed away. For them is what they earned, and for you is what you earned. Nor shall you be questioned as to what they have been doing. [134]

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61) The reference is to the Holy Prophet *Sayyidunā* Muhammad ﷺ.

وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُوا۟ ۗ قُلْ بَلْ مِلَّةَ إِبْرَٰهِـۧمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ
ٱلْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ
وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِىَ ٱلنَّبِيُّونَ مِن
رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٦﴾ فَإِنْ ءَامَنُوا۟ بِمِثْلِ مَآ
ءَامَنتُم بِهِۦ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا هُمْ فِى شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ ٱللَّهُ ۚ وَهُوَ
ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ ٱللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُۥ
عَٰبِدُونَ ﴿١٣٨﴾

They said, "Become Jews or Christians, and you will find the right path." Say: "Instead, (we follow) the faith of Ibrāhīm, the upright,[62] - and he was not one of those who associate partners with Allah." [135] Say (O, Muslims): "We believe in Allah, and in what has been revealed to us, and in what has been revealed to Ibrāhīm, Ismā'īl (Ishmael), Isḥāq (Isaac), Ya'qūb and his children, and in what has been given to Mūsā and 'Īsā (Jesus) and what has been given to the prophets from their Lord: We make no difference between any of them, and to Him we submit ourselves." [136] So, if they believe in the same way as you believe, they will have certainly found the right path, and if they turn away, then the fact is that they are in antagonism. Then Allah will suffice you against them, and He is the All-Hearing, the All-Knowing. [137]

(We dye ourselves with) the colouring of Allah! For who is better in colouring than Allah?[63] We are to worship none but Him. [138]

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62) The original word used by the Holy Qur'ān is: *ḥanīf* which means a person who does not deviate from the truth in the least. The sense is that he never deviated from the pure monotheism in any way. Therefore, if someone were to be followed in the matter of faith, why should one not follow him?

63) "Colouring" is the translation of *ṣibghah*. The expression alludes to the Christian ritual of baptism, which is known in Arabic as *Iṣṭibāgh* (a word having the same root as *ṣibghah*.) On the seventh day of its birth, they used to bathe an

قُلْ أَتُحَآجُّونَنَا فِي ٱللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ وَنَحْنُ
لَهُۥ مُخْلِصُونَ ﴿١٣٩﴾ أَمْ تَقُولُونَ إِنَّ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ
وَٱلْأَسْبَاطَ كَانُوا۟ هُودًا أَوْ نَصَٰرَىٰ ۗ قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن
كَتَمَ شَهَٰدَةً عِندَهُۥ مِنَ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ
أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟
يَعْمَلُونَ ﴿١٤١﴾

Say: "Would you argue with us about Allah, when He is our Lord as well as your Lord? For us our deeds, and for you your deeds! And we are faithful to Him. [139] Or, would you say that Ibrāhīm, Ismā'īl, Isḥāq, Ya'qūb and their children were Jews or Christians?" Say: "Do you know better or does Allah?" Who can be more unjust than the one who conceals the testimony he has from Allah? Allah is not unaware of what you do. [140] Those are a people who have passed away. For them is what they earned, and for you is what you earned, and you shall not be questioned about what they have been doing. [141]

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infant in coloured (probably yellow) water, which was supposed to be a substitute for circumcision, and a sufficient guarantee for the external and internal purification of the infant. The verse suggests that this colour is wasted away with the water, without leaving a trace outside or inside, nor does this kind of baptism serve the purpose of circumcision and cleanse a man of physical impurity. And the verse declares that the only colouring worth the name is the colouring of a genuine and un-abrogated religion – that is, Islam. Then, the word *ṣibghah* or "colouring" has a deeper meaning too. Just as a certain colour is openly and clearly visible to the beholder, the signs of genuine and pure *'Īmān* (faith) should shine through the face, the movements, the habits and the behaviour of a Muslim. In this sense, the verse is a commandment, asking Muslims "to dye" themselves in the "colouring of Allah", outwardly and inwardly by offering unalloyed worship to Him alone, by submitting themselves totally to His commandments, and by gladly accepting His will. (Ma'āriful Qur'ān)

۞ سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا ۚ قُل لِّلَّهِ
ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَٰلِكَ جَعَلْنَٰكُمْ
أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ

The foolish among the people will say: "What has turned them away from their *Qiblah* which they used to observe?" [64] **Say: "To Allah belong the East and the West. He guides whom He wills to a straight path." [142]**

In the same way We made you a moderate *Ummah* (community), [65] **so that you should be witnesses over the people, and the Messenger a witness to you.** [66]

64)Next few verses deal with the issue of *qiblah*. For explanation, please see notes on verse 115 above.

65)In the matter of *qiblah* there were two extremes: Some people did not give any importance to any *qiblah* while some others took their *qiblah* as having inherent sanctity, and therefore, they did not accept any change in it, even on the basis of divine revelation. Islam does affirm the need for a *qiblah*, so that the *Ummah* may have a uniform orientation, but at the same time, it believes that no direction of *qiblah* has an inherent sanctity. The sanctity it acquires is based on Allah's command that can be changed by Him whenever He so wills. Now the present verse says that the moderate nature of Islamic faith and injunctions is not restricted to the issue of *qiblah*, but Allah has made the *Ummah* of the Holy Prophet ﷺ moderate in the sense that it is far from the extremes of other religions. The details of this moderate nature are explained in the books of *tafsīr* and can be seen in Ma'ariful-Qur'ān, but the term as used by the Holy Qur'ān has nothing to do with the term 'moderate' as cleverly coined by some contemporary non-Muslims for those who pretend to be Muslims but, instead of practicing its rules and principles, sacrifice the express injunctions of their religion in the name of tolerance and broad-mindedness.

66)On the Day of Judgment, the infidels who rejected the call of the earlier prophets عليهم السلام will pretend that they had never received a divine book nor did any prophet come to them. The Islamic *Ummah* will, then, be called and it will testify that prophets عليهم السلام did come to them with guidance. Although the Islamic *Ummah* was not eye-witness to this fact, its testimony will be based on the most authentic report it had received from the Holy Prophet ﷺ which is the most reliable source of information. Then the Holy Prophet ﷺ will testify in favour of his *Ummah* . The present verse is alluding to this testimony.

وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ
عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ
إِيمَـٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾ قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى
ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ
مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن
رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَـٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

And We did not prescribe the *Qiblah* which you used to observe except to know the one who follows the Messenger as distinct from the one who turns on his heels.[67] It was burdensome indeed, but not on those whom Allah guided. Allah will not allow your faith go to waste.[68] Certainly Allah is very kind, very merciful to the people. [143] We have been seeing you turning your face to the heavens.[69] So, We will certainly assign to you a *Qiblah* that you would like. Now, turn your face in the direction of the Sacred Mosque *(Al-Masjid-ul-Ḥarām)*, and (O Muslims), wherever you are, turn your faces in its direction. Even those who have been given the Book[70] know well that it is the truth from their Lord, and Allah is not unaware of what they do. [144]

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67) It means that the change of *qiblah* was to test whether *qiblah* has been taken as an object of worship in itself, which cannot be changed, or it is followed on the basis of Allah's command.

68) 'your faith' in this sentence refers to *Ṣalāh* (prayer) that is part of the acts prescribed by the Islamic faith. Some people were raising doubts about the validity of the prayers performed to the direction of *Bait-ul-Maqdis* (Jerusalem) before the change of *qiblah*. The present verse clarifies that Allah will not allow these prayers to go to waste, because they were performed according to Allah's command that was in force at that time.

69) When *Bait-ul-Maqdis* (Jerusalem) was appointed as *qiblah*, the Holy Prophet ﷺ obeyed the command, but was expecting that it would be changed to *Ka'bah* according to his wish. In his eagerness for this change, he would at times turn his face toward the sky expecting that an angel might be coming with the new command. The verse refers to this gesture of the Holy Prophet ﷺ.

70) This term is used by the Holy Qur'ān for the Jews and the Christians who

وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ بِتَابِعٍ
قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ مَا
جَآءَكَ مِنَ ٱلْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٤٥﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾
ٱلْحَقُّ مِن رَّبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَٱسْتَبِقُوا۟
ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٤٨﴾

Even if you bring every sign to those who have been given the Book, they would not follow your *Qiblah*, and you are not to follow their *Qiblah*, [71] nor are they to follow each other's *Qiblah*. If you were to follow their desires despite the knowledge that has come to you, you will then certainly be among the unjust. [145]

Those whom We have given the Book recognize him (the Holy Prophet ﷺ) as they recognize their own sons. [72]In fact, a group of them conceals the truth, while they know (it). [146] The truth is from your Lord. So, never be among those who doubt (it)." [147] For everyone there is a direction to which he turns his face. Strive, then, to excel each other in good deeds. Wherever you are, Allah will bring you all together. [73]Allah is certainly powerful over everything. [148]

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were given the divine books, namely, Torah and Injīl .

71) This is an indication that once *Ka'bah* has been appointed as *qiblah*, it will never be changed now.

72) It means that those who have the knowledge of the earlier Scriptures know well that the signs of the Last Prophet mentioned in these Scriptures are very much present in the Holy Prophet ﷺ, and therefore, they recognize his prophet-hood, in their hearts, as certainly as they recognize their sons, but they do not affirm it out of their malice and arrogance.

73) That is, on the Day of Judgment. In order to prompt the addressees to good deeds, Allah Almighty reminds them not to forget that they have to be brought before Him for giving full account of their deeds.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ ۗ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ
تَهْتَدُونَ ﴿١٥٠﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ
﴿١٥١﴾ فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

From wherever you set out, turn your face in the direction of the Sacred Mosque *(Al-Masjid-ul-Ḥarām)*. That, indeed, is the truth from your Lord, and Allah is not unaware of what you do. [149] And from wherever you set out, turn your face in the direction of the Sacred Mosque *(Al-Masjid-ul-Ḥarām)*, and (O Muslims), wherever you are, turn your faces in its direction, so that people should have no argument against you,[74] except for those among them who are unjust,__ do not fear them, but fear Me__, and so that I should perfect My blessings upon you, and that you may take the right path. [150]

As also We have sent in your midst a messenger from among you,[75] who recites to you Our verses, and purifies you, and teaches you the Book and the wisdom, and teaches you what you did not know. [151] So Remember Me, and I will remember you, and be thankful to Me, and be not ungrateful to Me. [152]

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74) It means that in case the Muslims do not observe the commands of Allah, their enemies will have an opportunity to argue against them that they themselves are not committed to their religion, then how they could call others towards it.

75) It refers to the Holy Prophet ﷺ. The words 'as also' mean: "If you observe My commands, My blessing will be perfected upon you in the same manner as it was perfected by sending the Holy Prophet ﷺ to you."

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا۟
لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتٌۢ ۚ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُم بِشَىْءٍ
مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾ ٱلَّذِينَ
إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾ أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن
رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾ ۞ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ

O you who believe, seek help through patience and prayer. [76] Surely, Allah is with those who are patient. [153] Do not say of those who are slain in the way of Allah that they are dead. Instead, they are alive, but you do not perceive. [154] Surely We will test you with a bit of fear and hunger, and loss in wealth and lives and fruits, and give good tidings to the patient [155] who, when a suffering visits them, say: "We certainly belong to Allah, and to Him we are bound to return." [77] [156] Those are the ones upon whom there are blessings from their Lord, and mercy as well; and those are the ones who are on the right path. [157] Indeed *Ṣafā* and *Marwah* [78] are among the marks of Allah.

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76) The previous verses have directed the Muslims that, instead of being stuck with argumentation with Jews about *Qiblah*, they should attend their duties towards Allah. Now, verses 153 to 157 warn them that, in the course of their mission, they may face certain obstacles and may suffer calamities. The verses teach them how to deal with such situations.

77) It means: "Since we belong to Allah, He is the best judge of what should happen to us, and since we are bound to return to Him, our suffering in this world is temporary, and, once we return to Allah, all worldly sufferings will not only vanish for good, but will be replaced by eternal blessings and bounties." Whenever one considers these two facts, no suffering in this world can make him impatient.

78) These are two hills situated near *Ka'bah* in Makkah. It is obligatory during *Ḥajj* and *'Umrah* to walk briskly between them seven times. This form of worship is called *Sa'y* .

فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا
فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾ إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ مِنۢ بَعْدِ
مَا بَيَّنَّٰهُ لِلنَّاسِ فِى ٱلْكِتَٰبِ ۙ أُو۟لَٰٓئِكَ يَلْعَنُهُمُ ٱللَّهُ وَيَلْعَنُهُمُ ٱللَّٰعِنُونَ ﴿١٥٩﴾ إِلَّا ٱلَّذِينَ
تَابُوا۟ وَأَصْلَحُوا۟ وَبَيَّنُوا۟ فَأُو۟لَٰٓئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٦٠﴾ إِنَّ ٱلَّذِينَ
كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ أُو۟لَٰٓئِكَ عَلَيْهِمْ لَعْنَةُ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

So whoever comes to the House for *Ḥajj* or performs *'Umrah,* [79]there is no sin for him if he makes rounds between them; [80]whoever comes up with good on his own, then Allah is Appreciating, All-Knowing. [158]

Surely, those who conceal the clear signs and the guidance We have revealed, even after We have explained them for people in the Book, upon them Allah casts damnation, and they are cursed by all those who curse. [159] Yet, those who repent and correct and declare (what they used to conceal), their repentance is accepted by Me. I am the Most-Relenting, the Most-Merciful. [160] Indeed, those who disbelieved and died while they were disbelievers, upon them is the curse of Allah, and of angels, and of all human beings together, [161]

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79) *Ḥajj* is the pilgrimage consisting of different forms of worship performed during 8 to 13 of the month of *Dhul-Ḥijjah* (12^{th} month of Islamic Hijrah calendar) in Makkah and some places around it. It is obligatory on every Muslim, male and female, having means to travel to Makkah to perform *Ḥajj* at least once in his or her lifetime. *'Umrah,* on the other hand, is a shorter pilgrimage that consists of *Ṭawāf* (circumambulation around *Ka'bah*) and *Sa'y* (walking briskly seven times between *Ṣafā* and *Marwah*) only. It is not obligatory and can be performed any time.

80) Although *Sa'y* between *Ṣafā* and *Marwah* is obligatory in both *Ḥajj* and *'Umrah,* the expression ' there is no sin' has been adopted to remove the doubt that since the pagans used to make *Sa'y* during the Days of Ignorance with two idols installed on the top of the two hills, the act might be a sin. The Holy Qur'ān says that *Ṣafā* and the *Marwah* are among the marks of faith appointed by Allah; and *Sa'y* between them - being one of the approved modes of worship - does not become a sin just due to the malpractice of a pagan band of people.

خَٰلِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾ وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿١٦٣﴾ إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ﴿١٦٥﴾

in a way that they will remain in it forever. Neither the punishment will be lightened for them, nor will they be given respite. [162] Your god is one God: There is no god but He, the All-Merciful, the Very-Merciful. [163] Surely, in the creation of heavens and earth, and the alternation of night and day, and the ships that sail in the sea, carrying that which benefits men, and in the water Allah sent down from the sky, then revived with it the earth after it was dead, and in every creature He has scattered on it, and in turning of winds, and in the clouds employed to serve between heaven and earth, there are signs for those who have sense. [164]

Among the people there are some who set up co-gods beside Allah whom they love like the love due to Allah. But those who believe are most firm in their love for Allah. Would that the unjust people could perceive - when they see the torment (i.e. any calamity in this world) - that all power belongs to Allah alone, and that Allah is severe in punishment! [81] [165]

81) It means that when they face a calamity, their so-called co-gods are not able to revert it. Such events should be sufficient for them to learn that all power belongs to Allah, and no one has any power against Him who could be held as His partner or associate.(Bayān-ul-Qur'ān)

إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ
ٱلْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا ۗ
كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾
يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ
لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا
تَعْلَمُونَ ﴿١٦٩﴾ وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ
ءَابَآءَنَآ ۗ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

(Imagine the time) when those who were followed will disown their followers, and they (all) will see the punishment, and the bonds between them will be cut asunder, [82] [166] and those who followed will say, "We wish we had another (chance to) return (to the world), so that we may disown them as they had disowned us." Thus Allah will show them that their deeds were (nothing but) causes of remorse for them, and they are not to come out of the Fire. [167]

O people, eat permissible good things out of what lies in the earth, and do not follow the footsteps of *Shaiṭān* (Satan); [83] indeed, he is an open enemy for you. [168] He orders you only to (do) evil and immodest acts, and that you ascribe to Allah what you do not know. [169] When it is said to them: "Follow what Allah has sent down," they say: "Instead, we would follow that (religion) on which we have found our fathers." Is it so, even though their fathers had no understanding at all, nor had they been on the right path? [170]

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82) It could mean that all types of relationship between them (like friendship or kinship or leadership) will come to an end. It may also mean that the covenants they had with each other will no more remain in force, because no one will be able to fulfill them. The word *asbāb* used in the text may be interpreted as 'means and sources' also, meaning thereby that they will lose all means and sources they had at hand in the world. (Rāzī)

83) The pagans of Makkah used to dedicate animals to the idols, and believed

وَمَثَلُ ٱلَّذِينَ كَفَرُواْ كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ صُمٌّۢ بُكْمٌ
عُمْىٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَـٰتِ مَا رَزَقْنَـٰكُمْ
وَٱشْكُرُواْ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ
وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

The example of (calling) those who disbelieve is such as someone is shouting at an animal that hears nothing but a call and cry. [84] They are deaf, dumb and blind, so they do not understand. [171] O you who believe, eat of the good things We have provided to you and be grateful to Allah, if it is He whom you worship (in real terms). [172] He has only prohibited for you carrion, blood, the flesh of swine and that upon which a name of someone other than 'Allah' has been invoked. [85] Then, whoever is compelled by necessity, neither seeking pleasure nor transgressing, there is no sin on him. [86] Verily, Allah is Most-Forgiving, Very-Merciful. [173]

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that deriving any benefit from them and eating their meat is prohibited. They attributed this prohibition to Allah without having any proof. It is in this background that this verse was revealed to establish that Allah has never commanded them to do so.

84) When shouting at an animal, a shepherd at times speaks to them, but they do not understand what he is saying, except a senseless call and cry. Similarly, when the Holy Prophet ﷺ calls these unbelievers to Islam sincerely, they take it just as an unserious call without considering its true meaning, and with no appreciation of its importance.

85) This verse refutes the practice of the pagans who had taken some animals as prohibited for themselves while Allah had never directed them to do so. (The full treatment of the subject is in *Sūrah* Al-An'ām 6:138-144). The phrase, 'only prohibited' should be read in this context. It does not mean, therefore, that no other food is prohibited in Islamic *Sharī'ah.* (see also 5:3)

86) 'compelled by necessity' has been explained in 5:3 by extreme hunger in which one has the genuine apprehension that he may die if he does not eat an unlawful food. The phrase 'neither seeking pleasure' means that the purpose

إِنَّ ٱلَّذِينَ يَكۡتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلۡكِتَٰبِ وَيَشۡتَرُونَ بِهِۦ ثَمَنٗا قَلِيلًا
أُوْلَٰٓئِكَ مَا يَأۡكُلُونَ فِي بُطُونِهِمۡ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوۡمَ ٱلۡقِيَٰمَةِ وَلَا
يُزَكِّيهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلضَّلَٰلَةَ بِٱلۡهُدَىٰ
وَٱلۡعَذَابَ بِٱلۡمَغۡفِرَةِۚ فَمَآ أَصۡبَرَهُمۡ عَلَى ٱلنَّارِ ﴿١٧٥﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلۡكِتَٰبَ
بِٱلۡحَقِّۗ وَإِنَّ ٱلَّذِينَ ٱخۡتَلَفُواْ فِي ٱلۡكِتَٰبِ لَفِي شِقَاقِۭ بَعِيدٖ ﴿١٧٦﴾ ۞لَّيۡسَ ٱلۡبِرَّ أَن تُوَلُّواْ
وُجُوهَكُمۡ قِبَلَ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ وَلَٰكِنَّ ٱلۡبِرَّ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَٱلۡمَلَٰٓئِكَةِ
وَٱلۡكِتَٰبِ وَٱلنَّبِيِّـۧنَ وَءَاتَى ٱلۡمَالَ عَلَىٰ حُبِّهِۦ ذَوِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينَ

Verily, those who conceal the Book Allah has revealed, and earn thereby a small price, they eat nothing into their bellies but fire, and Allah will not speak to them on the Day of Judgment, nor will He purify them, and for them there is painful punishment. [174] They are those who have bought the wrong way at the price of the right way, and punishment at the price of pardon. How well they endure the Fire! [175] All that is because Allah revealed the Book with the truth. Yet, those who have opted for dissension about the Book are in extreme division (among themselves) [176]

Righteousness is not (merely) that you turn your faces to the East and the West; [87] but righteousness is that one believes in Allah and the Last Day and the angels and the Book and the Prophets, and gives wealth, despite (his) love for it, to relatives, and to orphans, the helpless,

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should be to save life, and not to have pleasure, while 'nor transgressing' means that the concession is limited to the extent of necessity, and no one is allowed to eat more than required for saving life.

87) The Jews and the Christians were involved in controversy of the direction of *qiblah* with such an enthusiasm as if the whole religion were confined to facing a particular direction. After refuting their standpoint in detail, the Holy Qur'ān reminds that righteousness is much wider than presumed by them. In this connection, the Holy Qur'ān now mentions several branches of righteousness. This subject will continue till the end of this *Sūrah,* laying down certain rules, principles and injunctions concerning different aspects of life, although some ancillary subjects are dealt with as well.

وَٱبۡنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِي ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلۡمُوفُونَ
بِعَهۡدِهِمۡ إِذَا عَٰهَدُواْۖ وَٱلصَّٰبِرِينَ فِي ٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلۡبَأۡسِۗ أُوْلَٰٓئِكَ ٱلَّذِينَ
صَدَقُواْۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُتَّقُونَ ١٧٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلۡقِصَاصُ فِي
ٱلۡقَتۡلَىۖ ٱلۡحُرُّ بِٱلۡحُرِّ وَٱلۡعَبۡدُ بِٱلۡعَبۡدِ وَٱلۡأُنثَىٰ بِٱلۡأُنثَىٰۚ فَمَنۡ عُفِيَ لَهُۥ مِنۡ أَخِيهِ شَيۡءٞ
فَٱتِّبَاعُۢ بِٱلۡمَعۡرُوفِ وَأَدَآءٌ إِلَيۡهِ بِإِحۡسَٰنٖۗ ذَٰلِكَ تَخۡفِيفٞ مِّن رَّبِّكُمۡ وَرَحۡمَةٞۗ فَمَنِ ٱعۡتَدَىٰ
بَعۡدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٞ ١٧٨ وَلَكُمۡ فِي ٱلۡقِصَاصِ حَيَوٰةٞ يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ
لَعَلَّكُمۡ تَتَّقُونَ ١٧٩ كُتِبَ عَلَيۡكُمۡ إِذَا حَضَرَ أَحَدَكُمُ ٱلۡمَوۡتُ إِن تَرَكَ خَيۡرًا
ٱلۡوَصِيَّةُ لِلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَ بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى ٱلۡمُتَّقِينَ ١٨٠

the wayfarer, and to those who ask, and (spends) in (freeing) slaves and observes the *Ṣalāh* (prayers) and pays *Zakah*___and (the act of) those who fulfill their covenant when they enter into a covenant, and, of course, [88] those who are patient in hardship and suffering and when in battle! Those are the ones who are truthful, and those are the God-fearing. [177].

O you who believe, *Qiṣāṣ* [89] has been prescribed for you in the case of murdered people: The freeman (will be killed) for the freeman, the slave for the slave, and the female for the female. [90] However, if one is somewhat forgiven by his brother, the recourse (of the latter) is to pursue the former (for blood money) with fairness, and the obligation (of the former) is to pay (it) to the latter in a nice way. [91] That is a relief from your Lord, and a mercy. So, whoever transgresses after all that will have a painful punishment.[92] [178] There is life for you in *Qiṣāṣ*, O people of wisdom,[93] so that you may refrain (from killing). [179] It is enjoined upon you, when death approaches any one of you and he leaves some wealth, that he must bequeath for the parents and the nearest of kin in the approved manner, being an obligation on the God-fearing.[94] [180]

88) The phrase 'of course' is added to reflect the emphasis the Holy Qur'ān has given to "*Aṣ-Ṣābirīn*" by changing the case from nominative to objective.

89) *Qiṣāṣ* means even retaliation in offences of murder or grievous hurts. However, the present verse deals with *Qiṣāṣ* in the case of murder only.

90) It means that if a freeman has killed a freeman, the murderer himself will

be killed in *Qiṣāṣ*, and if a slave has killed another slave, the former will be killed for the latter, and so on. This rule was specifically mentioned here to nullify the Arab custom followed in the Days of Ignorance whereby human beings were divided in different grades with regard to their tribal affiliations or to their social status. If a slave belonging to a man of high status was killed by a slave of a lower status, the master of the victim demanded that he would kill a freeman from the tribe of the killer in retaliation for his slave. If a woman has killed another woman, his heirs demanded that they would kill a man from the tribe of the killer. This barbaric rule was practiced to the extent that in some cases two men or even more were to be killed in retaliation for a single man, even though the killer was one. This verse has eradicated this custom by establishing the rule that only the killer will be killed in *Qiṣāṣ* for the victim, and not any one else. Therefore, the verse does not mean that a freeman will be killed only when he kills a freeman, and not when he kills a slave. Similarly, it does not mean that a female will be killed in *Qiṣāṣ* only when she kills a woman, and not when she kills a man or vice versa. In fact, every murderer is subject to *Qiṣāṣ* on the basis of human equality, as mentioned by the Holy Qur'ān in 5:45 where the rule of 'life for life' is expressly laid down.

91) It means that *Qiṣāṣ* is the right of the heirs of the victim. They are allowed to forgo their right in exchange of blood-money, the amount of which may be agreed upon by mutual consent. If they do so, the heirs of the victim may pursue the killer for the amount, and the killer has to pay it nicely, without any harassment caused to them.

92) 'Exceeding the limits' covers all sorts of violation of the rule prescribed by the verse. It includes the unjust demand to kill someone other than the killer, and killing a person after he has paid blood-money according to the agreement. All these practices were in vogue before the enforcement of the Qur'ānic rule.

93) Just as the Holy Qur'ān has condemned the barbaric custom mentioned above, it has also criticized the other extreme approach that does not allow the capital punishment, even when the offender takes the life of numerous innocents. The Holy Qur'ān says that the principle of *Qiṣāṣ*, by killing an offender ensures safety of life for innocent people.

94) In the early days of Islam, no specific shares of inheritance were fixed for the heirs. This verse was revealed in those days, to make it obligatory on every person to make a will in favour of those of his near relatives whom he wished to share his property. Later, when the Holy Qur'ān itself laid down the detailed rules of inheritance in 4:11-12, the share of each inheritor was fixed by *Sharī'ah*. The obligatory nature of making a will was thus abrogated. However, one can still make a will in favour of any person, other than his legal heirs, to the extent of one third of his property. The rule of bequest mentioned in this verse is operative to this extent, as explained by the Holy Prophet ﷺ.

فَمَنۢ بَدَّلَهُۥ بَعۡدَمَا سَمِعَهُۥ فَإِنَّمَآ إِثۡمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ﴿١٨١﴾
فَمَنۡ خَافَ مِن مُّوصٖ جَنَفًا أَوۡ إِثۡمٗا فَأَصۡلَحَ بَيۡنَهُمۡ فَلَآ إِثۡمَ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ
رَّحِيمٞ ﴿١٨٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ
مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامٗا مَّعۡدُودَٰتٖۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ
عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ

Then, whoever changes it after he has heard it, its sin will only be on those who change it. [95] **Surely, Allah is All-hearing, All-knowing. [181] But, whoever apprehends a mistake (unintentional) or a sin (intentional) from a testator, and puts things right between them, then there is no sin on him.** [96] **Surely, Allah is Forgiving, Merciful. [182]**

O you who believe, the fasts have been enjoined upon you as they were enjoined upon those before you, so that you may be God-fearing, [183] for days few in number. However, should any one of you be sick or on a journey, then (he should fast) a number of other days (equal to the missed ones); and those who have the strength, (still, they do not opt for fasting,) on them there is a *fidyah* (compensation), that is, the feeding of a poor person. [97]

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95) It means that whoever hears someone making a will is duty bound to give his testimony exactly according to the will, but if he changes the contents of the will, and testifies according to his distorted version, he will be committing a grave sin for which he will be liable in the Hereafter. This sin does not affect the judge or an arbitrator, who *bona fide* relying on his testimony, gives his judgment according to the distorted version of the will.

96) This is an exception to the prohibition of making a change in the will. It means that if the testator has made an unfair will, either by mistake of judgment or by a wilful mischief against some relatives, which is a sin, and thus a dispute arises between the beneficiaries of the will, it is allowed for an arbitrator to suggest a compromise between them, even though it implies a change in the will.

97) Fasts were enjoined upon the Muslims in a gradual manner. To start with, they were ordered to keep fasts three days a month. Then came the command to fast the whole month of Ramadan, but an option was given in this verse that, despite having strength to fast, if someone does not wish to do so, he could

فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُۥ ۚ وَأَن تَصُومُوا۟ خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾
شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ
ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ
عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ
بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

Then whoever does good voluntarily, that is better for him. [98] However, that you fast is better for you, if you only knew. [184]

The month of Ramadan is the one in which the Qur'ān was revealed [99] as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong. So those of you who witness the month must fast in it. But the one who is sick, or is on a journey (should fast) as much from other days (as he missed). Allah intends (to provide) ease for you and does not intend (to create) hardship for you. All this is so that you may complete the number (of fasts as prescribed) and proclaim the *Takbīr* of Allah for having guided you, and (so) that you may be grateful. [100] [185]

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feed one poor man in lieu of one fast. This concession was later abrogated, and those physically able to fast have no choice now but to fast, as mentioned in the next verse 185, "Those of you who witness the month must fast in it." However, the people of very old age who have no hope for recovering their ability to fast may still avail of the concession given in this verse.

98) It means that if someone feeds more than one person or gives more amount in charity than prescribed on voluntary basis, it is certainly better, and more rewarding.

99) Although the Holy Qur'ān was revealed gradually to the Holy Prophet ﷺ over a period of twenty-three years, its revelation was started in the month of Ramadan, as reported by Muhammad Ibn Isḥāq. (Rāzī)

100) Proclaiming *Takbīr* means to say: *Allahu Akbar* (Allah is the greatest of all). According to some exegetes, it alludes to the *Takbīr* recited in the Eid Prayer performed the next day after the end of Ramadan.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ
الرَّفَثُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ
تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ
اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ
الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ
حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

When My servants ask you about Me, then (tell them that) I am near. I respond to the call of one when he prays to Me; so they should respond to Me, and have faith in Me, so that they may be on the right path. [186]

It is made lawful for you, in the nights of fasts, to have sex with your women. They are apparel for you, and you are apparel for them. Allah knows that you have been betraying yourselves, so He relented towards you and pardoned you. [101] So now you can have sexual intimacy with them and seek what Allah has destined for you and eat and drink until the white thread of the dawn becomes distinct from the black thread; then complete the fast up to the night. But do not have sexual intimacy with them while you are staying in mosques for *I'tikāf.* These are the limits set by Allah, so do not go near them. Thus Allah manifests His signs to the people, so that they may be God-fearing. [187]

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101) At an initial stage of the obligation of fasts in Ramadan, eating, drinking and having sex in the nights was allowed only before one slept. It was not allowed if one slept after *iftār* (breaking of the fast). This prohibition was on the basis of a direction given by the Holy Prophet ﷺ. Some *Ṣaḥābah* ﷺ faced hardship because of this prohibition, and some others had sex with their wives, even after having a short sleep, and then felt guilty. The words, 'you have been betraying yourselves' in this verse allude to these events. Then this verse abrogated the prohibition, and made it lawful to have sex, or eat and drink, during the entire night in Ramadan.

وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُوا۟ بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا۟ فَرِيقًا مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾ ۞ يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ ۖ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ ۗ وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾ وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾ وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ ۚ وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ ۖ فَإِن قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿١٩١﴾

Do not eat up each other's property by false means, nor approach with it the authorities to eat up a portion of the property of the people sinfully, while you know (that you are unjust in doing so). [188]

They ask you about the new moons. Say: They are indicative of time for the people, and of the *Ḥajj.* It is not righteousness that you come into your houses from their backs, [102] but righteousness is that one fears Allah. So come into houses through their doors; and fear Allah so that you may be successful. [189]

Fight in the way of Allah against those who fight you, and do not transgress. Verily, Allah does not like the transgressors. [190] Kill them wherever you find them, and drive them out from where they drove you out, as *Fitnah* (to create disorder) is more severe than killing. However, do not fight them near *Al-Masjid-ul-Ḥarām* (the Sacred Mosque in Makkah) unless they fight you there. However, if they fight you (there) you may kill them. Such is the reward of the disbelievers. [191]

102) The pagans of Arabia used to perform *Ḥajj*, and it was their custom that once they came out of their homes for *Ḥajj*, and needed to come back to their homes for some reason, they held it impermissible to enter the home from its normal door; they entered it from the backside. This verse explains that this is a baseless custom.

فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَـٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ

لِلَّهِ ۖ فَإِنِ ٱنتَهَوْا۟ فَلَا عُدْوَٰنَ إِلَّا عَلَى ٱلظَّـٰلِمِينَ ﴿١٩٣﴾ ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ

وَٱلْحُرُمَـٰتُ قِصَاصٌ ۚ فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُوا۟ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ ۚ وَٱتَّقُوا۟

ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٩٤﴾ وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ

إِلَى ٱلتَّهْلُكَةِ ۛ وَأَحْسِنُوٓا۟ ۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٩٥﴾ وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ فَإِنْ

أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۖ وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ فَمَن

كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ

But if they desist, then indeed, Allah is Most-Forgiving, Very- Merciful. [192] Fight them until there is no *Fitnah* any more, and obedience remains for Allah. But, if they desist, then aggression is not allowed except against the transgressors. [193] The holy month for the holy month, and the sanctities are subject to retribution. So when anyone commits aggression against you, be aggressive against him in the like manner as he did against you, and fear Allah, and be sure that Allah is with the God-fearing. [194] Spend in the way of Allah and do not put yourselves into destruction, and do good. Of course, Allah loves those who do good. [195] Accomplish the *Ḥajj* and the *'Um rah* for Allah, but if you are restricted, then (sacrifice) whatever animal of offering is available, and do not shave your heads until the offering reaches its place.[103] But if anyone of you is ill, or has some trouble with his scalp, then there is a ransom through fasting or alms giving.[104]

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103) Once a person is in the state of *Iḥrām* for performing *Ḥajj* or *'Umrah*, he has to observe certain restrictions until he has completed the relevant rituals. But if he is prevented from entering into Makkah for some reason, the verse tells him how to come out of the state of *Iḥrām*. The rule mentioned here is that he should sacrifice an animal after which he will be out of *Iḥrām*. Shaving ones head is not allowed in *Iḥrām*, but after such a sacrifice it becomes permissible. If someone has to shave his head during the state of *Iḥrām* for some valid reason, he has to fast or give alms.

104) It means that if one combines both *Ḥajj* and *'Umrah* in a single journey,

فَإِذَآ أَمِنتُمۡ فَمَن تَمَتَّعَ بِٱلۡعُمۡرَةِ إِلَى ٱلۡحَجِّ فَمَا ٱسۡتَيۡسَرَ مِنَ ٱلۡهَدۡيِۚ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ ثَلَٰثَةِ
أَيَّامٖ فِي ٱلۡحَجِّ وَسَبۡعَةٍ إِذَا رَجَعۡتُمۡۗ تِلۡكَ عَشَرَةٞ كَامِلَةٞۗ ذَٰلِكَ لِمَن لَّمۡ يَكُنۡ أَهۡلُهُۥ حَاضِرِي
ٱلۡمَسۡجِدِ ٱلۡحَرَامِۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ١٩٦ ٱلۡحَجُّ أَشۡهُرٞ
مَّعۡلُومَٰتٞۚ فَمَن فَرَضَ فِيهِنَّ ٱلۡحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي
ٱلۡحَجِّۗ وَمَا تَفۡعَلُواْ مِنۡ خَيۡرٖ يَعۡلَمۡهُ ٱللَّهُۗ وَتَزَوَّدُواْ فَإِنَّ خَيۡرَ ٱلزَّادِ ٱلتَّقۡوَىٰۖ
وَٱتَّقُونِ يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ ١٩٧

And when you are safe, then, whoever avails the advantage of the *'Umrah* along with the *Ḥajj* 105 shall make an offering of whatever animal is available. However, any one who finds none shall fast for three days during *Ḥajj*, and for seven days when you return; thus they are ten in all. This is for him whose family folk are not residents of *Al-Masjid-ul-Ḥarām.* 106 Fear Allah and be aware that Allah is severe in punishment. [196] The *Ḥajj* is (to be performed in) the months that are well-known. So whoever undertakes *Ḥajj* in them, there should be no obscenity, no sin, no quarrel in the *Ḥajj*. Whatever good you do, Allah will know it. Take provisions along, for the merit of (having) provision is to abstain (from begging), 107 and fear Me, O men of understanding! [197]

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either by way of *tamattu'* (in which one comes out of *Iḥrām* after performing *'Umrah*, then starts *Iḥrām* afresh for *Ḥajj*) or by way of *Qirān*, (in which one continues his *Iḥrām* even after performing *'Umrah*, and comes out of it only after *Ḥajj*), he has to sacrifice an animal, while the one who performs *Ḥajj* only or *'Umrah* only is not obligated to offer any sacrifice.

105) If a person obligated to offer a sacrifice in *Ḥajj* has no financial means to do it, he should keep ten fasts, three during *Ḥajj* and seven after reaching home.

106) It means that combining *Ḥajj* and *'Umrah* is not allowed for the residents of Makkah.

107) Some people used to abstain from taking any food with them during their journey for *Ḥajj* in their belief that it is against one's reliance on Allah. But sometimes they used to beg on their way to Makkah. The verse maintains that

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم
مِّنْ عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ وَٱذْكُرُوهُ كَمَا
هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا۟ مِنْ
حَيْثُ أَفَاضَ ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾ فَإِذَا
قَضَيْتُم مَّنَٰسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ
ذِكْرًا ۗ فَمِنَ ٱلنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى
ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ﴿٢٠٠﴾ وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً
وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾

There is no sin on you that you seek the grace of your Lord (by trading).[108] Later, when you flow down from *'Arafāt*, recite the name of Allah near *Al-Mash'ar-ul-Ḥarām* (the Sacred Monument),[109] and recite His name as He has guided you, while before it, you were among the astray. [198] Then flow down from where the people flow, and seek forgiveness from Allah. Certainly Allah is Most-Forgiving, Very-Merciful. [199]

Once you have fulfilled your modes of worship in *Ḥajj*, recite the name of Allah, as you would speak of your forefathers or even with greater fervor. Now among the people there is one who says: "Our Lord, give to us in this world..." and he has no share in the Hereafter. [200] Yet there is another among them who says: "Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of Fire." [201]

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taking food along during pilgrimage is not against reliance on Allah, and that it is much better than begging.

108) Some people held that trade is not permissible during *Ḥajj*. The verse negates this belief. It is to be noted that the Holy Qur'ān refers to the trade as 'Allah's grace'.

109) *Al-Mash'ar-ul-Ḥarām* is a hill in Muzdalifah. The pilgrims come to it after staying at *'Arafāt*.

أُولَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ ۚ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٢٠٢﴾ ۞ وَٱذْكُرُوا۟ ٱللَّهَ
فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ ۚ فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ
إِثْمَ عَلَيْهِ ۚ لِمَنِ ٱتَّقَىٰ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾ وَمِنَ
ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ وَهُوَ
أَلَدُّ ٱلْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِى ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ
وَٱلنَّسْلَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ﴿٢٠٥﴾

For them there is a share of what they have earned; and Allah is swift at reckoning. [202] Recite the name of Allah during the given number of days.[110] Then whoever is early in leaving after two days, there is no sin on him, and whoever leaves later, there is no sin on him, if he is God-fearing. Fear Allah and be sure that you are going to be gathered before Him. [203]

Among men there is one whose speech, in this life, attracts you; he even makes Allah his witness on what is in his heart, while he is extremely quarrelsome.[111] [204] Once he turns back, he moves about in the land trying to spread disorder in it, and to destroy the tillage and the stock; and Allah does not like disorder. [205]

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110) It refers to staying at Mina on 10, 11 and 12 of *Dhul-Ḥijjah*. Staying in the nights of first two days is Sunnah and performing *Ramy* in the day of 12 is obligatory, while staying in the night of 12^{th}, and performing *Ramy* on 13^{th} is optional. This is the meaning of the next sentence: "Then whoever is early in leaving after two days, there is no sin on him and whoever leaves later, there is no sin on him,"

111) One of the hypocrites, Akhnas by name, was known for his eloquence. When present before the Holy Prophet ﷺ, he used to pretend his allegiance to him by swearing forceful oaths, but when he went outside, he used to conspire against Muslims. Once he passed by a farm of a Muslim, and put the whole farm to fire, and killed the cattle. The verse was revealed in this background, but the words are of general application to cover everyone who commits such mischievous acts.

وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ فَحَسْبُهُۥ جَهَنَّمُ وَلَبِئْسَ ٱلْمِهَادُ
﴿٢٠٦﴾ وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَٱللَّهُ رَءُوفٌۢ
بِٱلْعِبَادِ ﴿٢٠٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا۟
خُطُوَٰتِ ٱلشَّيْطَٰنِ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِن زَلَلْتُم مِّنۢ بَعْدِ مَا
جَآءَتْكُمُ ٱلْبَيِّنَٰتُ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾ هَلْ يَنظُرُونَ إِلَّآ أَن
يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ وَإِلَى ٱللَّهِ تُرْجَعُ
ٱلْأُمُورُ ﴿٢١٠﴾ سَلْ بَنِىٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ وَمَن يُبَدِّلْ نِعْمَةَ ٱللَّهِ
مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢١١﴾ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا
وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ ٱتَّقَوْا۟ فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَٱللَّهُ يَرْزُقُ مَن
يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

When it is said to him, "Fear Allah", he is tempted by arrogance to (commit) sin. Hell is then enough for him, and it is indeed an evil bed to rest. [206] And among men there is one who sells his very soul to seek the pleasure of Allah, and Allah is Very-Kind to His servants. [207] O you who believe, enter Islam completely, and do not follow the footsteps of Satan. Surely, he is an open enemy for you; [208] and if you slip, even after clear signs have come to you, then you must know that Allah is Mighty, Wise. [209] They are looking for nothing (to accept the truth) but that Allah (Himself) comes upon them in canopies of cloud with angels, and the matter is closed. To Allah shall all matters be returned. [210]

Ask the Children of Isrā'īl (Israel) how many a clear sign We have given to them; and whoever changes the blessing of Allah after it has come to him, then Allah is severe in punishment. [211] Adorned is the present life for those who disbelieve, and they laugh at those who believe, while those who fear Allah shall be above them on the Day of Resurrection. Allah gives provision to whom He wills without measure. [212]

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ
بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ
بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ
ٱلْحَقِّ بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟
ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟
حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ﴿٢١٤﴾
يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ
وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢١٥﴾

All men used to be a single *'Ummah* (i.e. on a single faith). Then (after they differed in matters of faith), Allah sent prophets carrying good news and warning, and sent down with them the Book with Truth to judge between people in matters of their dispute. But it was no other than those to whom it (the Book) was given who, led by envy against each other, disputed it after the clear signs had come to them. Then Allah, by His will, guided those who believed to the truth over which they disputed; and Allah guides whom He wills to the straight path. [213]

Do you think that you will enter Paradise while you have not yet been visited by (difficult) circumstances like those that were faced by the people who passed away before you? They were afflicted by hardship and suffering, and were so shaken down that the prophet, and those who believed with him, started saying: "When (will come) the help of Allah?" (Then, they were comforted by the Prophet who said to them) 'Behold, the help of Allah is near.' [214]

They ask you as to what they should spend. [112] Say: "Whatever good you spend should be for parents, kinsmen, orphans, the needy and the wayfarer; and whatever good you do, Allah is all-aware of it." [215]

112) This question was put by Amr Ibn Jamūḥ ﵁ in which he asked two things. One, 'What should we spend in Allah's way?' Two, 'To whom should we give?' This verse answered the second question, while the first question is answered in 2:219 below.

كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ
لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
﴿٢١٦﴾ يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ
ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ
أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَـٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَـٰعُوا۟ ۚ
وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَـٰٓئِكَ حَبِطَتْ أَعْمَـٰلُهُمْ
فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ وَأُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢١٧﴾

Fighting is enjoined upon you, while it is hard on you. It could be that you dislike something, when it is good for you; and it could be that you like something when it is bad for you. Allah knows, and you do not know. [216]

They ask you about the Sacred Month, that is, about fighting in it.[113] **Say, "Fighting in it is something grave, but it is much more grave, in the sight of Allah, to prevent (people) from the path of Allah, to disbelieve in Him, and in *Al-Masjid-ul-Ḥarām*, and to expel its people from there, and *Fitnah* (to create disorder) is more grave than killing." They will go on fighting you until they turn you away from your faith if they could, while whoever of you turns away from his faith and dies an infidel, such people are those whose deeds will go to waste in this world and in the Hereafter, and they are people of the Fire. They shall be there forever. [217]**

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113) Four months were held to be Sacred Months, as mentioned by the Holy Qur'ān in 9:36. Battles were forbidden in these months. During a journey, some *Ṣaḥābah* ﷺ of the Holy Prophet ﷺ encountered a group of their enemies, and fighting between them broke out. The Muslims, under the impression that the Sacred Month of *Rajab* (7th month of Islamic Hijrah calendar) has not yet started, killed a person from that group, while in actual fact, it was the first day of *Rajab*. The Holy Prophet ﷺ expressed his grief on the incident that was quite unintentional, but the enemies of the Muslims took this incident as an opportunity to raise hue and cry against them that they did not honour even the sanctity of the Sacred Months. This verse was revealed in this context. The gist

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ أُوْلَٰٓئِكَ يَرْجُونَ
رَحْمَتَ ٱللَّهِۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٢١٨ ۞يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِۖ قُلْ
فِيهِمَآ إِثْمٞ كَبِيرٞ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَاۗ وَيَسْـَٔلُونَكَ
مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْأٓيَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ
٢١٩ فِي ٱلدُّنْيَا وَٱلْأٓخِرَةِۗ وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰۖ قُلْ إِصْلَاحٞ لَّهُمْ خَيْرٞۖ وَإِن
تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْۚ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِۚ وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْۚ
إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ ٢٢٠

As for those who believed and those who migrated and carried out *Jihād* in the way of Allah, they hope for Allah's mercy: and Allah is Forgiving, Very-Merciful. [218] They ask you about wine and gambling. Say, "In both there is great sin, and some benefits for people. And their sin is greater than their benefit." And they ask you as to what they should spend. Say, "The surplus". [114] This is how Allah makes His verses clear to you, so that you may ponder [219] on this world and the Hereafter. They ask you about the orphans. Say, "To work for their good is good.[115] And if you live with them jointly, they are, after all, your brethren."; and Allah knows the one who makes mischief, as distinct from the one who promotes good. And if Allah had wished, He would have put you in trouble. Surely, Allah is Mighty, Wise. [220]

of the answer given is that fighting or killing in a Sacred Month is, though, a grave sin, the Muslims have committed it by mistake, while the sins being committed by their enemies were intentional and much more serious.

114) When the Holy Qur'ān persuaded the Muslims to spend in charity, the *Ṣaḥābah* ﷺ of the Holy Prophet ﷺ started exceeding each other in charitable expenditure. Some of them spent all their wealth in charity, leaving nothing for themselves and for their wives and children. This verse laid down the rule that spending in charity is allowed and commendable only after fulfilling one's obligations toward his family, and they should spend only out of surplus wealth, and not from what is needed for their necessary expenses. (Ibn Jarīr)

115) When the Holy Qur'ān warned the Muslims to be careful about the

وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟ ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُو۟لَٰٓئِكَ يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ ۖ وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾ وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾

Do not marry the polytheist women, unless they come to believe (in Islam); a Muslim slave-girl is better than a polytheist woman, even though she may attract you; and do not give (your women) in marriage to polytheist men, unless they come to believe; a Muslim slave is better than a polytheist, even though he may attract you. They invite to the Fire when Allah invites, by His will, to Paradise, and to forgiveness. He makes His verses clear to the people, so that they may heed the advice. [221] They ask you about menstruation. Say: "It is an impurity. So, keep away from women [116] during menstruation; and do not have intimacy with them until they are cleansed. But when they are cleansed, then go to them from where Allah has commanded you. Surely Allah loves those who are most repenting, and loves those who keep themselves pure. [222]

property of the orphans who are in their guardianship, (See 4:2) they became overcautious about them to the extent that they cooked their meal separately, and did not have meal jointly with them, lest they should be held liable for eating up the property of the orphan. This behavior caused difficulties, not only for the guardians, but also for the orphans. This verse indicates that the real purpose is to safeguard the interest of the orphans, and not to create impractical difficulties by keeping them separate in all respects. So long as a guardian protects the rights of the orphan with good intention, he may live with him jointly without committing any act *mala fide*, because it will be known to Allah, and no one can escape His punishment.

116) This expression prohibits having sexual intercourse with them. It does not mean to avoid sitting with them or treating them as untouchable, as believed by the Jews or Hindus.

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا۟ لِأَنفُسِكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَٰقُوهُ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا۟ ٱللَّهَ عُرْضَةً لِّأَيْمَٰنِكُمْ أَن تَبَرُّوا۟ وَتَتَّقُوا۟ وَتُصْلِحُوا۟ بَيْنَ ٱلنَّاسِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾ لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾ لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِن فَآءُو فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾

Your women are tillage for you to cultivate. So, come to your tillage from where you wish, [117] and advance something for yourselves, [118] and fear Allah, and know that you are to meet Him, and give good news to the believers." [223] Do not make (the name of) Allah the subject of your oaths against your doing good, fearing Allah and setting things right between people. [119] Allah is All-Hearing, All-Knowing. [224] Allah does not hold you accountable for what is *laghw* (ineffectual) in your oaths, [120] but He holds you accountable for what your hearts have produced. Allah is Forgiving, Forbearing. [225] Those who swear to abstain from their wives have four months of waiting. [121] Therefore, if they revert back, Allah is Most-Forgiving, Very-Merciful, [226]

117) As explained by the Holy Prophet ﷺ, this expression is not meant to allow carnal intercourse. Rather, by comparing women with tillage, it is indicated that the right place of intercourse is that which is productive like tillage, i.e. vagina. However, in order to reach that place any mode or any side can be adopted.

118) This is perhaps a subtle indication that one should not take the marital relationship as a source of sexual gratification only, but he should try to develop a righteous family out of his marital relationship.

119) It means: "Do not swear oaths to refrain from virtuous acts."

120) *Laghw* (ineffectual) means an oath sworn either by mistake or without volition. For detail see note on 5:89 below.

121) If a husband swears an oath that he would not have sexual intercourse with his wife for four months or more, or for an indefinite period, it is termed in Islamic *Fiqh* (jurisprudence) as *'Īlā*. This verse lays down the rule that, in this

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ
ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنَّ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ
الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

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and if they resolve to divorce, Allah is All-Hearing, All-Knowing. [227]

Divorced women shall keep themselves waiting for three periods, and it is not permissible for them to conceal what Allah has created in their wombs,[122] if they believe in Allah and in the Last Day. Their husbands are best entitled to take them back in the meantime, if they want a settlement. Women have rights similar to what they owe in recognized manner though for men there is a step above them. Allah is Mighty, Wise. [228]

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situation, the husband has two options, either to break his oath by having intercourse with his wife before four months, and offer *kaffārah* (expiation) of breaking oath, (in which case the marriage will continue,) or to abide by his oath, in which case the wife will be deemed to have been divorced on the completion of four months. This is to prevent the unjust custom whereby the husbands, by swearing such an oath, violated the rights of woman. They neither gave her the due rights, nor did they divorce her to let her marry someone else. "If they revert back, Allah is Most-Forgiving" means that if they break their oath by having intercourse with her, Allah will forgive the sin of oath-breaking.

122) This is the *'iddah* (waiting period) prescribed for divorced women which means that they cannot marry another person unless three menstruation periods have passed after divorce. One of the objectives of this waiting period is that if the woman is pregnant, her pregnancy is discovered, in which case she will have to wait until she delivers the baby. Therefore, the verse has warned her that she should not conceal her pregnancy or menstruation, as the case may be.

ٱلطَّلَٰقُ مَرَّتَانِ فَإِمْسَاكٌۢ بِمَعْرُوفٍ أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا۟
مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا
حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا ٱفْتَدَتْ بِهِۦ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَا وَمَن يَتَعَدَّ
حُدُودَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٢٩﴾

Divorce is twice; then either to retain in all fairness, or to release nicely.[123] It is not lawful for you to take back anything from what you have given them,[124] unless both apprehend that they would not be able to maintain the limits set by Allah. Now, if you apprehend that they would not maintain the limits set by Allah, then, there is no sin on them in what she gives up to secure her release. These are the limits set by Allah. Therefore, do not exceed them. Whosoever exceeds the limits set by Allah, then, those are the transgressors. [229]

123) By this verse, a cruel practice prevalent in Arabia was eliminated. In pre-Islamic Arabia, a husband had the power to divorce his wife innumerable times, and then revoke the divorce each time. This power brought misery to the women whose husbands divorced them, but when the period of *'iddah* came near, they revoked the divorce, and after some time divorced her again, and so on. Thus they neither maintained her as their wife, nor did leave her to marry someone else. By the present verse, power of husbands was restricted to divorcing twice only. The verse means that the proper way of divorcing one's wife is that the divorce is pronounced twice at the most. So long as the number of divorce is not more than two, it is open for the husband to revoke his divorce during the period of *'iddah*, in which case they may resume their marital relations without entering into a new marriage, and even after the expiry of *'iddah*, they may enter into a fresh marriage by mutual consent. But it should be done in all fairness with *bona fide* intent to restore a just marital life. This is meant by the words, 'either to retain in all fairness'. But if the marital relations are broken so badly that their restoration is not intended, then the husband should not revoke the divorce, and after the expiry of the period of *'iddah* the woman will be released to contract marriage with someone else if she so wills. This release too should be in proper and graceful way without causing any impediment for the woman. This is the purport of the words, 'or to release nicely.'

124) It means that the husband should not claim that the dower he had paid to his wife should be given back to him. However, if the woman asks for divorce

فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعۡدُ حَتَّىٰ تَنكِحَ زَوۡجًا غَيۡرَهُۥۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ
عَلَيۡهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِۗ وَتِلۡكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوۡمٖ
يَعۡلَمُونَ ﴿٢٣٠﴾ وَإِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ فَبَلَغۡنَ أَجَلَهُنَّ فَأَمۡسِكُوهُنَّ بِمَعۡرُوفٍ أَوۡ سَرِّحُوهُنَّ
بِمَعۡرُوفٖۚ وَلَا تُمۡسِكُوهُنَّ ضِرَارٗا لِّتَعۡتَدُواْۚ وَمَن يَفۡعَلۡ ذَٰلِكَ فَقَدۡ ظَلَمَ نَفۡسَهُۥۚ وَلَا
تَتَّخِذُوٓاْ ءَايَٰتِ ٱللَّهِ هُزُوٗاۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ وَمَآ أَنزَلَ عَلَيۡكُم مِّنَ ٱلۡكِتَٰبِ
وَٱلۡحِكۡمَةِ يَعِظُكُم بِهِۦۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمٞ ﴿٢٣١﴾

Thereafter, if he divorces her, she shall no longer remain lawful for him [125] unless she marries a man other than him. Should he too divorce her, then there is no sin on them in their returning to each other, if they think they would maintain the limits set by Allah. These are the limits set by Allah that He makes clear to a people who know (that Allah is alone capable of setting these limits). [230] When you have divorced women, and they have approached (the end of) their waiting periods, then, either retain them with fairness or release them with fairness. Do not retain them with wrongful intent, resulting in cruelty on your part, and whoever does this, actually wrongs himself. Do not take the verses of Allah in jest, and remember the grace of Allah on you and what He has revealed to you of the Book and the wisdom, giving you good counsel thereby, and fear Allah, and be sure that Allah is the One who knows everything. [231]

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on her own initiative, and there is no fault on the part of the husband, she can secure her release by forgoing the dower, and then it will be lawful for the husband to accept it.

125) This is the rule about the third divorce. As explained earlier, the husband should not give divorce thrice, so that all options remain open for the spouses. But if someone gives the third divorce also, then the wife becomes unlawful for him in the sense that he can neither revoke his divorce, nor can he contract a fresh marriage with her. However, if she marries a third person, and he divorces her on his own accord for some reason, then she may contract a fresh marriage with her first husband, if she so wills. But it should be noted that any stipulation of divorce when marrying the third person is a grave sin.

وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَٰجَهُنَّ إِذَا تَرَٰضَوْا۟
بَيْنَهُم بِٱلْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِۦ مَن كَانَ مِنكُمْ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۗ ذَٰلِكُمْ
أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾ ۞ وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ
بِٱلْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُۥ
بِوَلَدِهِۦ ۚ وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا
جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ
ءَاتَيْتُم بِٱلْمَعْرُوفِ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

When you have divorced women, and they have reached (the end of) their waiting period, do not prevent them from marrying their husbands when they mutually agree with fairness. Thus the advice is given to everyone of you who believes in Allah and in the Hereafter. This is more pure and clean for you. Allah knows and you do not know. [232] Mothers (should) suckle their children for two full years, for one who wants to complete the (period of) suckling. It is the obligation of the one to whom the child belongs that he provides food and clothing for them (the mothers) with fairness. Nobody is obligated beyond his capacity. No mother shall be made to suffer on account of her child, nor the man to whom the child belongs, on account of his child. [126] Likewise responsibility (of suckling) lies on the (one who may become an) heir (of the child). [127] Now, if they want to wean, with mutual consent and consultation, there is no sin on them. And If you want to get your children suckled (by a wet-nurse), there is no sin on you when you pay off what you are to give with fairness, and fear Allah, and be assured that Allah is watchful of what you do. [233]

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126)The sense is that the mother should not be forced to suckle, if she has a valid excuse. Similarly, the father too, should not be forced to hire a wet-nurse if he is unable to do so, and the mother is able to suckle.

127)It means that if the father of the child has expired, the liability of the

وَٱلَّذِينَ يُتَوَفَّوۡنَ مِنكُمۡ وَيَذَرُونَ أَزۡوَٰجٗا يَتَرَبَّصۡنَ بِأَنفُسِهِنَّ أَرۡبَعَةَ أَشۡهُرٖ وَعَشۡرٗاۖ فَإِذَا
بَلَغۡنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيۡكُمۡ فِيمَا فَعَلۡنَ فِيٓ أَنفُسِهِنَّ بِٱلۡمَعۡرُوفِۗ وَٱللَّهُ بِمَا
تَعۡمَلُونَ خَبِيرٞ ﴿٢٣٤﴾ وَلَا جُنَاحَ عَلَيۡكُمۡ فِيمَا عَرَّضۡتُم بِهِۦ مِنۡ خِطۡبَةِ ٱلنِّسَآءِ أَوۡ
أَكۡنَنتُمۡ فِيٓ أَنفُسِكُمۡۚ عَلِمَ ٱللَّهُ أَنَّكُمۡ سَتَذۡكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا
إِلَّآ أَن تَقُولُواْ قَوۡلٗا مَّعۡرُوفٗاۚ وَلَا تَعۡزِمُواْ عُقۡدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبۡلُغَ
ٱلۡكِتَٰبُ أَجَلَهُۥۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِيٓ أَنفُسِكُمۡ فَٱحۡذَرُوهُۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ
غَفُورٌ حَلِيمٞ ﴿٢٣٥﴾

Those among you who pass away and leave wives behind, their wives keep themselves waiting for four months and ten days. [128] So, when they have reached (the end of) their waiting period, there is no sin on you in what they do for themselves in recognized manner. Allah is All-Aware of what you do. [234] There is no sin on you if you hint as a proposal to the women, or conceal it in your hearts. Allah knows that you will make mention of them. But do not make a promise to them secretly, except that you speak in a recognized manner. Nor resolve upon a contract of marriage until the prescribed time is reached. Be assured that Allah knows what is in your hearts. So, fear Him and be assured that Allah is most Forgiving, Forbearing. [235]

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expenses of suckling lies on the guardian of the child who may become an heir of the child if the child dies. Reference to his being heir of the child is to indicate that benefits are always tied up with obligations. The one who gets some benefit should also bear some liabilities.

128) This is the period of *'iddah* prescribed for widows. They are not allowed to marry someone else during *'iddah*, nor are men allowed to make a formal proposal (of marriage) to them in this period. However, the verse allows for men to give them an indirect hint that they are interested in marrying her after *'iddah*, but it should not be a formal proposal. This rule is elaborated in the verse.

لَا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً ۚ
وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ قَدَرُهُۥ وَعَلَى ٱلْمُقْتِرِ قَدَرُهُۥ مَتَـٰعًۢا بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُحْسِنِينَ
﴿٢٣٦﴾ وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا
فَرَضْتُمْ إِلَّآ أَن يَعْفُونَ أَوْ يَعْفُوَا۟ ٱلَّذِى بِيَدِهِۦ عُقْدَةُ ٱلنِّكَاحِ ۚ وَأَن تَعْفُوٓا۟
أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ ۚ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

There is no liability (of dower) on you if you divorce women when you have not yet touched them, nor fixed for them an amount. So, give them *mut'ah* (a gift),[129] a rich man according to his means and a poor one according to his means – a benefit in the recognized manner, an obligation on the virtuous. [236] If you divorce them before you have touched them, while you have already fixed for them an amount (of dower), then there is one half of what you have fixed, unless they (the women) forgive, or forgives the one in whose hand lies the marriage tie,[130] and it is closer to *Taqwā* (righteousness) that you forgive, and do not forget to be graceful to one another. Surely, Allah is watchful of what you do. [237]

129) In this particular case, no dower is to be paid to the wife. However, it is obligatory on the husband to give her a gift. The nature and the value of the gift is not determined by the Qur'ān. Instead, it has been left to the husband to choose it according to his financial status. But it should not be less than one set of full dress, as ruled by 'Abdullah Ibn 'Abbās ﷺ, and accepted by most jurists. (Qurṭubī) This gift is compulsory if the wife is divorced before having privacy with her, when no dower was fixed at the time of marriage. But in all cases where payment of dower is necessary, an additional gift is also commendable, though not obligatory.

130) When a dower was fixed at the time of marriage, and the husband divorced the wife before having privacy with her, half of the stipulated dower is still the obligation of the husband, unless the wife forgives it with her free will. If the husband had already paid the full dower to her, he is though entitled, in this particular case, to claim half of it back, yet he can forgo his right by not claiming any amount. The verse says that it is closer to righteousness and preferable that the husband forgoes his right. The words, 'the one in whose hand lies the marriage tie' refer to the husband.

حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾ فَإِنۡ خِفۡتُمۡ
فَرِجَالًا أَوۡ رُكۡبَانٗاۖ فَإِذَآ أَمِنتُمۡ فَٱذۡكُرُواْ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمۡ تَكُونُواْ
تَعۡلَمُونَ ﴿٢٣٩﴾ وَٱلَّذِينَ يُتَوَفَّوۡنَ مِنكُمۡ وَيَذَرُونَ أَزۡوَٰجٗا وَصِيَّةٗ لِّأَزۡوَٰجِهِم
مَّتَٰعًا إِلَى ٱلۡحَوۡلِ غَيۡرَ إِخۡرَاجٖۚ فَإِنۡ خَرَجۡنَ فَلَا جُنَاحَ عَلَيۡكُمۡ فِي مَا
فَعَلۡنَ فِيٓ أَنفُسِهِنَّ مِن مَّعۡرُوفٖۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ﴿٢٤٠﴾

Take due care of all the prayers, and the middle prayer, and stand before Allah in total devotion. [131] [238] But if you are in fear, then (pray) on foot or riding. [132] But when you are in peace, recite Allah's name [133] as He has taught you what you did not know. [239] Those among you who pass away and leave wives behind are (commanded) to make a will in favour of their wives to be maintained for one year without being expelled (from husband's home). Then, if they move out, there is no sin on you in what they have done for themselves according to the fair practice. Allah is Mighty, Wise. [134] [240]

131) 'The middle prayer' is *'Aṣr* prayer. Being at a time when people are normally busy in wrapping up their business, it is vulnerable to neglect. Therefore taking care of this prayer is emphasized with special force. 'Standing in total devotion' requires that no other act is done during prayer. According to *aḥādīth*, this verse prohibits talking to one another in the state of *Ṣalāh* (prayer).

132) 'Fear' in this verse refers to the state of war. If one cannot perform *Ṣalāh* in this state properly, he can perform it while standing on earth or while riding on an animal or a vehicle by making gestures for *Rukū'* (bowing) and *Sajdah* (prostration).

133) 'Reciting Allah's name' in this context means to perform prayer. The sense is that the concession of performing prayer when riding or standing on foot is restricted to the state of war. Once one is in peace, he must perform prayer in its normal way.

134) This verse was revealed at a time when neither the share of the wife in inheritance of her husband was determined, nor the period of *'iddah* for a widow was fixed. The husband in those days was ordered to make this will in

وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟ ثُمَّ أَحْيَٰهُمْ ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾ وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

The divorced women deserve a benefit according to the fair practice,[135] being an obligation on the God-fearing. [241] This is how Allah makes His verses clear to you, so that you may understand. [242]

Have you not seen those who left their homes, while they were in thousands, to escape death? So, Allah said to them, "Be dead." Then He raised them alive.[136] Surely, Allah is gracious to people, but most of the people are not grateful. [243] Fight in the way of Allah, and know that Allah is All-Hearing, All-Knowing. [244]

her favour, so that she might receive her maintenance from the property of her husband and might reside in his home for one full year. Later the *'iddah* of the widow was reduced, by the verse 2: 234 above, from one year to four months and ten days, and her share of inheritance was fixed by the verse 4:12 whereby she may arrange her maintenance and residence out of her share. Therefore, such a will is no more applicable.

135) The word 'benefit' in this verse is used in general terms. It includes maintenance during *'Iddah* (waiting period) and the dower, if not paid before. It also includes the 'gift' mentioned in verse 236 above. Moreover, giving such a gift, apart from the dower, is desirable in all cases of divorce.

136) Next few verses are meant to persuade the Muslims to carry out *Jihād*. Since the main obstacle in this way may be the fear of death, this subject is started by explaining that life and death are subject to Allah's will and decree. If someone escapes the apparent cause of death, he may still die, if Allah so wills. On the other hand, if someone is in the jaws of death, he can still live long, if Allah so decides. Therefore, when *Jihād* is necessitated by Allah's command, one should not escape from it in fear of death. In order to establish this fact, the present verse has referred to an event in which some people left their homes in fear of death, but they faced death by Allah's command. Then

مَّن ذَا ٱلَّذِى يُقۡرِضُ ٱللَّهَ قَرۡضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضۡعَافًا كَثِيرَةً ۚ وَٱللَّهُ

يَقۡبِضُ وَيَبۡصُۜطُ وَإِلَيۡهِ تُرۡجَعُونَ ﴿٢٤٥﴾ أَلَمۡ تَرَ إِلَى ٱلۡمَلَإِ مِنۢ بَنِىٓ إِسۡرَٰٓءِيلَ مِنۢ

بَعۡدِ مُوسَىٰٓ إِذۡ قَالُواْ لِنَبِىٍّ لَّهُمُ ٱبۡعَثۡ لَنَا مَلِكًا نُّقَٰتِلۡ فِى سَبِيلِ ٱللَّهِ

Who is the one who would give Allah a good loan so that Allah multiplies it for him many times? [137] Allah withholds and extends, and to Him you are to be returned. [245]

Did you not see a group from the children of Isrā'īl (Israel), after (the time of) Mūsā when they said to their prophet: [138] "Appoint for us a king, so that we may fight in the way of Allah."

once dead with no hope to come back to life, they were raised alive, again by Allah's command. The verse has not given the details of this episode, but there are some reports that these people were inhabitants of a city struck by plague. When the epidemic spread all over the city, they left it in fear of death. But when they reached an open plain, all of them died together by Allah's command. Then a prophet, named in some reports as Hizqīl ﷺ (Ezekiel), passed by them and prayed for their life, and then Allah brought them to life. (Ibn Kathīr)

137) Since *Jihād* requires finance, this verse prompts the Muslims on spending their wealth for this cause. The expression: 'give Allah a good loan' is a metaphorical expression, because everything belongs to Allah, and he does not need any loan. But perhaps the expression has been used to hint that war is normally financed by raising loans from the people for which they expect some monetary return. The verse points out that financing *Jihād* is a loan too, but its return is much more attractive, because it will be given in multiplied form by blessing the lender with an eternal and blissful life in Paradise. Further, the verse is though revealed in the context of *Jihād*, the generality of its words includes every spending for a righteous cause.

138) According to some historical reports, this prophet was Samuel ﷺ. In those days, the prophet himself used to be the political ruler of his people. The Amalkites, a powerful nation, had occupied most parts of Palestine, and the Israelites had to fight against them to liberate the territory of Palestine. When Samuel ﷺ got old, the Israelites demanded the prophet to appoint a king for them, so that they might wage a war against the Amalekites under his command. On their demand, Ṭālūt was appointed as their king. The details of this story are also mentioned in the Bible where Ṭālūt is named as 'Saul'. (1-Samuel, chapter 9 to 15)

قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَـٰتِلُوا۟ ۖ قَالُوا۟ وَمَا لَنَآ
أَلَّا نُقَـٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَـٰرِنَا وَأَبْنَآئِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ
ٱلْقِتَالُ تَوَلَّوْا۟ إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ ﴿٢٤٦﴾ وَقَالَ لَهُمْ
نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوٓا۟ أَنَّىٰ يَكُونُ لَهُ
ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ
ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ وَٱللَّهُ يُؤْتِى
مُلْكَهُۥ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٤٧﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ
ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ
مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَـٰرُونَ تَحْمِلُهُ ٱلْمَلَـٰٓئِكَةُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً
لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾

He said: "Is it (not) likely, if fighting is enjoined upon you, that you would not fight." They said: "What is wrong with us that we would not fight while we have been driven away from our homes and our sons?" But, when fighting was enjoined upon them, they turned away, except a few of them, and Allah is Aware of the unjust. [246] Their prophet said to them: "Allah has appointed Ṭālūt as a king for you." They said: "How could he have kingship over us when we are more entitled to the kingship than him? He has not been given affluence in wealth." He said: "Allah has chosen him over you and has increased his stature in knowledge and physique, and Allah gives His kingship to whom He wills. Allah is All-Embracing, All-Knowing." [247] Their prophet said to them: "The sign of his kingship is that the Ark [139] shall come to you, carried by the angels, having therein tranquillity from your Lord, and the remains of what the House of Mūsā and the House of Hārūn (Aaron) had left. Surely, in it there is a sign for you, if you are believers." [248]

139) It was a wooden chest, named in the Bible as Ark of the Covenant, containing the Tablets of Torah and some souvenirs of the prophets ﷺ. This

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ
فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ
إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ
لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُو اللَّهِ كَم
مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾
وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

So, when Ṭālūt set out along with the troops, he said: "Allah is going to test you by a river, so, whoever drinks from it is not my man, and whoever does not taste it is surely a man of mine, except the one who scoops a little with his hand." [140] Then they drank from it, except a few of them. So, when it (the river) was crossed by him and by those who believed with him, they said: "There is no strength with us today against Jālūt and his troops." Said those who believed in their having to meet Allah: "How many small groups have overcome large groups by the will of Allah. Allah is with those who remain patient." [249] And when they faced Jālūt and his troops, they said: "Our Lord, pour out endurance on us, make firm our feet and help us against the disbelieving people." [250]

Ark was taken away from them by their enemies. It was declared by Allah that it would be a sign of the appointment of Ṭālūt as king that the Ark would come back to them carried by angels. So when Allah decided that the chest should be returned to the Israelites, it so happened that wherever the chest was placed by the Amalekites, the inhabitants of that place were struck by epidemic or other calamities. Puzzled with this situation, they loaded the chest on two bullocks and drove it away from them. The angels then carried it to the doorsteps of Ṭālūt, and the Israelites were convinced that he is appointed by Allah as their king.

140) Perhaps it was a test of and training for the endurance and patience required during the battle.

فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُۥدُ جَالُوتَ وَءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ
وَٱلْحِكْمَةَ وَعَلَّمَهُۥ مِمَّا يَشَآءُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ
لَّفَسَدَتِ ٱلْأَرْضُ وَلَٰكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى ٱلْعَٰلَمِينَ ﴿٢٥١﴾
تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۚ وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٢٥٢﴾
۞ تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ
دَرَجَٰتٍ ۚ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ وَلَوْ شَآءَ
ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ

So, they defeated them by the will of Allah, and Dāwūd (David) killed Jālūt,[141] and Allah gave him the kingdom and the wisdom and taught him what He willed. Had Allah not been pushing back some people by means of others, the earth would have been spoiled. But Allah is All-Gracious to all the worlds. [251]

These are the verses of Allah that We recite to you (O Prophet), with all veracity, and certainly you are among the Messengers. [252]

Those are the messengers some of whom We have given excellence over some others. Among them there are ones to whom Allah spoke (directly) and He raised some of them steps higher (in other respects), and We gave clear signs to 'Īsā (Jesus), the son of Maryam (Mary) and supported him with the Holy Spirit.[142] If Allah so willed, those succeeding him would have not fought against each other after clear signs had come to them.

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141) Jālūt (named in the Bible as Goliath) was a very strong person in the army of the opponents of the Israelites. He challenged them to send a person to fight him. Dāwūd ﷺ (David) (according to the Bible) was very young at that time, and he reached the battlefield by chance, and accepted the challenge of Jālūt and killed him. The details of this encounter are reported in historical narrations and in the Bible (1-Samuel, chapter 16-17)

142) Holy Spirit is the title of Jibra'īl ﷺ (Gabriel) who remained with 'Īsā ﷺ (Jesus) as a guard to protect him from his enemies.

وَلَٰكِنِ ٱخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟
وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ
أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ ۗ وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٥٤﴾
ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾ لَآ إِكْرَاهَ فِى
ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ
ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

But they disagreed among themselves. So, there were some who believed and there were some who disbelieved, and if Allah so willed, they would have not fought against each other. But Allah does what He intends. [143] **[253] O you who believe! Spend from what We have given to you before a day comes when there will be no trading, no friendship and no intercession, and it is the disbelievers who are unjust. [254]**

Allah: There is no god but He, the Living, the All-Sustaining. Neither dozing overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on the earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them; while they encompass nothing of His knowledge, except what He wills. His *Kursiyy* (Chair) extends to the Heavens and to the Earth, and it does not weary Him to look after them. He is the All-High, the Supreme. [255] There is no compulsion in Faith. The correct way has become distinct from the erroneous. Now, whoever rejects the *Ṭāghūt* (the Rebel, the Satan) and believes in Allah has a firm grasp on the strongest ring that never breaks. Allah is All-Hearing, All-Knowing. [256]

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143) Allah had the power to force all of them to accept the truth, in which case

ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟
أَوْلِيَآؤُهُمُ ٱلطَّـٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَـٰتِ ۗ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ
ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢٥٧﴾ أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ
ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ
وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ
ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٢٥٨﴾

Allah is the Protector of those who believe. He brings them out of the depths of darkness into the light. As for those who disbelieve, their friends are the Rebels. They bring them out from the light into the depths of darkness. Those are people of the Fire. There they will remain forever. [257]

Do you not know the one who argued with Ibrāhīm [144] about his Lord, because Allah had given him kingship? When Ibrāhīm said: "My Lord is the One Who gives life and brings death," he said: "I give life and I bring death." [145] Said Ibrāhīm: "Allah brings the sun out from the East; now, you bring it out from the West." Here, baffled was the one who disbelieved, and Allah does not bring the wrongdoers to the right path. [258]

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there would remain no religious differences, but the basic purpose was that everybody should accept the true faith with his choice and freewill, so that they might be tested. Therefore, they were given freewill, and were given guidance through messengers to see whether or not they accept it through their freewill.

144) It was Namrūd, the emperor of Babylon, who claimed sovereignty on the universe for himself.

145) He meant that he, too, can kill anyone through his order, and thus bring death to him, and can also let off a person sentenced to death, and thus give life to him. Hearing this absurd argument, Ibrāhīm ﷺ felt that the foolish king does not understand the meaning of giving life and death, therefore, he challenged him as mentioned in the next sentence.

أَوْ كَالَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ
بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ ٱللَّهُ مِا۟ئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ
بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِا۟ئَةَ عَامٍ فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ
يَتَسَنَّهْ ۖ وَٱنظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ ۖ وَٱنظُرْ إِلَى
ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعْلَمُ
أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٥٩﴾

Or, (do you not know) the example of the one who passed through a town that had collapsed on its roofs. [146] He said: "How shall Allah revive this after it is dead?" So, Allah made him dead for a hundred years, then raised him saying: "How long did you remain (in this state)?" He said: "I remained for a day or part of a day". Said He: "Rather, you remained (dead) for a hundred years. Just look at your food and your drink; it has not spoiled. Now look at your donkey. [147] (We did) this to make you a sign for people! Look at the bones, how We raise them, then dress them with flesh." So, when it was clear to him, he said: "I know that Allah is Powerful over everything." [259]

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146) The Holy Qur'ān has not mentioned who this person was. There are some reports that he was 'Uzair ﷺ (Ezra) and the town was Jerusalem which was destroyed by Nebuchadnezzar. But these reports are not very authentic. The purpose of the Qur'ān by citing this example does not depend on identifying the person or the town. The gist of the matter is that this person exclaimed how Allah would revive such a town that has been annihilated to the last man. This was not a denial of Allah's power, but merely an exclamation with a hidden desire to see this marvellous act with his own eyes. Allah Almighty showed him the spectacular by raising him alive one hundred years after his death.

147) It means that the food had not spoiled even after one hundred years, while the skeleton of the donkey had decayed badly which is an evidence of the long time that has passed. Then this skeleton of the donkey was revived by Allah and the process was witnessed by that person.

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰۖ قَالَ أَوَلَمْ تُؤْمِنۖ قَالَ بَلَىٰ وَلَـٰكِن
لِّيَطْمَئِنَّ قَلْبِيۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ
جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًاۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾
مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ
فِي كُلِّ سُنۢبُلَةٍ مِّاْئَةُ حَبَّةٍۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾ ٱلَّذِينَ
يُنفِقُونَ أَمْوَٰلَهُمْ فِي سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُواْ مَنًّا وَلَآ أَذًىۙ لَّهُمْ
أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾ ۞ قَوْلٌ مَّعْرُوفٌ
وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًىۗ وَٱللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ لَا تُبْطِلُواْ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِي يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ

(Remember) when Ibrāhīm said: "My Lord, show me how You give life to the dead." He said: "Is it that you do not believe?" He said: "Of course, I do, but it is just to make my heart at peace." He said: "Then take four birds and tame them to your call, then put on every mountain a part from them, then give them a call, and they shall come to you rushing, and know that Allah is Mighty, Wise." [260]

The example of those who spend in the way of Allah is just like a grain that produced seven ears, each ear having a hundred grains, and Allah multiplies (the reward) for whom He wills. Allah is All-Embracing, All-Knowing. [261] Those who spend their wealth in the way of Allah, then do not make their spending followed by boasting about favour, or with causing hurt,__ they have their reward with their Lord and there is no fear for them nor shall they grieve. [262] A graceful word and forgiving is better than charity followed by causing hurt. Allah is All-Independent, Forbearing. [263]

O you who believe, do not nullify your acts of charity by boasting about (doing people a) favour and by causing (them) hurt, like the one who spends his wealth to show off before people

وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۖ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ
فَتَرَكَهُۥ صَلْدًا ۖ لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ
ٱلْكَـٰفِرِينَ ﴿٢٦٤﴾ وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَتَثْبِيتًا
مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن
لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ أَيَوَدُّ أَحَدُكُمْ أَن
تَكُونَ لَهُۥ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ لَهُۥ فِيهَا مِن
كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلْكِبَرُ وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ
فَٱحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَـٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

and does not believe in Allah and in the Last Day. So, his example is like a rock on which there is dust, then a heavy rain came over it and left it barren.[148] They have no ability to gain anything out of what they have done, and Allah does not give guidance to the people who disbelieve. [264] The example of those who spend their wealth to seek the pleasure of Allah and to make firm (their faith) from (the depths of) their souls is like a garden on a foothill on which came a heavy rain, and it yielded its produce twofold. Even if a heavy rain does not come to it, a light drizzle is enough, and Allah is watchful of what you do. [265]

Would any of you wish to have a garden of dates and grapes, with rivers flowing beneath it, in which there are all kinds of fruit for him, and old age befalls him, and he has children who are (too) weak (to earn livelihood), then a whirlwind comes upon it with fire in it, and it is all burnt? [149] This is how Allah makes the signs clear to you, so that you may ponder. [266]

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148) In this parable, rain stands for charity, the rock for the person who spends in charity only for posing himself as a generous man, and the dust stands for the apparent virtuous act of charity. The dust has ability to grow plants when irrigated by rain, but the rock lying beneath the dust is unable to grow, and once the rain is showered upon it, it makes the dust slip down, leaving the rock flat and barren. Similarly, charitable acts are able to grow if done with good intention, but the bad intention destroys this ability, and becomes like a rock that throws away the cultivable dust when it is rained.

149) Obviously, nobody would like to face such a situation. Similarly, a person

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ
ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿٢٦٧﴾ ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم
بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِى
ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا
يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾

O you who believe, spend of the good things you have earned, and of what We have brought forth for you from the earth, and do not opt for a bad thing, spending only from it, while you are not going to accept it (if such a thing is offered to you), unless you close your eyes to it, and know well that Allah is All-Independent, Ever-Praised. [267]

Satan frightens you with poverty, and bids you to commit indecency, and Allah promises you forgiveness from Him, and grace as well. And Allah is All-Embracing, All-Knowing. [268] He gives wisdom to whom He wills, and whoever is given wisdom is certainly given a lot of good. Only the people of understanding observe the advice. [269]

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who spends in charity deserves reward in the Hereafter, and he is like the one who has a garden, full of trees producing fruits. But if he boasts about his generosity, embarrasses the person to whom he gave the charity and subjects him to any kind of physical or mental discomfort, then these acts are like a whirlwind that destroys the garden which will render all the rewards of charitable acts nullified. Reference to old age in this parable is to indicate that after reaching such an age, one can no longer earn more. His only hope is the garden he has, and once it is destroyed, he has no hope to recover this loss. Similarly, when a person is raised in the coming life, he will not be able to bring new virtues and their rewards to his credit. His only hope would be the charitable acts he performed in the worldly life, but when they will be nullified by his own bad deeds, he will turn out to be empty handed.

وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ وَمَا لِلظَّـٰلِمِينَ
مِنْ أَنصَارٍ ﴿٢٧٠﴾ إِن تُبْدُوا۟ ٱلصَّدَقَـٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا
ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ﴿٢٧١﴾ ۞ لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَـٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۗ وَمَا
تُنفِقُوا۟ مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ وَمَا
تُنفِقُوا۟ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾ لِلْفُقَرَآءِ ٱلَّذِينَ
أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ

Whatever expenditure you spend and whatever vow you make, Allah knows all of it, and for the unjust, there are no supporters. [270] If you make *ṣadaqāt* (alms) openly, it is good enough, and if you keep it secret and give it to the needy, it is much better for you, and this will write off part of your sins. Allah is All-Aware of what you do. [271] It is not for you to put them on the right path. [150] Rather, Allah puts on the right path whom He wills. Whatever good you spend is for your own selves, and you shall not spend but to seek the pleasure of Allah, and whatever good thing you spend shall be repaid to you in full, and you shall not be wronged. [272]

(Your charities should be preferably meant) for the needy who are confined in the way of Allah, unable to travel in the land. [151]

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150) The background of this verse is that some Muslims abstained from giving charities to non-Muslim needy persons under the hope that it would induce them to accept Islam. Allah Ta'ālā directs them not to abstain from spending on needy persons, particularly the relatives, even though they are not Muslims, because it is Allah's prerogative to put someone on the right path. Nobody else is responsible for that. It should be noted, however, that this rule is applicable to optional charities. As for *Zakāh,* it cannot be given to a non-Muslim.

151) It refers to those who have devoted themselves for learning Islamic disciplines. Their inability to travel is not because any physical handicap, but because they have dedicated their lives for that purpose. According to some

يَحۡسَبُهُمُ ٱلۡجَاهِلُ أَغۡنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعۡرِفُهُم بِسِيمَٰهُمۡ لَا يَسۡـَٔلُونَ ٱلنَّاسَ إِلۡحَافٗاۗ وَمَا تُنفِقُواْ مِنۡ خَيۡرٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢٧٣﴾ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُم بِٱلَّيۡلِ وَٱلنَّهَارِ سِرّٗا وَعَلَانِيَةٗ فَلَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٢٧٤﴾ ٱلَّذِينَ يَأۡكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِي يَتَخَبَّطُهُ ٱلشَّيۡطَٰنُ مِنَ ٱلۡمَسِّۚ ذَٰلِكَ بِأَنَّهُمۡ قَالُوٓاْ إِنَّمَا ٱلۡبَيۡعُ مِثۡلُ ٱلرِّبَوٰاْۗ وَأَحَلَّ ٱللَّهُ ٱلۡبَيۡعَ وَحَرَّمَ ٱلرِّبَوٰاْۚ فَمَن جَآءَهُۥ مَوۡعِظَةٞ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمۡرُهُۥٓ إِلَى ٱللَّهِۖ وَمَنۡ عَادَ فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ﴿٢٧٥﴾ يَمۡحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرۡبِي ٱلصَّدَقَٰتِۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

An ignorant person takes them as free of need because of their abstinence. You know them by their appearance (from begging). They do not beg people importunately, and whatever good thing you spend, Allah is All-Aware of it. [273] Those who spend their wealth night and day, secretly and openly,__ they have their reward with their Lord, and there is no fear for them, nor shall they grieve. [274]

Those who take *ribā* (usury or interest) will not stand but as stands the one whom the demon has driven crazy by his touch. That is because they have said: "Sale is but like *ribā*.", while Allah has permitted sale, and prohibited *ribā*. So, whoever receives an advice from his Lord and desists (from indulging in *ribā*), then what has passed is allowed for him, and his matter is up to Allah. As for the ones who revert back, those are the people of Fire. There they will remain forever. [275]

Allah destroys *ribā* and nourishes charities, and Allah does not like any sinful disbeliever. [276]

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reports, these were *Aṣḥāb-uṣ-ṣuffah* i.e. the *Ṣaḥābah* ﷺ of the Holy Prophet ﷺ who used to stay in the Mosque of the Holy Prophet ﷺ to learn the Holy Qur'ān and the teachings of the Holy Prophet ﷺ. They had no source of income; still they did not ask anyone to fulfill their needs. A stranger used to think that they were well-to-do, because they refrained from posing themselves as needy.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ لَهُمۡ
أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٢٧٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤۡمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمۡ تَفۡعَلُواْ
فَأۡذَنُواْ بِحَرۡبٖ مِّنَ ٱللَّهِ وَرَسُولِهِۦۖ وَإِن تُبۡتُمۡ فَلَكُمۡ رُءُوسُ أَمۡوَٰلِكُمۡ لَا
تَظۡلِمُونَ وَلَا تُظۡلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَ ذُو عُسۡرَةٖ فَنَظِرَةٌ إِلَىٰ مَيۡسَرَةٖۚ وَأَن
تَصَدَّقُواْ خَيۡرٞ لَّكُمۡۖ إِن كُنتُمۡ تَعۡلَمُونَ ﴿٢٨٠﴾ وَٱتَّقُواْ يَوۡمٗا تُرۡجَعُونَ فِيهِ
إِلَى ٱللَّهِۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ﴿٢٨١﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيۡنٍ إِلَىٰٓ أَجَلٖ مُّسَمّٗى فَٱكۡتُبُوهُۚ وَلۡيَكۡتُب بَّيۡنَكُمۡ
كَاتِبُۢ بِٱلۡعَدۡلِۚ وَلَا يَأۡبَ كَاتِبٌ أَن يَكۡتُبَ كَمَا عَلَّمَهُ ٱللَّهُۚ فَلۡيَكۡتُبۡ
وَلۡيُمۡلِلِ ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ وَلۡيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبۡخَسۡ مِنۡهُ شَيۡـٔٗاۚ

Surely those who believe and do good deeds, and establish *Ṣalāh* (prayer) and pay *Zakāh* will have their reward with their Lord, and there is no fear for them, nor shall they grieve. [277] O you who believe, fear Allah and give up what still remains of *ribā*, if you are believers. [278] But if you do not (give it up), then listen to the declaration of war from Allah and His Messenger. However, If you repent, yours is your principal. Neither wrong, nor be wronged. [279] If there is one in misery, then (the creditor should allow) deferment till (his) ease, and that you forgo it as alms is much better for you, if you really know. [280] Be fearful of a day when you shall be returned to Allah, then every person shall be paid, in full, what he has earned, and they shall not be wronged. [281]

O you who believe, when you transact a debt payable at a specified time, put it in writing, and let a scribe write it between you with fairness. A scribe should not refuse to write as Allah has educated him. He, therefore, should write. The one who owes something should get it written, but he must fear Allah, his Lord, and he should not omit anything from it.

فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ
فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ ۚ وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ
فَرَجُلٌ وَٱمْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ
إِحْدَىٰهُمَا ٱلْأُخْرَىٰ ۚ وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُوا۟ ۚ وَلَا تَسْـَٔمُوٓا۟ أَن تَكْتُبُوهُ صَغِيرًا
أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ ۚ ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ وَأَدْنَىٰٓ أَلَّا
تَرْتَابُوٓا۟ ۖ إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوٓا۟ إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن
تَفْعَلُوا۟ فَإِنَّهُۥ فُسُوقٌۢ بِكُمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ ۖ وَيُعَلِّمُكُمُ ٱللَّهُ ۗ وَٱللَّهُ بِكُلِّ
شَىْءٍ عَلِيمٌ ﴿٢٨٢﴾ ۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا۟ كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ ۖ فَإِنْ
أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَٰنَتَهُۥ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ ۗ وَلَا تَكْتُمُوا۟
ٱلشَّهَٰدَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

If the one who owes is feeble-minded or weak or cannot dictate himself, then his guardian should dictate with fairness. Have two witnesses from among your men, and if two men are not there, then one man and two women from those witnesses whom you like, so that if one of the two women errs, the other woman may remind her. The witnesses should not refuse when summoned. And do not be weary of writing it down, along with its due date, no matter whether the debt is small or large. That is more equitable in Allah's sight, and more supportive as evidence, and more likely to make you free of doubt. However, if it is a spot transaction you are effecting between yourselves, there is no sin on you, should you not write it. Have witnesses when you transact a sale. Neither a scribe should be made to suffer, nor a witness. If you do (something harmful to them), it is certainly a sin on your part, and fear Allah. Allah educates you, and Allah is All-Knowing in respect of everything. [282] If you are on a journey, and find no scribe, then (you may have resort to holding something as) mortgage, taken into possession. However, if one of you trusts the other, then the one who has been trusted should fulfill his trust, and should fear Allah, his Lord. Do not conceal testimony. Whoever conceals it, his heart is surely, sinful. Allah is All-Aware of what you do. [283]

لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِۗ وَإِن تُبْدُواْ مَا فِيٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ
يُحَاسِبْكُم بِهِ ٱللَّهُۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٨٤﴾ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ
وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعْنَا وَأَطَعْنَاۖ
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَاۚ لَهَا مَا
كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَاۚ رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَاۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا
لَا طَاقَةَ لَنَا بِهِۦۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى
ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

To Allah belongs what is in the heavens and what is in the earth. If you disclose what is in your hearts or conceal it, Allah shall hold you accountable for it, then He will forgive whom He wills and punish whom He wills. Allah is powerful over everything. [284]

The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers. "We make no division between any of His Messengers," and they have said: "We have listened, and obeyed. Our Lord, (we seek) Your pardon! And to You is the return." [285]

Allah does not obligate anyone beyond his capacity. For him is what he has earned, and on him what he has incurred.

"Our Lord, do not hold us accountable, if we forget or make a mistake, and, Our Lord, do not place on us such a burden as You have placed on those before us, and, Our Lord, do not make us bear a burden for which we have no strength. And pardon us, and grant us forgiveness, and have mercy on us. You are our Lord. So then help us against the disbelieving people." [286]

سُورَةُ آلِ عِمْرَان

SŪRAH 'ĀL-'IMRĀN

(The Progeny of 'Imrān)

Introduction

'Imrān is the name of the father of *Sayyidah* Maryam ﷺ (Mary). *'Āl-'Imrān* means progeny or family of 'Imrān. In verses 33 to 37, reference is made to this family, and therefore this *Sūrah* is named after it. Most parts of the *Sūrah* were revealed at a time when the Muslims, after migrating to Madīnah, were facing different hardships from their enemies. The battle of Badr was the first formal encounter with the pagans of Makkah. Even though the battle was won by the Muslims, it fuelled the enmity of the pagans against Muslims, and the next year they attacked Madīnah where the battle of Uḥud was fought with a temporary set back to the Muslims. Although the Muslims were in direct conflict with the pagans of Makkah, the Jews and the Christians living in and around Madīnah started supporting the pagans, in violation of their pacts with the Holy Prophet ﷺ. On intellectual level, argumentation with all these groups was also going on. This is the background against which most verses of this *Sūrah* were revealed.

Sūrah 1: Al-Baqarah has addressed mostly the Jews with brief hints to the Christians, while the main focus of the present *Sūrah* is on the Christians with some references to the Jews. A delegation of the Christians had come to the Holy Prophet ﷺ from *Najrān*. Almost half of this *Sūrah* from the beginning deals with their arguments, explaining the correct status of *Sayyidunā Masīḥ* ﷺ (Jesus Christ), and establishing that the consistent message of all the prophets ﷺ has been to believe in the Oneness of Allah without even a slightest departure from it. In this context, the Muslims are also warned against the conspiracies of the Jews. A detailed account of the battles of Badr and Uḥud has followed with ancillary issues that emerged from them. The Muslims are directed to learn lessons from these battles, especially from the battle of Uḥud in which the Muslims faced a set back due to some naive mistakes. Some Islamic rules and injunctions about *Zakāh, Ribā* (interest or usury) and mostly about *Jihād* are also mentioned, and at the end, all the people are invited to ponder on the marvelous creation of heavens and the earth and the wise system of time and space, so that it may lead to appreciate the Power and Wisdom of their Creator and to believe in His omnipotence and Oneness.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٣﴾ مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَ إِنَّ
ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤﴾ إِنَّ ٱللَّهَ لَا
يَخْفَىٰ عَلَيْهِ شَىْءٌ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٥﴾ هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى
ٱلْأَرْحَامِ كَيْفَ يَشَآءُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦﴾

SŪRAH 'ĀL-'IMRĀN

(The Progeny of 'Imrān)

This *Sūrah* is *Madanī*, and comprises 200 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful.

Alif. Lām. Mīm.[1] **[1] Allah: There is no god but He, the Alive, the All-Sustaining. [2] He has revealed to you the Book with the truth, confirming what has been before it, and has sent down the Torah and the Injīl [3] earlier to give guidance to mankind, and has sent down the *Furqān* (the Criterion of right and wrong). Surely, those who have rejected the verses of Allah, for them there is severe punishment. Allah is *Mighty, the Lord of Retribution. [4] Surely, Allah is such that nothing is* hidden from Him, neither in the earth nor in the sky. [5] He is the One Who shapes you in the wombs as He likes.**[2] **There is no god but He, the Mighty, the Wise. [6]**

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1) Please see note no.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

2) As mentioned in the introduction, the beginning part of this *Sūrah* was revealed as answer to the arguments of the delegation of the Christians that came from Najrān. They argued that the birth of *Masīḥ* ﷺ (Jesus Christ) without father is a proof to his being god. This verse says that all people are created by Allah. He is the One who shapes them in the wombs of their mothers, no matter whether they are born in normal way through a father or in an abnormal way without a father. The birth of *Masīḥ* ﷺ was in fact a manifestation of Allah's power, because he was shaped by Allah in the womb of his mother like any other person, but without the mediation of a father.

هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَـٰبَ مِنْهُ ءَايَـٰتٌ مُّحْكَمَـٰتٌ هُنَّ أُمُّ ٱلْكِتَـٰبِ وَأُخَرُ مُتَشَـٰبِهَـٰتٌ ۖ
فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا
يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا
يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ﴿٧﴾

He is the One who has revealed to you the Book (the Qur'ān). Out of it there are verses that are *Muḥkamāt* (of established meaning), which are the principal verses of the Book, and some others are *Mutashābihāt* (whose definite meanings are unknown). Now those who have perversity in their hearts go after such part of it as is *mutashābih,* seeking (to create) discord, and searching for its interpretation (that meets their desires), while no one knows its interpretation except Allah; and those well-grounded in knowledge say: "We believe therein; all is from our Lord." [3] **Only the men of understanding observe the advice. [7]**

3) The Holy Qur'ān has used some expressions relating to a realm that is not fully understandable by normal human intellect, like some attributes of Allah Almighty, the exact nature of which is beyond human comprehension. Such expressions are called *Mutashābihāt.* They give a slight idea of their meaning, but no one can have access to its exact nature. For example, we find in the Qur'ān that Allah speaks, and that much is understood. But how does He speak, and what is the nature of His speech without a normal tongue and without a well-directed voice? These are questions which no human intellect can answer. The reasonable and proper behavior with such verses is that one should believe in, and be content with what Allah has said, and should not be curious to interpret their exact nature on the basis of his limited knowledge, because these concepts belong to an inaccessible realm, and their hypothetical interpretation may lead to erroneous assumptions in matters of faith. The Holy Qur'ān has used the terms 'Word of Allah' and 'a spirit from Him' for the *Masīḥ* ﷺ (Jesus Christ) (See 4:171) The Christians took it as an admission by the Holy Qur'ān that he was god, or a son of God. The present verse says that such terms are among the *Mutashābihāt* and the exact nature of their meaning is not discoverable for any human being. The apparent meaning of these terms is that Allah has created the *Masīḥ* ﷺ by His word "Be", and that He has blown the spirit into him without a father. But what is the exact nature of His word, and that of the spirit blown by Him? How did he come into being by Allah's word? These are the questions

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٨﴾
رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٩﴾
إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ
هُمْ وَقُودُ ٱلنَّارِ ﴿١٠﴾ كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَأَخَذَهُمُ
ٱللَّهُ بِذُنُوبِهِمْ ۗ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿١١﴾ قُل لِّلَّذِينَ كَفَرُوا۟ سَتُغْلَبُونَ وَتُحْشَرُونَ
إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَٰتِلُ
فِى سَبِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ وَٱللَّهُ يُؤَيِّدُ
بِنَصْرِهِۦ مَن يَشَآءُ ۗ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿١٣﴾

"Our Lord, do not let our hearts deviate from the right path after You have given us guidance, and bestow upon us mercy from Your own. Surely, You, and You alone, are the One who bestows in abundance. [8] Our Lord, You are going to assemble all the people on a day in (the occurrence of) which there is no doubt. Verily, Allah does not back out of His promise." [9] Surely, those who disbelieve, their wealth and their children shall not suffice them in the least against Allah. Those are the fuel of the Fire [10]__ a case similar to that of the House of Pharaoh and those before them. They denied our signs. So, Allah seized them for their sins. Allah is severe in punishment. [11] Say to those who disbelieve: "You shall soon be overcome and shall be gathered into Hell. Indeed, it is an evil bed (in which) to rest." [12] "There was a sign for you in the two groups who confronted each other: One group fighting in the way of Allah, and the other disbelieving, seeing themselves as twice their number, with open eyes. [4] And Allah gives strength with His help to whomsoever He wills. Indeed, there is a lesson therein for those who have eyes." [13]

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beyond the realm of normal human understanding, and therefore no article of faith may be made to rest on these terms against the clear and expressed descriptions made by *Muḥkamāt,* that is, the verses having clear meanings.

4) In verse 12, it was said to disbelievers, "You shall soon be overcome."

لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ

ـبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ۗ ذَٰلِكَ مَتَٰعُ

ـيَوٰةِ ٱلدُّنْيَا ۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾ ۞ قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن

ـكُمْ ۚ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا

ـوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿١٥﴾ ٱلَّذِينَ

ـونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ﴿١٦﴾ ٱلصَّٰبِرِينَ

ـٰدِقِينَ وَٱلْقَٰنِتِينَ وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ﴿١٧﴾

It has been made attractive for people to love the desired things; tha women, children, hoarded heaps of gold and silver, branded horses, ca and tillage. That is an enjoyment of the worldly life; but with Allah lies beauty of the final resort. [14] Say: "Shall I tell you what is far better tl that? For those who fear (Allah), there are gardens with their Lo beneath which rivers flow, where they shall live forever, with puri wives, and approval from Allah. Allah is watchful over His servants". | Those (are the ones) who say: "Our Lord, surely we have believed, forgive us our sins and save us from the punishment of the Fire," [16] (a those who are) the patient, the truthful and the devout, who spend Allah's way) and who seek forgiveness in pre-dawn hours." [17]

According to some reports, this address was to the Jews of Qainuqā' (name a tribe) who, after the battle of Badr, bragged before the Muslims that t pagans of Makkah were weak in fighting, and therefore they were defeated the Muslims. But, they continued to boast, the Jews are much more brave a stronger than the pagans, and should they fight the Muslims, they would be t victors. In this verse reference is made to the battle of Badr where the paga faced a humiliating defeat at the hands of the Muslims, despite their grea strength than the Muslims. The verse indicates that it was Allah's support tl allowed the Muslims to win the battle, and that even if the Jews were to co up with many more forces, they would still be defeated because of the divi support enjoyed by the Muslims.

شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ
إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ
ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ
بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾ فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ
وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ
ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٢٠﴾ إِنَّ ٱلَّذِينَ
يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ ٱلَّذِينَ
يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢١﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ
حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٢﴾

Allah bears witness that there is no god but He __ and (so do) the angels and the men of knowledge __ being the One who maintains equity. There is no god but He, the Mighty, the Wise. [18] Truly, the (recognized) religion in the sight of Allah is *Islām* . Those who have been given the Book did not differ (among themselves) until after the knowledge had come to them, (and all this) due to envy against each other. Whoever denies the verses of Allah, then, Allah is swift at reckoning. [19] Then, if they argue with you, say: “I have submitted myself to Allah, and (so did) those who have followed me.” And say to those who have been given the Book, and to the unlettered: [5] **“Do you submit?” If they submit, they will be on the right path. Yet, if they turn back, then you have only to convey the message. Allah is watchful over (all of) His servants. [20] Surely, those who reject the verses of Allah and slay the prophets unjustly, and slay those of the people who bid justice, give them ‘the good news’ of a painful punishment. [21] Those are the ones whose deeds have gone to waste in this world and in the Hereafter. For them there are no helpers. [22]**

5) ‘Unlettered’ is the term used by the Holy Qur’ān for the pagans of Makkah, because they had no divine book to follow.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُدْعَوْنَ إِلَىٰ كِتَٰبِ ٱللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ
يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ ﴿٢٣﴾ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا
مَّعْدُودَٰتٍ ۖ وَغَرَّهُمْ فِى دِينِهِم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جَمَعْنَٰهُمْ لِيَوْمٍ لَّا
رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾ قُلِ ٱللَّهُمَّ
مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ
وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ
وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۖ وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ ۖ وَتَرْزُقُ مَن
تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ

Did you not observe those who have been given a share from the Book? They are invited to the Book of Allah, so that it may decide between them. Then, a group from them goes back, turning their faces away. [23] That is because they have said: "The Fire shall not touch us except for a few days." Thus they are deceived in their faith by what they themselves used to invent. [24] Then, how (will it be) when We will gather them together on a day about which there is no doubt, and everybody will be paid in full for what he has earned, and they shall not be wronged? [25] Say: "O Allah, O Lord of the Kingdom, You give kingdom to whom You will, and take kingdom away from whom You will; and You bestow honor on whom You will, and bring disgrace to whom You will. In your hand lies the betterment (of everyone). You are surely powerful over everything. [26] You make the night enter into the day, and make the day enter into the night; and You bring the living out from the dead, and bring the dead out from the living, and You give to whom You will beyond measure." [27] The believers must not take the disbelievers as friends instead of the believers[6]

6) Relationships with non-muslims may be of different kinds. One is termed in the Holy Qur'ān as *muwālāh*. In the absence of any other suitable word, it is translated above as friendship. But the original Qur'ānic word means the friendship that makes the two friends so close to each other that the aims and

وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً
وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٢٨﴾ قُلْ إِن تُخْفُوا۟ مَا فِى صُدُورِكُمْ
أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ ۗ وَيَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوٓءٍ تَوَدُّ
لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًۢا بَعِيدًا ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٣٠﴾

And whoever does that has no relation with Allah whatsoever, unless you[7] (do so) as a protective measure (in order to) save yourself from them. Allah warns you of Himself, for unto Allah is the return. [28] Say: "Whether you conceal what is in your hearts or reveal it, Allah will know it." He knows what is in the heavens and what is in the earth. Allah is powerful over everything. [29] On the day when everybody shall find present before him whatever good he did and whatever evil he wrought, he will wish there would have been a wide space between him and that (day). Allah warns you of Himself, and Allah is compassionate to (His) servants. [30]

objectives of their life become united, and each one of them is ready to support the other in all respects. It is totally prohibited to have such a friendship with non-muslims, because the objectives of the Muslims are entirely different from those of non-muslims, and one's faithfulness to Allah cannot be perfect unless he does not have such a close friendship with those who are not faithful to Allah. The present verse prohibits this type of friendship. The second kind of relationship is *muwāsāh*. It means sympathy and cooperation in lawful matters. This is allowed, rather desirable, with everybody, including those non-muslims who are not at war with the Muslims, as is declared by the Holy Qur'ān in 60:8. The third kind of relationship is *mudārāh*. It means courteous attitude. This is allowed with all non-muslims, when it is meant for their spiritual benefit, or when they are one's guests, visitors or neighbours. The fourth kind is *mu'āmalāt* which means commercial transactions. This is allowed with all non-muslims with the condition that they are not against the interest of the Muslims, and are in compliance with the dictates of *Sharī'ah*.

7) It means that a Muslim can pretend to have friendship with them, when he is facing danger to his life from his non-muslim enemies.

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ
﴿٣٢﴾ ۞ إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ
﴿٣٣﴾ ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ
إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٥﴾ فَلَمَّا
وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ
وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾

Say (O Prophet): "If you really love Allah, then follow me, and Allah shall love you and forgive you your sins. Allah is Most-Forgiving, Very-Merciful." [31] Say: "Obey Allah and the Messenger." Then, should they turn back, Allah does not love the disbelievers." [32] Verily, Allah has chosen 'Ādam and Nūḥ (Noah) and the House of Ibrāhīm and the House of 'Imrān over all the worlds [33] – a progeny some of whom resembles the others (in faith). Allah is All-Hearing, All-Knowing. [34] (Remember) when 'Imrān's wife[8] said: "O my Lord, I have vowed that what is in my womb will be devoted exclusively for You. So, accept (it) from me. You, certainly You, are the All-Hearing, the All-Knowing." [35] So, when she delivered her, she said: "O my Lord, I have delivered her, a female child."__And Allah knew better what she had delivered, and the male was not like the female[9] ___" I have named her Maryam, and I place her and her progeny under Your shelter against Satan, the rejected." [36]

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8) According to some reports, 'Imrān was the Imam (prayer leader) of Bait-ul-Maqdis (Jerusalem), and the name of his wife was Ḥannah. She was the mother of Maryam (عليها السلام) and grandmother of 'Īsā (عليه السلام), while her sister Ilīsha'(Elizabeth) was the wife of Zakariyyā (عليه السلام) and the mother of Yaḥyā (عليه السلام) (John). Ḥannah was barren, and when she conceived the baby, she prayed to Allah in these words.

9) Allah Ta'ālā says that the male child desired by her would not have been like this female (Maryam (عليها السلام)) who had qualities much more superior to male children. (Bayān-ul-Qur'ān).

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا
زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ
ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ ۖ قَالَ رَبِّ
هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ﴿٣٨﴾ فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ
قَآئِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا
وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾

So, her Lord accepted her, a good acceptance, and made her grow, a good growth, and made Zakariyyā her guardian. Whenever Zakariyyā visited her at the place of worship, he found food with her. [10] He said: "Maryam, from where did you have this?" She said: "It is from Allah. Surely, Allah gives whom He wills without measure." [37] Thereupon, Zakariyyā prayed to his Lord. He said: "O my Lord, grant me from Your own (power) a goodly progeny. [11] Verily, You are the One who listens to the prayer." [38]

So then, when he stood praying in the place of worship, the angels called out to him saying: "Allah gives you the good news of Yaḥyā who shall come to confirm a word of Allah [12] and shall be a chief, abstinent (from women), a prophet and one of the righteous." [39]

10) According to some reports, she used to receive fruits out of season.

11) According to the Holy Qur'ān (19: 4, 5) he had become very old, and his wife was barren. Yet, when he saw the fruits coming to *Sayyidah* Maryam ؑ out of season, he recalled that Allah, who has the power to provide her such fruits at any time, may provide him too a son in this old age, and therefore he prayed for a son.

12) 'Word of Allah' refers to the Prophet 'Īsā ؑ, because he was born by Allah's word without a father. Yaḥyā ؑ was to confirm the prophethood of 'Īsā ؑ.

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَقَدْ بَلَغَنِيَ ٱلْكِبَرُ وَٱمْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَٰلِكَ
ٱللَّهُ يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾ قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةً ۖ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ
ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِيِّ وَٱلْإِبْكَٰرِ
﴿٤١﴾ وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ
ٱلْعَٰلَمِينَ ﴿٤٢﴾ يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾

He said: "O my Lord, how shall I have a boy when old age has come upon me and my wife is barren?" [13] Said He: "That is how Allah does what He wills." [40] He said: "O my Lord, set for me a sign." Said He: "Your sign is that you shall not be able to speak to people for three days except through gestures. [14] Remember your Lord much; and proclaim His purity in the evening and the morning." [41]

And when the angels said: "O Maryam, Allah has chosen you and purified you and chosen you over the women of all the worlds. [42] O Maryam, stand in devotion to your Lord and prostrate yourself and bow down in *Rukū'* with those who bow." [43]

13) Zakariyyā ﷺ himself had prayed for a son despite his old age, but when he was told that a boy would be born to his wife, he expressed his gratitude to Allah by means of an exclamation in the form of a question about how Allah could give him a son in this abnormal way. This question is not based, therefore, on any lack of belief in Allah's power. Rather, it was an exclamation made by a human being who had come face to face with Allah's infinite power and on the mercy shown to him. His question regarding how this abnormal event would occur was therefore an expression of praise and gratitude.

14) He wanted to know the exact time when his wife would conceive a child, so that he might start offering gratitude to Allah from that very moment. Therefore, he asked for a sign that might indicate the pregnancy of his wife. The sign given was that, as soon as she conceived the baby, he would lose his ability to speak to people, except through gestures, but his ability to make *dhikr* (remembrance of Allah) and *tasbīḥ* (proclaiming purity of Allah) would remain intact.

ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ
يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ
إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا
وَٱلْءَاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّٰلِحِينَ
﴿٤٦﴾ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِى وَلَدٌ وَلَمْ يَمْسَسْنِى بَشَرٌ ۖ قَالَ كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا
يَشَآءُ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٤٨﴾

This is a part of the news of the unseen We reveal to you (O Prophet!). You were not with them when they were casting their pens (to decide) who, from among them, should be the guardian of Maryam, [15]nor were you with them when they were quarrelling. [44]

(Remember the time) when the angels said: "O Maryam, Allah gives you the good news of a Word from Him [16]whose name is *Masīḥ* 'Īsā , the son of Maryam (the Messiah, Jesus, son of Mary) a man of status in this world and in the Hereafter, and one of those who are near (to Allah). [45] He shall speak to people while (he is still) in the cradle, and also later, when he is of mature age; and he shall be one of the righteous." [46] She said: "O my Lord, how shall I have a son while no human has ever touched me?" Said He: "That is how Allah creates what He wills. When He decides a matter, He simply says to it 'Be', and it comes to be. [47] He shall teach him the Book and the Wisdom, and the Torah and the Injīl, [48]

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15) The father of Maryam ﷺ had died before her birth, and there was a dispute about her guardianship which was settled ultimately by drawing lots. Casting pens in water was the method of drawing lots that was won by Zakariyyā ﷺ.

16) See note on 3:39

وَرَسُولًا إِلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ أَنِّي قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ أَنِّيٓ أَخْلُقُ لَكُم
مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ وَأُبْرِئُ
ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْيِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ
فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا لِّمَا بَيْنَ
يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم بِـَٔايَةٍ
مِّن رَّبِّكُمْ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿٥٠﴾ إِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا
صِرَٰطٌ مُّسْتَقِيمٌ ﴿٥١﴾ ۞ فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِيٓ
إِلَى ٱللَّهِ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا
مُسْلِمُونَ ﴿٥٢﴾ رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ
ٱلشَّٰهِدِينَ ﴿٥٣﴾

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and (shall make him) a messenger to the Children of Isrā'īl (who will say to them): "I have come to you with a sign from your Lord, that is, I create for you from clay something in the shape of a bird, then I blow in it, and it becomes a living bird by the will of Allah; and I cure the born-blind and the leper, and I cause the dead to become alive by the will of Allah; and I inform you of what you eat and what you store in your homes. In this there is surely a sign for you, if you are (truly) believers. [49] (I have come to you) confirming that (book) which is (sent down) prior to me, that is, the Torah, and to make permissible for you some of what was prohibited to you. I have come to you with a sign from your Lord. So, fear Allah and obey me. [50] Allah is surely my Lord and your Lord. So, worship Him. This is the straight path." [51] So, when 'Īsā sensed disbelief in them, he said: "Who are my helpers in the way of Allah?" The disciples said: "We are helpers of Allah. We believe in Allah; so be our witness that we are Muslims." [52] "Our Lord, we have believed in what You have revealed, and we have followed the messenger. So, record us with those who bear witness (to the Truth)." [53]

وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٥٤﴾ إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى
مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ
ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۖ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا
كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾ فَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِى ٱلدُّنْيَا
وَٱلْءَاخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٥٦﴾ وَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٥٧﴾

They (the opponents of ʻĪsā) devised a plan, and Allah devised a plan. [17] **And Allah is the best of all planners. [54] When Allah said: "O ʻĪsā , I am to take you in full** [18] **and to raise you towards Myself, and to cleanse you of those who disbelieve, and to place those who follow you above those who disbelieve up to the Day of Doom. Then to Me is your return, whereupon I shall judge between you in that over which you have differed. [55] As for those who disbelieve, I shall punish them a severe punishment in this world and in the Hereafter; and for them there are no helpers." [56] As for those who believe and do good deeds, He (Allah) will give them their rewards in full. Allah does not like transgressors. [57]**

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17) They planned to crucify ʻĪsā ﷺ, but Allah planned to raise him up and thereby frustrate their ill designs. The next verse explains Allah's plan.

18) This is the literal translation of the original word: *mutawaffīka*, used by the Holy Qur'ān. The word *tawaffī*, the root word of *mutawaffīka*, is also used for 'bringing death', but the word used by the Qur'ān cannot mean that ʻĪsā ﷺ has died because, firstly the next word 'and raise you towards Myself' clearly negates this sense and, secondly, the Holy Qur'ān has clarified the position in 4:157-158 where it is said, "They have neither killed him, nor crucified him, but they were deluded by resemblance....and it is certain that they did not kill him, but Allah had raised him". And in 4:159 it is said, "There is none from the People of the Book, but shall certainly believe in him before he dies." And in 43:61 it is declared that he is one of the signs of *Qiyāmah* (the Day of Judgement) which means that he will descend again in the last days of this world.

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْءَايَٰتِ وَٱلذِّكْرِ ٱلْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ
كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾ ٱلْحَقُّ مِن رَّبِّكَ فَلَا
تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟
نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل
لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ﴿٦١﴾ إِنَّ هَٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا
ٱللَّهُ ۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٢﴾

This We recite to you of the Verses and the Message that is full of wisdom. [58] Surely, the case of 'Īsā , in the sight of Allah, is like the case of 'Ādam . [19]He created him from dust, then He said to him, "Be", and he came to be. [59] The truth is from your Lord. So, do not be of those who doubt. [60] If someone argues with you (O Prophet) over this after the knowledge that has come to you, say (to him), "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then (let us) pray and invoke the curse of Allah upon the liars. [20] [61] This is, indeed, the true narration. There exists no god but Allah. Allah is surely the Almighty, the All-Wise. [62]

19) 'Ādam ﷺ was admittedly born without any father or mother, but the Christians do not believe him to be a god. This is an obvious proof that someone's birth without a father does not mean that he is god.

20) Even after the Truth had become clear to the Christian members of the delegation of *Najrān*, they did not consent to embrace Islam. At this point, the way suggested to them by this verse was to carry out a *mubāhalah* which means that both disputing parties assemble at a place and pray to Allah that whoever of them is on falsehood should be cursed by Allah and annihilated. This is the last resort for a conclusive end to argumentation in matters of faith. Normally, when it is done, Allah Ta'ālā destroys the group who adheres to a false belief. When this suggestion was put before 'Abdullāh Ibn Shuraḥbīl, the leader of the delegation of *Najrān*, the Holy Prophet ﷺ came out with his family members to undertake *mubāhalah*, but the *Najrān* delegation was not prepared to participate in it. Instead, they opted to have a political compromise with the Holy Prophet ﷺ. (Rūḥ-ul-Ma'ānī)

فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ يَا أَهْلَ
الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَاةُ وَالْإِنجِيلُ إِلَّا مِن
بَعْدِهِ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَا أَنتُمْ هَٰؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُم بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ
فِيمَا لَيْسَ لَكُم بِهِ عِلْمٌ ۚ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا
وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى
النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

So, should they turn back, Allah is fully aware of the mischievous people. [63] Say, "O people of the Book, come to a word common between us and between you, that we worship none but Allah, that we associate nothing with Him and that some of us do not take others as Lords instead of Allah." Then, should they turn back, say, "Bear witness that we are Muslims."[64] O people of the Book, why do you argue about Ibrāhīm, while the Torah and the Injīl were not revealed until after him? [21] Have you, then, no sense? [65] Look, this is what you are — you have already argued about matters concerning which you have knowledge; why then do you argue about matters of which you have no knowledge? Allah knows and you do not know. [66] Ibrāhīm was neither a Jew nor a Christian. But he was upright, a Muslim, and was not one of those who associate partners with Allah. [67] The closest of people to Ibrāhīm are those who followed him, and this prophet, and those who believe; and Allah is the Guardian of all believers. [68]

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21) Some Jews and Christians claimed that Ibrāhīm ﷺ belonged to their religions. This verse points out that each one of these religions came into existence a long time after Ibrāhīm ﷺ. The next verse reminds them that some of their earlier arguments were based on correct knowledge of the facts, like the birth of 'Īsā ﷺ without father, though the conclusion drawn by them was wrong and therefore, these arguments failed. Now they are contending on the basis of an assumption which is totally wrong. How can such an argument help them?

وَدَّت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا
يَشْعُرُونَ ﴿٦٩﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ
﴿٧٠﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُونَ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ
﴿٧١﴾ وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ ءَامِنُوا۟ بِٱلَّذِىٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَجْهَ
ٱلنَّهَارِ وَٱكْفُرُوٓا۟ ءَاخِرَهُۥ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تُؤْمِنُوٓا۟ إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ
إِنَّ ٱلْهُدَىٰ هُدَى ٱللَّهِ أَن يُؤْتَىٰٓ أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ ۗ قُلْ
إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٧٣﴾

A group from the people of the Book loves to mislead you, while they mislead none but themselves, and they do not realize. [69] O people of the Book, why do you disbelieve in the verses of Allah (revealed in the former Scriptures to foretell about the advent of the Holy Prophet Ó) while you are yourselves witnesses (to those verses)? [70] O People of the Book, why do you confound the truth with falsehood, and conceal the truth when you know (the reality)? [71] And a group from the people of the Book said (to their people), "Believe in what has been revealed to the believers in the early part of the day, and disbelieve at the end of it, so that they may turn back. [22] [72] But do not believe (for real) except in those who follow your faith." Say, "(Real) guidance is the guidance of Allah." (But all that you do is due to your envy) that someone is given what is similar to that which you have been given, or that they argue against you before your Lord." Say, "The bounty is in the hands of Allah. [23] He gives it to whom He wills. Allah is All-Embracing, All-Knowing. [73]

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22) It means that when people see that these people are rejecting Islam after embracing it, they will feel that there are some inherent defects in Islam, and thus they will be induced to leave Islam themselves.

23) 'Bounty' in this verse and 'grace' in verse 74 refer to prophethood and to revelation of the divine books. The sense is that the Jews and the Christians are opposing Islam because of envy. They do not like that any other nation is blessed with a prophet or with a divine book, while Allah is the One who selects

يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٧٤﴾ ۞ وَمِنْ أَهْلِ ٱلْكِتَٰبِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِۦٓ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِۦٓ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّـۧنَ سَبِيلٌ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧٦﴾ إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِى ٱلْءَاخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

He chooses for His grace whom He wills. Allah is the Lord of great bounty." [74] Among the people of the Book there is one who, if you entrust him with a heap (of gold or silver), will give it back to you; and among them there is one who, if you entrust him with a single *dīnār* (a coin of gold), he will not give it back to you, unless you keep standing over him. This is because they have said, "There is no way we can be blamed in the matter of the unlettered." [24] **And they tell lies about Allah knowingly. [75] Why (will they) not (be blamed)? Whoever fulfils his pledge and fears Allah, then, Allah loves the God-fearing. [76] Surely, those who take a small price by (breaking) the covenant of Allah and their oaths, for them there is no share in the Hereafter, and Allah will neither speak to them, nor will He look towards them on the Day of Judgment, nor will He purify them. For them there is a painful punishment. [77]**

whomever He wills for being blessed with this grace.

24) 'Unlettered' here refers to all those who are not Israelites: the Gentiles in the language of Bible. The Jews, and some Christians too, believed that they are allowed to usurp the properties of the Gentiles. Some of such discriminatory rules are still found in the Bible. For example, charging interest from an Israelite is held by the Bible as a grave sin, but it is allowed to charge interest from a Gentile. (see Deuteronomy, 23:20) In Talmud, the position is still worse. So the verse says that the breach of trust committed by the Jews is based on their belief that they are not blameworthy if they commit it against the unlettered.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ
مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِندِ اللَّهِ وَمَا هُوَ مِنْ عِندِ اللَّهِ وَيَقُولُونَ
عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللَّهُ الْكِتَابَ
وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِن دُونِ اللَّهِ وَلَٰكِن كُونُوا
رَبَّانِيِّينَ بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرَكُمْ أَن
تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيَأْمُرُكُم بِالْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾ وَإِذْ
أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ
رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ
ذَٰلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ ﴿٨١﴾

Among them there is indeed a group who twist their tongues while (reading) the Book, so that you may deem it to be from the Book, while it is not from the Book. They say, "It is from Allah", while it is not from Allah; and they tell lies about Allah knowingly. [78]

It is not (possible) for a man that Allah gives him the Book, the wisdom and the prophethood, then he starts saying to the people "Become my worshippers, aside from Allah" rather, (he would say), "Be men of the Lord; as you have been teaching the Book, and as you have been learning it." [79] Nor is it (possible for him) that he bids you to hold the angels and the prophets as Lords. Shall he bid you to disbelieve, after your having become Muslims? [80]

When Allah made the prophets enter into a covenant: (saying) "If I give you a book and wisdom, then comes to you a messenger verifying what is with you, you shall have to believe in him, and you shall have to support him." He said, "Do you affirm and accept my covenant in this respect?" They said, "We affirm." He said, "Then, bear witness, and I am with you among the witnesses." [81]

فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾ أَفَغَيْرَ دِينِ اللَّهِ
يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ
يُرْجَعُونَ ﴿٨٣﴾ قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ
وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾
وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ
﴿٨٥﴾ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ
وَجَاءَهُمُ الْبَيِّنَاتُ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ
عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ
عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿٨٨﴾

Then those who turn back after this, they are the sinful. [82] Are they, then, seeking a religion other than that of Allah, while to Him alone submit all those in the heavens and the earth, willingly or unwilling, and to Him they shall be returned? [83] Say, "We believe in Allah and in what has been revealed to us and in what was revealed to Ibrāhīm, Ismā'īl, Isḥāq , Ya'qūb and the descendants, and in what has been given to Mūsā, 'Īsā and the prophets, from their Lord: We do not differentiate between any of them; and to Him we submit ourselves." [84] Whoever seeks a faith other than Islam, it will never be accepted from him, and he, in the Hereafter, will be among the losers. [85] How shall Allah give guidance to a people who disbelieved after they had accepted Faith and testified that the Prophet is true and the clear signs had come to them? Allah does not give guidance to the unjust people.[86] The punishment of such people is that upon them is the curse of Allah, of the angels and of the human beings altogether. [87] They will remain under it forever. Neither will the punishment be lightened for them, nor will they be given respite, [88]

إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾ إِنَّ ٱلَّذِينَ
كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُو۟لَٰٓئِكَ هُمُ
ٱلضَّآلُّونَ ﴿٩٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ
ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ
﴿٩١﴾ لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فَإِنَّ ٱللَّهَ بِهِۦ
عَلِيمٌ ﴿٩٢﴾

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except those who repent afterwards and mend their ways. Then, Allah is All-Forgiving, Very-Merciful. [89] Those who disbelieve after having accepted Faith and then increase in disbelief, their repentance shall never be accepted. [25] They are the ones who have lost the right path. [90]

Those who disbelieve and die as disbelievers, even an Earth-full of gold shall never be accepted from any of them, even if one were to offer it as ransom. They are the ones for whom there is a painful punishment, and for them there are no helpers. [91]

You shall never attain righteousness unless you spend from what you love. Whatsoever you spend, Allah is fully aware of it. [26] [92]

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25) If they repent from their other sins, but do not repent from *kufr* (disbelief), their repentance will not be accepted. This does not mean that their repentance from *kufr* will not be accepted, if they embrace Islam.

26) When it was declared in previous verses that the charities of the disbelievers will not benefit them in the Hereafter, (though some benefits are given to them in this world,) it is mentioned in this verse that the believers may attain a high level of righteousness only when they spend their favorite items from their wealth in Allah's way. It is reported in authentic *aḥādīth* that when this verse was revealed, the *Ṣaḥābah* ﷺ of the Holy Prophet ﷺ raced each other in bringing their most favourite properties to the Holy Prophet ﷺ to be given in charity.

۞ كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِيٓ إِسۡرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسۡرَٰٓءِيلُ عَلَىٰ نَفۡسِهِۦ مِن قَبۡلِ أَن تُنَزَّلَ ٱلتَّوۡرَىٰةُۗ قُلۡ فَأۡتُواْ بِٱلتَّوۡرَىٰةِ فَٱتۡلُوهَآ إِن كُنتُمۡ صَٰدِقِينَ ﴿٩٣﴾ فَمَنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ ٱلۡكَذِبَ مِنۢ بَعۡدِ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩٤﴾

Every (kind of) food was lawful for the children of Isrā'īl, except what Isrā'īl had made unlawful for himself, well before the Torah was revealed. Say, "Then, bring the Torah and recite it, if you are true." [93] [27] Then those who forge the lie against Allah, after all this,__ they are the transgressors. [94]

27) When the Holy Prophet ﷺ declared before the Jews that he followed the religion of Ibrāhīm ﷺ, they raised an objection that some animals, like camel and rabbit, were unlawful in the law of Ibrāhīm ﷺ, but the Muslims are allowed to eat them. The answer given in this verse is that all those animals that are lawful in Islamic *Sharī'ah* were also lawful in the *Sharī'ah* of Ibrāhīm ﷺ, and they remained lawful even for Israelites. The only exception is of the camel. The Prophet Isrā'īl (another name for Ya'qūb ﷺ) had made it unlawful for himself, because, as reported by 'Abdullāh Ibn 'Abbās ﷺ, he had suffered from sciatica, and had vowed that he would abandon his most favourite food, if Allah cured him from the disease. Camel-meat was his most favourite food. When he was cured, he fulfilled his vow by making it unlawful for himself. (Ḥākim & Tirmidhī) It is not clear from the text of the Qur'ān, nor is it clarified by authentic reports, whether camel-meat was forbidden for Ya'qūb ﷺ alone or it was prohibited for all after him. In the former case, the verse has challenged the Jews to bring the Torah and prove the prohibition of the camel-meat by any of its texts. This shows that there was no such prohibition available in Torah at that time, (otherwise the Qur'ān would never have challenged them in this manner) and the prohibition contained in the Bible today (Leviticus 11:4 & Deuteronomy 14:7) was added later on. However, in the latter case, it might have been mentioned in the Torah, but the point made by this verse is that this prohibition came for the first time in the Torah, and it was not applicable to Ibrāhīm ﷺ. The challenge to bring the Torah, in that case, will mean that there is nothing in the Torah to prove that the prohibition was imposed during the period of Ibrāhīm ﷺ. Rather, the text indicates that this law was meant only for the Israelites. To quote the Bible, "The Lord gave Moses and Aaron the following regulations *for the people of Israel*.....but you must not eat camels." (Leviticus 11:1-5)

قُلْ صَدَقَ ٱللَّهُ ۗ فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾

Say, "Allah has told the truth. So, follow the Faith of Ibrāhīm, the upright one. He was not one of those who ascribe partners to Allah." [95] The first house set up for the people is surely the one in Makkah[28] having blessings and guidance for all the worlds. [96] In it there are clear signs: The Station of Ibrāhīm![29] Whoever enters it is secure. As a right of Allah, it is obligatory on the people to perform *Ḥajj* of the House – on everyone who has the ability to manage (his) way to it. If one disbelieves, then Allah is independant of all the worlds. [97] Say, "O people of the Book, why do you reject the verses of Allah while Allah is witness to what you do?"[98][30]

28) Another objection of the Jews was that the Muslims have adopted the *Ka'bah* as their *Qiblah* (orientation / direction to face while praying), instead of Jerusalem. The answer given in this verse is that the *Ka'bah* is the oldest place of worship, later rebuilt by Ibrāhīm ﷺ. Facing it when praying is another proof that the Muslims are the followers of Ibrāhīm ﷺ.

29) See note on 2:125

30) The background of these verses, probably up to verse 120, is that *Aws* and *Khazraj* were two rival Arab tribes in Madīnah who used to fight each other in the Days of Ignorance. When the Holy Prophet ﷺ came to Madīnah, most of the people from both tribes embraced Islam, and their centuries' old enmity came to an end, because Islam united them for a noble cause. The Jews, who used to exploit their enmity for their financial benefits by extending usurious loans to each one of them, were frustrated by their unity. Once, some Muslims of both tribes were sitting together as brothers. Shammās Ibn Qais, a staunch Jew, tried to revive their enmity, and started reciting a poetry which both tribes

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ
شُهَدَآءُ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا
مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ
تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ﴿١٠١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم
مُّسْلِمُونَ ﴿١٠٢﴾

Say, "O people of the Book, why do you hinder the believers from the way of Allah, trying to create crookedness in it, while you yourselves are witnesses (to its being the right way)? Allah is not oblivious of what you do." [99] O you who believe, if you obey a group from those who have been given the Book (i.e. the Christians and the Jews), they will turn you into infidels after you have embraced the faith. [100] How could you disbelieve while you are the ones to whom the verses of Allah are recited, and present amidst you is His Messenger? Whoever holds on to Allah, is surely led to the straight path. [101] O you who believe, fear Allah, as He should be feared, and let not yourself die save as Muslims. [102]

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had written against each other about a war that continued between them for decades. It raised an oral altercation between them in the beginning, and resulted in a serious dispute until they started setting a date for fighting a formal war. When the Holy Prophet ﷺ heard about it, he rushed to the spot and reproached them on the incident, after which both groups appreciated that it was actually a satanic move to create dissension between Muslims. These verses were revealed on that occasion. In these verses the Jews are firstly reproached on their rejecting the true faith, then on their designs to hinder people from following the right way. Thereafter the Muslims are reminded how Islam has turned them into brothers after a long hostility. They are also directed that they should engage themselves in their common cause of preaching Islam. It will make them forget their past hostilities, and unite them for good.

وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ كُنتُمۡ
أَعۡدَآءٗ فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا وَكُنتُمۡ عَلَىٰ شَفَا حُفۡرَةٖ مِّنَ
ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَهۡتَدُونَ ١٠٣ وَلۡتَكُن
مِّنكُمۡ أُمَّةٞ يَدۡعُونَ إِلَى ٱلۡخَيۡرِ وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِۚ وَأُوْلَٰٓئِكَ هُمُ
ٱلۡمُفۡلِحُونَ ١٠٤ وَلَا تَكُونُواْ كَٱلَّذِينَ تَفَرَّقُواْ وَٱخۡتَلَفُواْ مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡبَيِّنَٰتُۚ
وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ عَظِيمٞ ١٠٥ يَوۡمَ تَبۡيَضُّ وُجُوهٞ وَتَسۡوَدُّ وُجُوهٞۚ فَأَمَّا ٱلَّذِينَ
ٱسۡوَدَّتۡ وُجُوهُهُمۡ أَكَفَرۡتُم بَعۡدَ إِيمَٰنِكُمۡ فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ ١٠٦
وَأَمَّا ٱلَّذِينَ ٱبۡيَضَّتۡ وُجُوهُهُمۡ فَفِي رَحۡمَةِ ٱللَّهِ هُمۡ فِيهَا خَٰلِدُونَ ١٠٧ تِلۡكَ ءَايَٰتُ
ٱللَّهِ نَتۡلُوهَا عَلَيۡكَ بِٱلۡحَقِّۗ وَمَا ٱللَّهُ يُرِيدُ ظُلۡمٗا لِّلۡعَٰلَمِينَ ١٠٨ وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۚ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ١٠٩

Hold fast, all of you, to the cord of Allah, and be not divided. Remember the blessing of Allah upon you: When you were enemies to each other, and He brought your hearts together, so that, you became brothers through His blessing. You were at the brink of a pit of Fire, then He saved you from it. This is how Allah makes His signs clear to you, so that you may take the right path. [103] There has to be a group of people from among you who call towards the good, and bid the Fair and forbid the Unfair. And it is these who are successful. [104] Do not be like those who became divided and fell into disputes after the clear signs had come to them. Those are the ones for whom there is a grave punishment [105] on a day when some faces shall turn bright, and some faces shall turn dark. As for those whose faces turn dark, (they shall be questioned): "Did you disbelieve after you had accepted the Faith? Now taste the punishment, because you used to disbelieve." [106] As for those whose faces turn bright, they will rest in Allah's mercy. They will live there forever. [107] These are the verses of Allah We recite to you with all veracity. Allah does not intend to do injustice to (anyone in) the worlds. [108] To Allah belongs what is in the heavens and what is in the earth. To Allah all matters are returned. [109]

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ
وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ
الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾ لَن يَضُرُّوكُمْ إِلَّا أَذًى ۖ وَإِن
يُقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا
إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ
الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنبِيَاءَ بِغَيْرِ
حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ﴿١١٢﴾

You are the best *Ummah* ever raised for mankind. You bid the Fair and forbid the Unfair, and you believe in Allah. If the people of the Book had believed, it would have been better for them. Among them, there are believers, while most of them are sinners. [110] They shall never (be able to) cause you any harm except a little hurt. If they fight you, they will turn their backs on you, then they shall not be helped. [111] Disgrace has been stamped over them wherever they are found, unless (saved) through a source from Allah and through a source from men, [31] and they have returned with wrath from Allah, and misery has been stamped over them. All this is because they used to deny the signs of Allah, and to slay the prophets unjustly. All this is because they disobeyed and transgressed the limits. [112]

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31) That disgrace has been stamped over the Jews has also been mentioned in 2:61 above, but here this statement is subjected to two exceptions, that is, through a source from Allah and a source from men. Now, the 'source' or means from Allah refers to the case of those whom Allah Himself has, through His own commandment, saved from this disgrace - for example, children, women, or those who are totally devoted to prayer and worship and never go to war against Muslims. The 'source' or means from men refers to a treaty of peace with the Muslims. Since the Holy Qur'ān uses the expression "from men" and not "from Muslims", a third situation is also possible whereby the Jews may make political arrangements with other non-Muslims, live under their backing and protection, and thus be in 'peace'.

۞ لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ
يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا
مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾ إِنَّ الَّذِينَ كَفَرُوا لَن
تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنفِقُونَ فِي هَٰذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا
صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِنْ
أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا
يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾

Not all of them are alike: Among the people of the Book there are those who are steadfast;[32] they recite the verses of Allah in the night hours, and they prostrate themselves; [113] they believe in Allah and the Hereafter, and bid the Fair and forbid the Unfair, and hasten towards good deeds. They are among the righteous. [114] Whatever good they do, they shall never go unappreciated for it. Allah is All-Aware of the God-fearing. [115] Surely, those who disbelieve, neither their wealth nor their children shall help them against Allah; and they are the people of the Fire. They shall be there forever. [116] The example of what they spend in this worldly life is just like a wind that, having chill within, struck the tillage of those who wronged themselves, and destroyed it. Allah has not wronged them; rather, they did wrong to themselves. [117] O you who believe, do not take anyone as an insider but those from among your own selves. They would spare no effort to do you mischief. They want you to be in trouble. Malice has come out of their mouths while what is concealed in their hearts is still worse. We have made the signs clear to you, if only you understand. [118]

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32)This refers to those Jews who had embraced Islam, like 'Abdullāh Ibn Salām ؓ.

هَٰٓأَنتُمۡ أُوْلَآءِ تُحِبُّونَهُمۡ وَلَا يُحِبُّونَكُمۡ وَتُؤۡمِنُونَ بِٱلۡكِتَٰبِ كُلِّهِۦ وَإِذَا لَقُوكُمۡ قَالُوٓاْ ءَامَنَّا
وَإِذَا خَلَوۡاْ عَضُّواْ عَلَيۡكُمُ ٱلۡأَنَامِلَ مِنَ ٱلۡغَيۡظِۚ قُلۡ مُوتُواْ بِغَيۡظِكُمۡۗ إِنَّ ٱللَّهَ عَلِيمُۢ
بِذَاتِ ٱلصُّدُورِ ١١٩ إِن تَمۡسَسۡكُمۡ حَسَنَةٞ تَسُؤۡهُمۡ وَإِن تُصِبۡكُمۡ سَيِّئَةٞ يَفۡرَحُواْ بِهَاۖ
وَإِن تَصۡبِرُواْ وَتَتَّقُواْ لَا يَضُرُّكُمۡ كَيۡدُهُمۡ شَيۡـًٔاۗ إِنَّ ٱللَّهَ بِمَا يَعۡمَلُونَ
مُحِيطٞ ١٢٠ وَإِذۡ غَدَوۡتَ مِنۡ أَهۡلِكَ تُبَوِّئُ ٱلۡمُؤۡمِنِينَ مَقَٰعِدَ لِلۡقِتَالِۗ وَٱللَّهُ سَمِيعٌ
عَلِيمٌ ١٢١ إِذۡ هَمَّت طَّآئِفَتَانِ مِنكُمۡ أَن تَفۡشَلَا وَٱللَّهُ وَلِيُّهُمَاۗ وَعَلَى ٱللَّهِ
فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١٢٢

Look, you are the ones who love them and they do not love you. You believe in all the books; (On the other hand,) when they meet you, they say, "We believe", and when they are alone, they bite their finger-tips out of rage against you. Say, "May you perish in your rage." Surely, Allah is All-Aware of what lies in the hearts. [119] If something good happens to you, it annoys them, and if something evil befalls you, they are delighted with it. If you keep patience and fear Allah, their cunning shall not harm you at all. Allah is All-Encompassing of what they do. [120]

Recall the time when you left your house [33] in the morning in order to place the believers in positions for fighting. Allah is All-Hearing, All-Knowing. [121] When two of your groups were about to lose heart, while Allah was their guardian! [34] It is in Allah alone that the believers must place their trust. [122]

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33) Verse 120 has said, "If you keep patience and fear Allah, their cunning shall not harm you at all." The next verses give empirical evidence to this statement by citing the examples of the battles of Uḥud and Badr. In the latter case, the Muslims fully observed these two conditions, and were victorious despite their weakness in resources, but in the battle of Uḥud, some of them showed deficiency in these qualities and therefore faced a temporary setback. In this context, the Qur'ānic text has dealt with different aspects of the battle of Uḥud from this verse 121 through verse 175, while a brief reference is given to the battle of Badr in verse 122 through 127.

34) Since the next verses refer to different incidents of the battle of Uḥud, it is

necessary to give a brief account of these incidents, so that the verses may be understood in their true perspective. The battle of Uḥud took place in the third year of *Hijrah* (migration of the Holy Prophet ﷺ) when the pagans of Makkah invaded Madīnah. The Holy Prophet ﷺ and his close *Ṣaḥābah* ﷺ were inclined to defend themselves from within the boundaries of the city, but the majority of his zealous *Ṣaḥābah* ﷺ who had not participated in the battle of Badr expressed their eagerness to fight the enemy face to face in an open field outside the city. The Holy Prophet ﷺ honoured their view and marched with the Muslim army towards the mount of Uḥud. 'Abdullāh Ibn Ubayy, the chief of the hypocrites, annoyed by this decision, left the battlefield along with his three hundred followers, reducing the number of the Muslim forces to seven hundred. At this point, two tribes of the true Muslims, namely Banū Ḥārithah and Banū Salimah, too, thought of leaving the field, but after a while they became firm, and joined the battle. These are the two groups referred to in verse 21. The Holy Prophet ﷺ posted a squad of fifty archers at a foothill behind the Muslim army to counter any surprise attack of the enemy from the rear, and directed them to remain in position under all circumstances.

In the beginning of the battle the Muslims won the field, and the enemy had to decamp. The rearguard stationed on the foothill saw that the battlefield was vacated by the enemy, and that their Muslim brothers were collecting the spoils of war. They thought that there was no point in their remaining on the post after the battle was over. In their eagerness to join the victorious Muslims in collecting the spoils of war, most of them left the post. 'Abdullāh Ibn Jubair ﷺ, their commander, tried to convince them that they should not leave their positions without the express permission of the Holy Prophet ﷺ, because he had directed them to remain at the position under all circumstances, but they were satisfied that the war was over, and that the prophetic command was no more applicable. After their departure, only ten or twelve persons, including 'Abdullāh Ibn Jubair ﷺ, remained at the position. Khālid Ibn Walīd ﷺ, who was one of the chiefs of the pagan army at that time, seeing the position nearly vacant, attacked it. All the remaining archers were martyred, and a surprise attack from behind dispersed the Muslims in the field. This unexpected situation made some Muslims leave the battlefield, but many of them remained firm. In the course of this battle, Muṣ'ab Ibn 'Umair ﷺ who resembled the Holy Prophet ﷺ in his appearance, and was holding the flag of the Muslim army was martyred. Some of the pagans shouted that they had killed the Holy Prophet ﷺ. Once this rumor was spread, many Muslims lost their morale, and the pagans were able to martyr seventy Muslims. The Holy Prophet ﷺ was left with very few *Ṣaḥābah* ﷺ to defend him; but they did so with remarkable courage. Even so, the Holy Prophet ﷺ received a number of wounds and one of his teeth was broken. After a while, the Muslims reorganized themselves and the discovery that the rumor of the martyrdom of the Holy Prophet ﷺ had proven false was announced. The field was then once again controlled by the Muslims.

وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ
لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَـٰثَةِ ءَالَـٰفٍ مِّنَ ٱلْمَلَـٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾
بَلَىٰٓ ۚ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَـٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَـٰفٍ
مِّنَ ٱلْمَلَـٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۗ
وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓا۟
أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟ خَآئِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ
يُعَذِّبَهُمْ فَإِنَّهُمْ ظَـٰلِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ يَغْفِرُ لِمَن
يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

Allah certainly supported you at Badr when you were weak. So, fear Allah that you may be grateful. [123] When you were saying to the believers, "Shall it not suffice you that your Lord should help you with three thousand of the angels sent down (for you)?" [124] Of course, if you stay patient and fear Allah, and they come upon you even in this heat of theirs, your Lord will reinforce you with five thousand of the angels, each having distinct marks. [125] And Allah did this solely to make it a good news for you, and so that your hearts may be at rest with it. Otherwise, victory is from none but Allah, the All-Powerful, the All-Wise. [126] (Allah helped you) so that He may cut off a flank of disbelievers or throw them down in disgrace, and they go back frustrated. [127] You have no authority in the matter, unless Allah forgives them or punishes them, as they are unjust. [35] [128] To Allah belongs what is in the heavens and what is in the earth. He forgives whomsoever He wills and punishes whomsoever He wills. Allah is Most-Forgiving, Very-Merciful. [129]

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35) Verses 123 to 127 referred to the battle of Badr as an ancillary citation in the middle of the discourse about the battle of Uḥud, and as an example of Allah's support to the believers who observe patience. The discourse about the battle of Uḥud is resumed again from this verse. It is reported that when the Holy Prophet ﷺ was wounded during the battle of Uḥud, his tooth was broken

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُواْ ٱلرِّبَوٰٓاْ أَضۡعَٰفٗا مُّضَٰعَفَةٗۖ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ﴿١٣٠﴾ وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِيٓ أُعِدَّتۡ لِلۡكَٰفِرِينَ ﴿١٣١﴾ وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ ﴿١٣٢﴾ ۞ وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ﴿١٣٣﴾ ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ﴿١٣٤﴾

O you who believe, do not eat up the amounts acquired through *Ribā* (interest), doubled and multiplied. 36 Fear Allah, so that you may be successful, [130] and fear the Fire that has been prepared for the disbelievers. [131] Obey Allah and the Messenger, so that you may be blessed. [132] Race with one another towards Forgiveness from your Lord and towards a paradise the width of which spans the heavens and the earth. It has been prepared for the God-fearing, [133]__the ones who spend (for Allah's sake) in prosperity and adversity, and those who control anger and forgive people. And Allah loves those who are good in their deeds, [134]

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and his blessed face was bleeding, he said, "How can those people prosper who do such things to their prophet while he invites them to Allah?" This verse (128) was revealed on that occasion.

36) The army of the pagans was financed by interest-bearing loans. The Muslims are warned by this verse that they should not use any interest-based source to meet the expenditures of war. The prohibition of *Ribā* has been emphasized in the context of the battle of Uḥud for this reason. (Rāzī, At-Tafsīr-ul-Kabīr) The words 'doubled and multiplied' do not mean that a small amount of interest is allowed, because in verses 278-279 of *Sūrah* Al-Baqarah, where the subject of *Ribā* is dealt with in its full detail, the point is clarified by saying, "...give up what still remains of the *Ribā* if you are believers...And if you repent, yours is your principal." It clearly indicates that any amount of interest over and above the principal is prohibited. But the words 'doubled and multiplied' in the present verse are used to refer to the worst form of *Ribā* that was prevalent in those days. It is like 2:41 where it is said, "...nor take a paltry price for My verses." Obviously, it does not mean that Allah's verses can be sold for a higher price.

وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ أُو۟لَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿١٣٦﴾ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١٣٧﴾ هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾ وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾

__and those who, when they happen to commit a shameful act or wrong themselves, remember Allah, then, seek forgiveness for their sins__and who is there to forgive sins except Allah?__and do not persist in what they have done, knowingly. [135] Their reward is forgiveness from their Lord and gardens beneath which rivers flow where they shall live forever. And excellent is the reward of those who work. [136] Many patterns of behavior have passed before you. So, traverse the land and see what was the fate of those who rejected (the prophets). [137] This is a declaration for mankind, and guidance, and a lesson for the God-fearing. [138] Do not lose heart and do not grieve, and you are the upper-most if you are believers. [139] If you have received a wound, they have received a similar wound.[37] Such days We rotate among the people, so that Allah may know those who believe and let some of you be martyrs — and Allah does not like the unjust [140]

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37) This is consolation for the Muslims who suffered in the battle of Uḥud. It means that the pagans had faced a shameful defeat in the battle of Badr and suffered as many casualties as the Muslims suffered in the battle of Uḥud. But there is a great difference between casualties suffered by the Muslims and those

وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِي۟ن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾ وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ نُؤْتِهِۦ مِنْهَا ۚ وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾

— and so that Allah may purify those who believe and eradicate the disbelievers. [141] Do you think that you shall enter Paradise even before Allah knows those of you who carry out *Jihād* and [38] those who are steadfast. [142] You had longed for death [39] before you faced it. Now, you have seen it with your eyes wide open. [143] Muḥammad is but a messenger, there have been messengers before him. So, if he dies or is killed, would you turn back on your heels? Whoever turns back on his heels can never harm Allah in the least. Allah shall soon reward the grateful. [144] It is not the choice of a person to die without the will of Allah, death being a time-bound destiny. Whoever seeks a reward in this world, We shall give him out of it, and whoever seeks a reward in the Hereafter, We shall give him out of it. We shall soon reward the grateful. [145]

suffered by the disbelievers. It was just a punishment for the disbelievers, while it had many benefits for the Muslims, like achieving the status of martyrdom for those who were killed, and purifying others from their shortcomings.

38) Although Allah surely knows every thing, knowledge here refers to practical 'test'.

39) This refers to the eagerness the *Ṣaḥābah* ﷺ showed towards martyrdom.

وَكَأَيِّن مِّن نَّبِيٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا
ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا
ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ
﴿١٤٧﴾ فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْءَاخِرَةِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟ يَرُدُّوكُمْ عَلَىٰٓ
أَعْقَٰبِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ ﴿١٤٩﴾ بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ
﴿١٥٠﴾ سَنُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟ بِٱللَّهِ مَا لَمْ
يُنَزِّلْ بِهِۦ سُلْطَٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ ۚ وَبِئْسَ مَثْوَى ٱلظَّٰلِمِينَ ﴿١٥١﴾ وَلَقَدْ
صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ
وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ

There have been many prophets with whom many men of Allah have fought; they did not lose heart for what they suffered in the way of Allah, nor did they become weak, nor did they yield. Allah loves the steadfast. [146] They had nothing else to say except that they said: "Our Lord, forgive us our sins and our excesses in our conduct, make firm our feet and help us against the disbelieving people." [147] So, Allah gave them the return in this world and also the better rewards in the Hereafter. Allah loves those who do good. [148] O you who believe, if you obey those who disbelieve, they will make you turn back on your heels, then you shall turn into losers. [149] Instead, Allah is your Lord, and He is the best of all helpers. [150] We shall put awe into the hearts of those who disbelieve, since they have associated with Allah something for which He has not sent any authority. Their ultimate place is the Fire; and evil is the abode of the unjust. [151] Allah has surely fulfilled His promise to you when you, with His will, were killing them off, until you showed weakness and disputed in the matter and disobeyed after He had shown you what you liked. [40]

40) 'What you liked' refers to the spoils of war, and it means: 'After seeing the spoils of war you indulged in a dispute whether or not you should leave the

مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْـَٔاخِرَةَ ثُمَّ صَرَفَكُمْ
عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنكُمْ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾
۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ
فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ
وَلَا مَآ أَصَٰبَكُمْ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾ ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ
بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ
يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن
شَىْءٍ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ

Among you there were some who were seeking the mundane, and among you there were others who were seeking the Hereafter. After that, He reversed your position against them, so that He may test you. Of course, He has forgiven you. Allah is All-Gracious to the believers. [152] When you were going away, not even turning to look at anyone, and the Messenger was calling you from behind you. He awarded you sorrow for sorrow,[41] so that you should not grieve (in future) over what you lost, or for what you suffered. Allah is All-Aware of what you do. [153]

Then, after the grief, He poured tranquility upon you - a drowsiness overtaking a group of you.[42] Another group was worrying about their own selves, harboring thoughts about Allah that were untrue - thoughts of ignorance. They were saying, "Is there anything in our hands?" Say, "The whole thing belongs to Allah." They conceal in their hearts what they do not disclose to you.

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post, and some of you disobeyed the prophetic command to remain at the post in all circumstances.'

41) This means that the sorrow you faced was against the sorrow you inflicted upon the Holy Prophet ﷺ by not responding to his call.

42) In order to relieve the Muslims from the extreme effects of the tragedy, Allah had made them drowsy after the enemy left the field. It helped them to return to their normal condition.

يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَـٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ
لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ
وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾ إِنَّ ٱلَّذِينَ تَوَلَّوْا۟
مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَـٰنُ بِبَعْضِ مَا كَسَبُوا۟ ۖ وَلَقَدْ
عَفَا ٱللَّهُ عَنْهُمْ ۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ
كَفَرُوا۟ وَقَالُوا۟ لِإِخْوَٰنِهِمْ إِذَا ضَرَبُوا۟ فِى ٱلْأَرْضِ أَوْ كَانُوا۟ غُزًّى لَّوْ كَانُوا۟ عِندَنَا
مَا مَاتُوا۟ وَمَا قُتِلُوا۟ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ حَسْرَةً فِى قُلُوبِهِمْ ۗ وَٱللَّهُ يُحْىِۦ وَيُمِيتُ ۗ وَٱللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

They say, "If we had any say in the matter, we would not have been killed here." [43] **Say, "If you were in your homes, those destined to be killed would have come out all the way to their (final) resting -places." (All this was done) so that Allah may test your inner qualities and may purify what is in your hearts. Allah is All-Aware of what lies in the hearts. [154] Surely, those of you who turned back on the day when the two troops faced each other, Satan had but made them slip for some of their deeds. Of course, Allah has forgiven them. Certainly, Allah is Most-Forgiving, Very-Forbearing. [155]**

O you who believe, do not be like those who disbelieved and said about their brethren while they travelled on the earth or had to fight, "Had they been with us, they would have not died, nor would they have been killed." The result is that Allah makes it a remorse resting in their hearts. Allah gives life and brings death; Allah is watchful of what you do. [156]

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43) The reference here is to the hypocrites whose anxiety was restricted to their own selves. They said, "Is there anything in our hands?" Apparently this sentence meant that whatever happened was based on Allah's decree over which nobody has any control. In reality, they meant that the Muslims had suffered casualties because they did not listen to the suggestion of the hypocrites to defend the city within its boundary.

وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا
يَجْمَعُونَ ﴿١٥٧﴾ وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ فَبِمَا رَحْمَةٍ مِّنَ
اللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ
الْمُتَوَكِّلِينَ ﴿١٥٩﴾ إِن يَنصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي
يَنصُرُكُم مِّن بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ ۚ
وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿١٦١﴾ أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَن بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۚ
وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾ هُمْ دَرَجَاتٌ عِندَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

If you are killed in the way of Allah or die, the forgiveness from Allah and the mercy is far better than what they accumulate. [157] If you die or get killed, it is towards Allah that you shall be gathered. [158]

So, (O Prophet) it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you. So, pardon them, and seek Forgiveness for them. Consult them in the matter and, once you have taken a decision, place your trust in Allah. Surely, Allah loves those who place their trust in Him. [159] If Allah helps you, there is none to overcome you. And if He abandons you, then, who is there to help you after that? In Allah the believers should place their trust. [160]

It is not conceivable from a prophet to misappropriate the spoils. Whoever misappropriates shall bring forth, on Doomsday, what he misappropriated. Then, everybody shall be paid, in full, for what he has earned, and they shall not be wronged. [161] How then, could one who submits to the pleasure of Allah be equal to him who returns with displeasure from Allah? His ultimate place is the Fire; and what an evil end it is! [162] They are of various ranks with Allah. Allah is watchful of what they do. [163]

لَقَدۡ مَنَّ ٱللَّهُ عَلَى ٱلۡمُؤۡمِنِينَ إِذۡ بَعَثَ فِيهِمۡ رَسُولٗا مِّنۡ أَنفُسِهِمۡ يَتۡلُواْ عَلَيۡهِمۡ
ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ
لَفِي ضَلَٰلٖ مُّبِينٍ ﴿١٦٤﴾ أَوَلَمَّآ أَصَٰبَتۡكُم مُّصِيبَةٞ قَدۡ أَصَبۡتُم مِّثۡلَيۡهَا قُلۡتُمۡ أَنَّىٰ
هَٰذَاۖ قُلۡ هُوَ مِنۡ عِندِ أَنفُسِكُمۡۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿١٦٥﴾ وَمَآ أَصَٰبَكُمۡ
يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِ فَبِإِذۡنِ ٱللَّهِ وَلِيَعۡلَمَ ٱلۡمُؤۡمِنِينَ ﴿١٦٦﴾ وَلِيَعۡلَمَ ٱلَّذِينَ نَافَقُواْۚ وَقِيلَ
لَهُمۡ تَعَالَوۡاْ قَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ أَوِ ٱدۡفَعُواْۖ قَالُواْ لَوۡ نَعۡلَمُ قِتَالٗا لَّٱتَّبَعۡنَٰكُمۡۗ هُمۡ
لِلۡكُفۡرِ يَوۡمَئِذٍ أَقۡرَبُ مِنۡهُمۡ لِلۡإِيمَٰنِۚ يَقُولُونَ بِأَفۡوَٰهِهِم مَّا لَيۡسَ فِي قُلُوبِهِمۡۗ
وَٱللَّهُ أَعۡلَمُ بِمَا يَكۡتُمُونَ ﴿١٦٧﴾ ٱلَّذِينَ قَالُواْ لِإِخۡوَٰنِهِمۡ وَقَعَدُواْ لَوۡ أَطَاعُونَا مَا قُتِلُواْۗ
قُلۡ فَٱدۡرَءُواْ عَنۡ أَنفُسِكُمُ ٱلۡمَوۡتَ إِن كُنتُمۡ صَٰدِقِينَ ﴿١٦٨﴾ وَلَا تَحۡسَبَنَّ ٱلَّذِينَ
قُتِلُواْ فِي سَبِيلِ ٱللَّهِ أَمۡوَٰتَۢاۚ بَلۡ أَحۡيَآءٌ عِندَ رَبِّهِمۡ يُرۡزَقُونَ ﴿١٦٩﴾

Allah has surely conferred favor on the believers when He raised in their midst a messenger from among themselves who recites to them His verses and makes them pure and teaches them the Book and the Wisdom, while earlier, they were in open error. [164] How is it that, when you suffered a hardship the twice of which you had inflicted upon them, you say, "Where did this come from?" Say, "This is from your own selves. Allah is surely Powerful over everything."[165] Whatever you suffered on the day when the two troops faced each other was by the will of Allah, and in order to know the believers, [166] and in order to know those who are hypocrites. It was said to them, "Come on, fight in the way of Allah, or defend." They said, "Had we known it to be a fight we would have certainly followed you." That day, they were nearer to disbelief than they were to Belief. They utter from their mouths what is not in their hearts. Allah knows well what they conceal. [167] Those who said about their brethren, while themselves sitting, "Had they obeyed us, they would have not been killed." Say, "Then avert death from yourselves if you are true." [168] Never take those killed in the way of Allah as dead. Rather, they are alive with their Lord, well-provided, [169]

فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ ۞ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾ ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

happy with what Allah has given them of His grace; and they feel pleased with the good news, about those left behind them who could not join them, that there shall be no fear for them nor shall they grieve. [170] They feel pleased with blessing from Allah, and grace, and with the fact that Allah would not let the reward of the believers be lost. [171] Those who responded to the call of Allah and the Messenger, even after they had received the wound, [44] for those of them who did good deeds and feared Allah there is a great reward [172]

44) Verses 172 to 175 refer to the expedition of Ḥamrā'-ul-Asad: When the pagans of Makkah went back after the battle of Uḥud, and crossed substantial distance, a thought occurred to their minds that, instead of hurrying back to Makkah, they should have stayed at the field to annihilate the Muslims to the last man, because the Muslims having faced unexpected casualties, must have lost their morale, and it was a unique opportunity to crush them. According to this thought they suspended their journey for a while, but then apprehending difficulties resumed their retreat. However, on their way back, they found some people traveling to Madīnah whom they directed to frighten the Muslims at Madīnah by warning them that the Makkans were planning to launch a second attack. On the other hand, the Holy Prophet ﷺ had come to know, through revelation, about their initial thought of marching back to Madīnah, and had started to pursue the Makkans along with some of his *Ṣaḥābah* ﷺ who had received injuries in the battle. When he reached Ḥamrā'-ul-Asad, a place about eight miles away from Madīnah, he was interrupted by Nu'aim Ibn Mas'ūd Thaqafī who was directed by the Makkans to frighten the Muslims. He said that the Makkans had arrayed a huge army to attack the Muslims again. Although this news should have discouraged the Muslims who were in extreme hardship at that moment, all of them said, "Allah is fully sufficient for us, and He is the best in whom to trust." On the other side, a traveler, Ma'bad by name, proceeding from Madīnah to Makkah met the Makkan army and told them that

ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا
وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾ فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ
يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَٰلِكُمُ
ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزُنكَ
ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ ۚ إِنَّهُمْ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۗ يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ
حَظًّا فِى ٱلْءَاخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾ إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْكُفْرَ بِٱلْإِيمَٰنِ لَن
يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى
لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

– (that is) those to whom people said, "The people have gathered against you; so, fear them." It increased them in Faith and they said, "Allah is fully sufficient for us, and the best One in whom to trust." [173] So, they returned with bounty from Allah, and grace, with no evil having even touched them, and submitted to the pleasure of Allah. Allah is the Lord of great bounty. [174]

It is none but Satan who frightens (you) of his friends. So, do not fear them; but fear Me, if you are believers. [175] Those who hasten towards disbelief should not make you grieve. They cannot harm Allah at all. Allah intends not to spare for them any share in the Hereafter. For them there is a mighty punishment. [176] Certainly, those who bought disbelief in exchange for Belief cannot harm Allah at all. For them there is a painful punishment. [177] Those who disbelieve should not think that the respite We give them is good for them. In fact, We give them respite only that they may increase in sin, and for them there is a humiliating punishment. [178]

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the Muslims have started pursuing them with a well-equipped army. This news frightened the Makkans and they never returned. The Muslims, after satisfying themselves about the flight of the Makkan troops, went back to Madīnah safely.

مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ
وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ ۖ فَـَٔامِنُوا۟
بِٱللَّهِ وَرُسُلِهِۦ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ
يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا
بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
﴿١٨٠﴾ لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ۘ سَنَكْتُبُ مَا
قَالُوا۟ وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿١٨١﴾

Allah is not to leave the believers in the state you are in, unless He separates the impure from the pure. [45] Allah is not to inform you of the Unseen. [46] But Allah selects from His messengers whom He wills. So, believe in Allah and His messengers. If you believe, and fear Allah, you will deserve a great reward. [179]

Those who withhold in miserliness what Allah has given them out of His grace should not take it as good for them. Instead, it is bad for them. They shall be forced, on the Doomsday, to put on what they withheld, as iron-collars round their necks. To Allah belongs the inheritance of the heavens and the earth. Allah is All-Aware of what you do. [180] Allah has surely heard the words of those who said, "Allah is poor, and we are rich." [47] We shall write down what they said, and their killing of the prophets unjustly; and We shall say, "Taste the punishment of the flaming fire. [181]

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45) This means that Allah will not leave the true believers and the hypocrites mixed up and undistinguished. Rather, He puts all of them to a test that exposes the true nature of every believer and every hypocrite as distinct from the other.

46) This is an answer to a doubt that might arise against the previous statement. One might ask why Allah did not tell the Muslims the names of the hypocrites to make them distinct from the true believers. The verse replies that Allah does not inform common people about the Unseen. Instead, He, according to His wisdom, has arranged to expose the true nature of every one through his behaviour at the hours of trial.

47) When the Holy Qur'ān prescribed *Zakāh* (obligatory charity) and persuaded

ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٨٢﴾ ٱلَّذِينَ قَالُوٓا۟
إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ ٱلنَّارُ ۗ
قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَٰتِ وَبِٱلَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن
كُنتُمْ صَٰدِقِينَ ﴿١٨٣﴾ فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَٰتِ
وَٱلزُّبُرِ وَٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿١٨٤﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ
أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ ۗ
وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿١٨٥﴾

This is due to what your hands sent ahead and that Allah is not cruel to His servants." [182] (There are) those who have said, "Allah has directed us that we should not believe in a messenger unless he comes to us with an offering to be eaten up by the fire." [48] **Say, "A number of messengers have come to you, before me, with clear signs and with what you have said. So, why did you kill them, if you are true? [183]**

Then if they reject you, then messengers have been rejected before you. They came with clear signs and the Scriptures and the enlightening Book. [184] Every soul has to taste death. It is on the Day of Judgement that you shall be paid your rewards in full. So, whoever has been kept away from the Fire and admitted to Paradise has really succeeded. The worldly life is nothing but an illusionary enjoyment. [185]

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the believers to spend in Allah's way, some Jews made fun of it by saying that Allah seems to be poor, while we are rich. The verse refers to such people.

48) It was a sign of the divine acceptance of a sacrifice offered by someone that a fire would appear from the heaven and burn up the sacrifice. This is mentioned in the Bible. (See Judges, 6:21) Although it was not an evidence of the prophethood of anyone, the Jews demanded the Holy Prophet ﷺ to show this sign to prove his claim. The answer given in this verse is that the previous messengers came with a number of signs, including the aforementioned fire, but you killed them instead of accepting their call. Reference, for example, may be made to Ilyās ؑ (Elijah). The Bible has given the details of his story. In a

۞ لَتُبْلَوُنَّ فِيٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟
ٱلْكِتَـٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُوا۟
وَتَتَّقُوا۟ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٨٦﴾ وَإِذْ أَخَذَ ٱللَّهُ مِيثَـٰقَ ٱلَّذِينَ أُوتُوا۟
ٱلْكِتَـٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا
قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن
يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ
﴿١٨٨﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِى خَلْقِ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَـَٔايَـٰتٍ لِّأُو۟لِى ٱلْأَلْبَـٰبِ ﴿١٩٠﴾

Of course, you shall be tested in your wealth and yourselves; and, of course, you shall hear hurting statements from those who have been given the Book before you, and from those who associate (others with Allah in His divinity). If you observe patience and fear Allah, then this (observance) is among the matters of firm resolution. [186]

When Allah took a pledge from those who were given the Book: "You shall make it known to people, and you shall not conceal it," they threw it away behind their backs, and acquired a small price for it. So, evil is what they acquire. [187] Do not think of those who are delighted with what they did, and love to be praised for what they never did - do not think they are secure from the punishment. For them there is a painful punishment. [188] To Allah belongs the Kingdom of the heavens and the earth. Allah is powerful to do every thing. [189]

Surely, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for the people of wisdom, [190]

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competition with his opponents, his sacrifice was burnt up by the heavenly fire, while the sacrifice of his opponents was not. But instead of believing in his truthfulness proved by this sign, the king sentenced him to death. (See 1-Kings, chapter 18 &19)

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾ رَبَّنَآ إِنَّكَ مَن
تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾ رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا
يُنَادِى لِلْإِيمَٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ
ٱلْقِيَٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾ فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَٰمِلٍ
مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ ۖ فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَٰرِهِمْ
وَأُوذُوا۟ فِى سَبِيلِى وَقَٰتَلُوا۟ وَقُتِلُوا۟ لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾

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who remember Allah standing and sitting, and (lying) on their sides, and ponder on the creation of the heavens and the earth (and say) "Our Lord, You have not created all this in vain. We proclaim Your purity. So, save us from the punishment of Fire. [191] Our Lord, whomsoever You admit into the Fire, he is disgraced by You indeed, and for the unjust there are no supporters. [192] Our Lord, We heard a herald calling towards Faith: 'Believe in your Lord.' So we believed. [193] Our Lord, forgive us, then, our sins, and write off our evil deeds, and make us die only when we have joined the righteous. [193] Our Lord, give us what You have promised us through Your messengers, and do not put us to disgrace on the Day of Judgement. Surely you do not go back on Your promise." [194] So, their Lord answered their prayer: "I do not allow the labour of any worker from among you, male or female, to go to waste. You are similar to one another. [49] So, those who emigrated, and were expelled from their homes, and were tortured in My way, and fought, and were killed, I shall certainly write off their evil deeds, and shall certainly admit them into gardens beneath which rivers flow, as a reward from Allah. It is Allah with Whom lies the beauty of the reward. [195]

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49) This means that all human beings are treated by Allah Ta'ālā equally, and that everyone will be awarded or punished according to his or her deeds. No

لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ ﴿١٩٦﴾ مَتَٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾ لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ ٱللَّهِ ۗ وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾ وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَٰشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا ۗ أُو۟لَٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

The strutting of the disbelievers about the land should not deceive you. [196] It is just a little enjoyment. After that, their resort is Hell; and it is an evil abode. [197] But those who fear their Lord, for them there are Gardens beneath which rivers flow, where they will live forever – as hospitality from Allah. What is with Allah is best for the righteous. [198] Surely, among the people of the Book there are those who believe in Allah, and in what has been sent down to you and what has been sent down to them, humbling themselves before Allah. They do not barter away the verses of Allah for paltry (worldly) gains. They have their reward with their Lord. Surely, Allah is swift at reckoning. [199] O you who believe, be patient, [50] compete with each other in patience, [51] and guard your frontiers, [52] and fear Allah [53], so that you may be successful. [200]

one will be discriminated against on the basis of his sex, race or financial or social status.

50) 'Patience' (*Ṣabr*) means 'to keep oneself firm', and in Qur'ānic terminology, it means to remain firm in Allah's obedience, against the temptations of selfish desires and to steadfastly endure the hardships of worldly life. Thus it combines all the good qualities expected of a true Muslim.

51) The competition in patience means that everybody should try to be more patient than others, particularly when one is fighting his enemy, he should observe more patience than his opponent.

52) It includes geographical frontiers as well as ideological frontiers. In the former case, guarding the frontiers means to defend them against the enemy, and in the latter case, it implies to protect the faith and its requirements.

53) 'To Fear Allah' is the translation of an expression frequently used by the Holy Qur'an, the original word being *taqwa*. In the absence of any other exact word in other languages, it is translated as 'fear of Allah', but the sense carried by the original word is much wider. It denotes 'being conscious of one's being watched by Allah, and total obedience to Him under full appreciation of His glory and His favours conferred on His servants, and under apprehension of His displeasure and punishment.' The 'fear' referred to in the term is the awe created by love and respect towards one's Creator and affectionate Guardian, lest any of one's actions should displease Him, and should amount to ungratefulness towards the favours bestowed by Him. In this sense of the word, it implies to abide by all the rules of conduct prescribed by Him.

سُورَةُ النِّسَآء

SŪRAH AN-NISĀ'

(The Women)

Introduction

This *Sūrah* was revealed in the early years after the migration of the Holy Prophet ﷺ to Madīnah, and most of it after the battle of Uḥud. It was a time when the emerging Muslim community was facing many problems. A new structure of life was being built and developed, and those who sought guidance in the fold of Islam needed detailed instructions about their life style, ways of worship, moral values and social behavior. Inimical forces were exerting their utmost efforts to stop the progress of Islam, and the Muslims had to defend themselves on both ideological and geographical frontiers. The present *Sūrah* contains guidance in regard to all of these subjects.

Since a sound family structure is the foundation of a healthy society, the *Sūrah* has commenced with detailed instructions about the family. As women play a vital role in establishing a proper family system, certain injunctions relating to women have been thoroughly discussed, and hence the *Sūrah* is named after them. After the battle of Uḥud, many women were left as widows, and many children as orphans. The beginning part of the *Sūrah* has, therefore, emphasized the rights of orphans and explained how to look after their interests. Detailed laws of inheritance have been laid down in verses 7 to 14. Women were subjected to many cruel practices in pagan Arabia. All such customs are condemned here, and the proper status of women in society is established. Laws of marriage and divorce are laid down, and the rights and obligations of spouses are spelled out. This subject continues up to verse 35. Certain guiding principles about social behavior and about the inner qualities of an individual believer are established. The Muslims had to travel in the deserts of Arabia for *jihād*, preaching and trade. Shortage of water during these trips created problems in offering obligatory prayers with proper ablutions. To solve this problem, the alternate in the form of *tayammum* is suggested in verse 43, and *qaṣr* that is, the reduction in the number of *rak'āt* in obligatory prayers is given in verse 101. During battle, a particular way of congregational prayer (*ṣalāt-ul-khawf*) is allowed in verses 102 and 103.

The Jews in Madīnah, despite having entered into a treaty with the Muslims, spared no effort in conspiring against them. In verses 44 to 57, and 153 to 170, their evil deeds are exposed, and they are advised to adopt the correct line of thought and action. In verses 171 to 175, the Christians are included in the address, and they are advised to adopt pure monotheism by negating the concept of Trinity.

The newly established Islamic state in Madīnah had to have firm discipline in its polity. Certain basic injunctions about good governance and adjudication are given in verses 58 and 59. The hypocrites, though apparently submissive to the Islamic political and legal set-up, would bypass it whenever they had a chance. In verses 60 to 70, and again in 137 to 152, their secret designs are unveiled, and they are sympathetically exhorted to adopt a clear way of obedience to Allah and His Messenger ﷺ.

Jihād was one of the important tasks for the Muslims to preserve their faith and to defend themselves against their enemies. Verses 71 to 96 have dealt with the injunctions and related issues of *jihād.* Certain mischievous activities of the hypocrites in the course of *jihād* are disclosed, and it is in this context that the penal laws about different kinds of murder and homicide are laid down in verses 92 and 93.

The Muslims living in Makkah faced many hardships in practicing their religion. It was therefore enjoined upon them to migrate to Madīnah. The issues relating to this migration are taken up in verses 97 through 100.

Certain disputes were brought before the Holy Prophet ﷺ. In verses 105 to 115, he is instructed how to adjudicate them, and the litigants are told how to submit to his decisions. The fundamental faith of a Muslim is *Tauḥīd* (believing in the Oneness of Allah Ta'ālā). Verses 116 to 126 highlight its importance and establish that *shirk* (ascribing partners to Allah in any form) was invented by Satan. The rewards of those who adhere to the true faith and the punishment for those who oppose it are also mentioned.

Certain questions were asked by the *Ṣaḥābah* ﷺ (the companions of the Holy Prophet ﷺ) regarding family life and inheritance, the answers of which are given in verses 127 to 129 and 176 respectively.

In short, the *Surah* is full of Islamic injunctions relating to different aspects of human life. It may be said of this *Sūrah* that it enjoins *taqwā* in its opening sentence, and that the entire *Sūrah* thereafter describes the practical requirements of *taqwā.*

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا
رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا
﴿١﴾ وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ ۖ وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ
أَمْوَٰلِكُمْ ۚ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

SŪRAH AN-NISĀ'

(The Women)

This *Sūrah* is *Madanī*, and comprises 176 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

O men, fear your Lord [1] who created you from a single soul, and from it created its match, and spread many men and women from the two. Fear Allah in whose name you ask each other (for your rights), and fear (the violation of the rights of) the womb-relations. [2] Surely, Allah is watchful over you. [1] Give the orphans their property, and do not substitute what is bad for what is good, and do not eat up their property along with your own. It is, surely, a great sin. [2]

1) See note 52 in the previous *Sūrah* 3.

2) When one demands his rights from someone else, he normally says, 'Give me my dues for the sake of Allah'. It is this type of demand that is referred to here. It means that when demanding your rights from others, you frequently refer to Allah. Therefore, you should also be conscious of His commands when you are obligated to give dues of others. Although this instruction covers all sorts of rights, the rights of womb-relations have been particularly emphasized here, because they are the most important ones, and because the following verses are meant to spell out those rights.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ
وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾
وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا
﴿٤﴾ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ
وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٥﴾

If you fear that you will not do justice to the orphans, then, marry the women you like, [3] in twos, in threes and in fours. But, if you fear that you will not maintain equity, then (keep to) one woman, [4] or bondwomen you own. It will be closer to abstaining from injustice. [3] Give women their dower in good cheer. Then, if they forego some of it, of their own will, you may have it as pleasant and joyful. [4] Do not give the feeble-minded your property [5] that Allah has made a means of support for you, and do feed them from it, and clothe them, and speak to them in fair words. [5]

3) This is to eliminate an unjust custom that was prevalent in Arabia. If a cousin became the guardian of a beautiful or rich orphan girl, he would marry her without giving her the due rights of dower and maintenance and without treating her as his wife on an equal basis. The verse says, 'If you apprehend that you will not fulfill the obligations towards the orphan girls, then avoid marrying them, and marry other women who are lawful for you.' This explanation of the verse is given by *Sayyidah* 'Āishah رضي الله عنها (Bukhārī)

4) Another practice in Arabia was that a man was allowed to have as many wives as he wished and that too without maintaining equality between them. The verse has restricted the number of wives to four, and obligated the husband to maintain full equality between them. If one is unable to maintain equality, he is forbidden from having more than one wife.

5) The guardians of orphans are required to hand their property over to them when they attain maturity, as is mentioned in the next verses. If the orphans are feeble-minded, however, the guardians are directed to retain their property in trust until they attain mental maturity. 'Your property' here means 'the property of the orphans held by you in trust.'

وَٱبْتَلُوا۟ ٱلْيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُوا۟ ٱلنِّكَاحَ فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓا۟ إِلَيْهِمْ أَمْوَٰلَهُمْ
وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا۟ ۚ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ
فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَٰلَهُمْ فَأَشْهِدُوا۟ عَلَيْهِمْ ۚ وَكَفَىٰ بِٱللَّهِ
حَسِيبًا ﴿٦﴾ لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ
ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٧﴾ وَإِذَا حَضَرَ
ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ فَٱرْزُقُوهُم مِّنْهُ وَقُولُوا۟ لَهُمْ قَوْلًا
مَّعْرُوفًا ﴿٨﴾ وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا۟ مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَٰفًا خَافُوا۟
عَلَيْهِمْ فَلْيَتَّقُوا۟ ٱللَّهَ وَلْيَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٩﴾

Test the orphans until they reach the marriageable age. Then, if you perceive in them proper understanding, hand their property over to them, and do not consume it extravagantly and hastily, lest they should grow up. Whoever is rich should abstain (from using it for himself), and whoever is poor may have from it (to the extent of his necessary need) with fairness. So, when you hand their property over to them, make witnesses upon them. Allah is sufficient for reckoning. [6] For men there is a share in what the parents and the nearest of kin have left. And for women there is a share in what the parents and the nearest of kin have left, be it small or large__a determined share. [7] If the relatives (who are not heirs) and the orphans and the needy are present at the time of distribution, give them some of it, and speak to them in fair words. [6] **[8] Those people should be fearful (in their behavior towards orphans) who, if they leave behind some helpless children, would remain anxious for them. So, they should fear Allah and say what is right. [9]**

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6) This is an advice to the heirs that those of them who are adult should give something from their shares in inheritance to the orphans and the needy present at the time of distribution. If some relatives are also present who are not legal heirs of the deceased, but wrongly expect to have a share, they should be told in polite manner that only heirs are entitled to get a share in the inheritance. This is the purport of 'speak to them in fair words.'

إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا ۖ
وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾ يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ
ٱلْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَٰحِدَةً
فَلَهَا ٱلنِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ ۚ
فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ وَوَرِثَهُۥٓ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ ۚ فَإِن كَانَ لَهُۥٓ إِخْوَةٌ فَلِأُمِّهِ
ٱلسُّدُسُ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِى بِهَآ أَوْ دَيْنٍ ۗ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ
أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِّنَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

Surely, those who unjustly devour the property of the orphans do nothing but devour fire into their bellies, and soon they shall enter a blazing Hell. [10] Allah directs you concerning your children: [7] for a male there is a share equal to that of two females. But, if they are (only) women, more than two, then they get two-thirds of what one leaves behind. If she is one, she gets one-half. As for his parents, for each of them, there is one-sixth of what he leaves in case he has a child. But, if he has no child and his parents have inherited him, then his mother gets one-third. If he has some brothers (or sisters), his mother gets one-sixth, all after (settling) the will he might have made, or a debt. [8] You do not know who, out of your fathers and your sons, is closer to you in benefiting (you). All this is determined by Allah. Surely, Allah is All-Knowing, All-Wise. [11]

7) This is the detailed Law of inheritance. Certain shares are allocated for different heirs. After giving to each his allocated share, the rest is shared by the children of the deceased in a way that a son deserves twice the share of a daughter. The same rule applies to brothers and sisters or other *'aṣbāt* where there are no children left by the deceased.

8) The rule repeated in these verses lays down that, out of the inheritance, the debts of the deceased must be paid first, then if he has made a will in favor of someone who is not his heir, his will should be implemented to the extent of one third of the remaining property. The legal heirs will be entitled to their shares after settling debts and enforcing the will.

۞ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ فَإِن
كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِينَ
بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۚ فَإِن
كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم ۚ مِّن بَعْدِ وَصِيَّةٍ
تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوِ امْرَأَةٌ وَلَهُ
أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَإِن كَانُوا أَكْثَرَ مِن ذَٰلِكَ فَهُمْ
شُرَكَاءُ فِي الثُّلُثِ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ ۚ
وَصِيَّةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾ تِلْكَ حُدُودُ اللَّهِ ۚ وَمَن يُطِعِ
اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ
وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾

For you there is one-half of what your wives leave behind, in case they have no child. But, if they have a child, you get one-fourth of what they leave, after (settling) the will they might have made, or a debt. For them (the wives) there is one-fourth of what you leave behind, in case you have no child. But, if you have a child, they get one eighth of what you leave, after (settling) the will you might have made, or a debt. And if a man or a woman is *Kalālah* (i.e. has neither parents alive, nor children) and has a brother or a sister, then each one of them will get one-sixth. However, if they are more than that, they will be sharers in one-third, after (settling) the will that might have been made, or a debt, provided that the will must not be intended to harm anyone. This is a direction from Allah. Allah is All-Knowing, Forbearing. [12]

These are the limits set by Allah. Whoever obeys Allah and His Messenger, He will admit him to gardens beneath which rivers flow, where he will live forever. That is a great success. [13] Whoever disobeys Allah and His Messenger and transgresses the limits set by Him, He shall admit him to the Fire, where he will remain forever. For him there is a humiliating punishment. [14]

وَٱلَّـٰتِى يَأْتِينَ ٱلْفَـٰحِشَةَ مِن نِّسَآئِكُمْ فَٱسْتَشْهِدُوا۟ عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ
فَإِن شَهِدُوا۟ فَأَمْسِكُوهُنَّ فِى ٱلْبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ أَوْ يَجْعَلَ ٱللَّهُ لَهُنَّ
سَبِيلًا ﴿١٥﴾ وَٱلَّذَانِ يَأْتِيَـٰنِهَا مِنكُمْ فَـَٔاذُوهُمَا فَإِن تَابَا وَأَصْلَحَا
فَأَعْرِضُوا۟ عَنْهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾ إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ
لِلَّذِينَ يَعْمَلُونَ ٱلسُّوٓءَ بِجَهَـٰلَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُو۟لَـٰٓئِكَ يَتُوبُ ٱللَّهُ
عَلَيْهِمْ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

Those of your women who commit the shameful act, have four witnesses (against them) from among you. So, if they testify, then confine those women to their homes until death overcomes them, or Allah prescribes a way for them.[9] [15] Those two of you who commit it, chastise both of them.[10] However, if they repent and make amends, then, overlook them. Surely, Allah is Most-Relenting, Very-Merciful. [16]

The relenting taken by Allah upon Himself is for those who do evil in ignorance, then repent shortly thereafter. So, Allah relents towards them. Allah is All-Knowing, All-Wise. [17]

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9) In the beginning, the punishment for adultery committed by a married woman was to confine her in her home for good. But the verse itself alludes to the fact that this law will be replaced by another one. This is the meaning of the last sentence 'or Allah prescribes a way for them.' This way was then prescribed by the beginning verses of *Sūrah* An-Nūr and by the detailed explanations of the Holy Prophet ﷺ.

10) It could mean that the punishment of adultery is not restricted to married women, but whenever a male and female, married or unmarried, indulge in adultery or fornication, they must be chastised by any means. According to some commentators, reference here is to sodomy. No specific punishment is prescribed in either case. The direction is that they should be chastised. Different methods of chastisement have been suggested by different jurists.

وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ
ٱلْمَوْتُ قَالَ إِنِّى تُبْتُ ٱلْـَٔـٰنَ وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُو۟لَـٰٓئِكَ
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ أَن تَرِثُوا۟
ٱلنِّسَآءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ
بِفَـٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُوا۟
شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

The relenting is not for those who do the evil deeds, until when the time of death approaches one of them, he says, "Now I repent", nor for those who die while they are still disbelievers. For them We have prepared a painful punishment. [18] O you who believe, it is not lawful for you that you should forcibly take women as inheritance. [11] Do not hold on to them so that you may take away some of what you have given them, unless they commit a clearly shameful act. [12] Live with them in the recognized manner. If you dislike them, then it is quite likely that you dislike something and Allah has placed a lot of good in it. [19]

11) There was a vicious practice in vogue whereby when the husband of a woman would pass away, his legal heirs used to take her as a part of inheritance, in the sense that at times they would marry her against her will, and at times they would not allow her to contract a new marriage at all. In some cases they would keep her in their homes as a prisoner, and would not allow her to go out unless she would forego her property in their favor. The present verse condemns and prohibits all of these practices.

12) Some husbands wanted to divorce their wives for no fault of the women, but simply because they disliked them. Still, they used to hold on to them without giving them their rights as due. The intention was that the woman, disgusted by her husband's behavior, should offer some of her dower or other property to the husband to secure her release from his bond of marriage. The verse forbids husbands from holding on to their women with this selfish intent. The only exception given by the verse is that if the women commit adultery, they may be confined to their homes as mentioned above in verse 15, or if they

وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا
تَأْخُذُوا۟ مِنْهُ شَيْـًٔا ۚ أَتَأْخُذُونَهُۥ بُهْتَـٰنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُۥ
وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَـٰقًا غَلِيظًا ﴿٢١﴾
وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ
كَانَ فَـٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا ﴿٢٢﴾ حُرِّمَتْ عَلَيْكُمْ أُمَّهَـٰتُكُمْ
وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّـٰتُكُمْ وَخَـٰلَـٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ
ٱلْأُخْتِ وَأُمَّهَـٰتُكُمُ ٱلَّـٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَـٰعَةِ

If you want to take a wife in place of the one (you have), and you have given her plenty of wealth, then do not take any of it back. Would you take it through imputation and open sin?[13] [20] How can you take it when you have had access to each other and they have taken a firm covenant from you? [21] Do not marry those women whom your fathers had married except what has passed.[14] It is indeed shameful and detestable, and it is an evil practice. [22] Prohibited for you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, daughters of brother, daughters of sister, your mothers who suckled you, your sisters through suckling,

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commit any shameful act, even though it is short of adultery, the husband is allowed to subject her release to the condition that she gives back some of the dower he had given to her.

13) This means that if you demand any monetary return in lieu of divorce, it would imply that you are accusing them of a shameful act, because such a demand is allowed as per verse 19 only when she commits a shameful act. Thus, it is a false imputation.

14) The expression 'except what has passed' in this and the following verse refers to a marital state that has legally ended before or immediately after the revelation of these verses. The concerned parties will not incur a sin for such marriages.

وَأُمَّهَٰتُ نِسَآئِكُمْ وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ
ٱلَّٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ
وَحَلَٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ وَأَن تَجْمَعُوا۟ بَيْنَ
ٱلْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾
۞ وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ ۖ كِتَٰبَ ٱللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ
لَكُم مَّا وَرَآءَ ذَٰلِكُمْ أَن تَبْتَغُوا۟ بِأَمْوَٰلِكُم مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ ۚ فَمَا
ٱسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا
تَرَٰضَيْتُم بِهِۦ مِنۢ بَعْدِ ٱلْفَرِيضَةِ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾ وَمَن لَّمْ
يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ فَمِن مَّا مَلَكَتْ
أَيْمَٰنُكُم مِّن فَتَيَٰتِكُمُ ٱلْمُؤْمِنَٰتِ ۚ وَٱللَّهُ أَعْلَمُ بِإِيمَٰنِكُم ۚ بَعْضُكُم مِّنۢ بَعْضٍ ۚ

mothers of your wives and your step-daughters under your care who are born of your women with whom you have had intercourse,_though if you have not had intercourse with them, there is no sin on you,_and the wives of your sons from your loins, and that you combine two sisters (in wedlock), except what has passed. Surely, Allah is Most-Forgiving, Very-Merciful. [23] (Also prohibited are) the women already bound in marriage, except the bondwomen you come to own. It has been written by Allah for you. All (women), except these, have been permitted for you to seek (to marry) through your wealth, binding yourself, (in marriage) and not only for lust. So, to those of them whose company you have enjoyed, give their dues (dower) as obligated. There is no sin on you in what you mutually agree upon after the (initial) agreement.[15] Surely, Allah is All-Knowing, All-Wise. [24]

If one cannot afford to marry the free Muslim women, then (he may marry) the one you people own of your Muslim girls. Allah knows best about your faith. You are similar to each other.

15) This means that the amount of dower can be increased or decreased, by mutual consent, any time after marriage.

فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِٱلْمَعْرُوفِ مُحْصَنَٰتٍ غَيْرَ
مُسَٰفِحَٰتٍ وَلَا مُتَّخِذَٰتِ أَخْدَانٍ ۚ فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ فَعَلَيْهِنَّ
نِصْفُ مَا عَلَى ٱلْمُحْصَنَٰتِ مِنَ ٱلْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِىَ ٱلْعَنَتَ مِنكُمْ ۚ وَأَن
تَصْبِرُوا۟ خَيْرٌ لَّكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾ يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ
سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾ وَٱللَّهُ يُرِيدُ
أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا
﴿٢٧﴾ يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا ﴿٢٨﴾

So, marry them with the permission of their masters, and give them their dues, as recognized, they being bound in marriage, not going for lust, nor having paramours. So, once they have been bound in marriage, then, if they commit a shameful act, they shall be liable to half of the punishment prescribed for the free women. That is for those of you who apprehend to indulge in sin.[16] But that you be patient is better for you. Allah is Most-Forgiving, Very-Merciful. [25] Allah intends (through this Qur'ān) to explain to you (the rules) and to guide you to the ways of those (prophets who passed) before you, and to turn graciously towards you. Allah is All-Knowing, All-Wise. [26]

Allah intends to turn graciously towards you, while those who follow desires want you to deviate (from the right path), a huge deviation. [27] Allah intends to make things easy on you. And man has been created weak. [28]

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16) The sense is that marrying slave-girls is advisable for a person who cannot afford to marry a free woman and consequently apprehends that he will indulge in illicit sexual. However, it is not suitable for a person who can afford to marry a free woman, or can control himself. It should be noted that the rules relating to slaves were applicable when legal slavery was in existence. In our days, slaves are not available. Therefore, one should not confuse them with servants or artificially enslaved persons who are not slaves according to *Sharī'ah*.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن
تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ
رَحِيمًا ﴿٢٩﴾ وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ
ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾ إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ
سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾ وَلَا تَتَمَنَّوْا۟ مَا فَضَّلَ ٱللَّهُ بِهِۦ
بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِّلرِّجَالِ نَصِيبٌ مِّمَّا ٱكْتَسَبُوا۟ ۖ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا
ٱكْتَسَبْنَ ۚ وَسْـَٔلُوا۟ ٱللَّهَ مِن فَضْلِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٣٢﴾

O you who believe, do not devour each other's property by false means, unless it is trade conducted with your mutual consent. Do not kill one another. Indeed, Allah has been Very-Merciful to you. [29] Whoever does that out of aggression and injustice, We shall cast him into the Fire. This is an easy thing for Allah. [30] If you abstain from the major (sins) out of what you have been forbidden from, We shall write off your minor sins, and shall admit you to a noble entrance. [31] Do not covet something in which Allah has made some of you superior to others. For men there is a share of what they earned, and for women, a share of what they earned.[17] Pray to Allah for His grace. Surely, Allah is All-Aware of everything. [32]

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17) Allah has created different people with different qualities according to His wisdom. There are some qualities that are beyond one's power and control, like manhood, physical health, strength, beauty, intelligence etc. These are the types of qualities that the verse forbids to covet. If someone is superior to another in some of these qualities, and the latter yearns to be like the former or even superior to him, it will result in nothing but remorse and jealousy. He must think that Allah has given to him some qualities that are missing in the other. However, there are some qualities that may be earned through one's effort and endeavor, like being pious, honest, hardworking, knowledgeable, generous, and so on. One should not only long for such qualities, but should make his best efforts to achieve them. The first sentence of the verse refers to the first kind of qualities, while the second sentence relates to the second kind. It is reported that some women in the days of the Holy Prophet ﷺ expressed the desire that

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ
أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾
الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا
أَنفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ
وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۖ
فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾

For everyone We have made heirs in what the parents and the nearest of kin have left. As for those with whom you have made a pledge, give them their shares. [18] Surely, Allah is Witness over everything. [33]

Men are caretakers of women, since Allah has made some of them excel the others, and because of the wealth they have spent. So, the righteous women are obedient, (and) guard (the property and honor of their husbands) in (their) absence with the protection given by Allah. As for women of whom you fear rebellion, convince them, and leave them apart in beds, and beat them. [19] Then, if they obey you, do not seek a way against them. Surely, Allah is the Highest, the Greatest. [34]

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if they had been men, they too would have been able to participate in *jihād* actively. Obviously, this desire related to the first kind. The present verse forbade them from such thoughts, but it clarified that their being female does not deprive them of the fruits of their good deeds. They will be entitled to what they earned, both in this world and in the Hereafter.

18) When the *Ṣaḥābah* ﷺ of the Holy Prophet ﷺ migrated to Madīnah, most of their relatives remained in Makkah. Therefore, it was ordained for some time that on the demise of an emigrant, his ally from *Anṣār* (supporters) of Madīnah would be his legal heir. The present verse has abrogated that rule. It says that after the detailed law of inheritance laid down in verses 11 and 12 above, it is the parents and nearest of kin who will inherit the property of a deceased. However, if one, when entering into the fold of Islam, has made a pledge with a Muslim that they will inherit each other, then in the absence of any heir from the kinsmen, they may be regarded as the legal heirs of one another. The one who acquires the status of a legal heir through a pledge is termed as *maulal-muwālāh.*

19) These are three stages suggested for correcting the behavior of one's wife.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَٱبْعَثُوا۟ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ إِن
يُرِيدَآ إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾ ۞ وَٱعْبُدُوا۟
ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ
وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ
ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾
ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ
مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾

If you fear a split between them (the spouses), send one arbitrator from his people and one from her people. If they desire to set things right, Allah shall bring about harmony between them. Surely, Allah is All-Knowing, All-Aware. [35]

Worship Allah, and do not associate with Him anything, and be good to parents and to kinsmen and orphans and the needy and the close neighbor and the distant neighbor and the companion at your side [20] and the wayfarer and to those (slaves who are) owned by you. Surely, Allah does not like those who are arrogant, proud, [36] __those who are miserly and bid people to be miserly, and conceal what Allah has given them of His grace — and We have prepared for the disbelievers a humiliating punishment, [37]

When an earlier stage is sufficient, it is not allowed to resort to the next one. Particularly, the Holy Prophet ﷺ has given clear directions about the third stage, (i.e. beating) that it should be the last resort in a very extreme situation. In a number of *aḥādīth*, he has condemned the practice of beating women. He is reported to have said, "Good people among you would never beat women." (Rūḥ-ul-Ma'ānī, from Baihāqī and Ibn Sa'd) No prophet has ever beaten a woman. Even in an extreme situation where the Holy Qur'ān has allowed beating, the Holy Prophet ﷺ has, in its explanation, prohibited slapping on the face or any act that may leave a mark on the body.

20) This refers to a co-traveler, a person sitting on one's side in a gathering, or

وَٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ ۗ
وَمَن يَكُنِ ٱلشَّيْطَٰنُ لَهُۥ قَرِينًا فَسَآءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ
ٱلْءَاخِرِ وَأَنفَقُوا۟ مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾ إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ
ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا
جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ
كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا ﴿٤٢﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا

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and (for) those who spend their wealth only to show people, and do not believe in Allah and the Last Day. Anyone for whom Satan is companion, evil he is as a companion. [38] What harm was there for them if they had believed in Allah and the Last Day, and spent out of what Allah had given them. Allah knows all about them. [39] Surely, Allah does not wrong (anyone), even to the measure of a particle. If it is a good deed, He multiplies it, and gives a great reward out of His Own pleasure. [40] Then, how (awful a spectacle) would it be when We shall bring a witness from every community, and shall bring you over them as a witness.[41] On that Day, those who have disbelieved and disobeyed the Messenger shall wish that the earth were leveled with them. They shall not (be able to) conceal anything from Allah. [42]

O you who believe! Do not go near *Ṣalāh* when you are intoxicated, until you know what you say, nor in a state of 'major impurity'. [21],

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standing by him in a row etc. The verse signifies that one should have good and courteous behavior even with such a temporary neighbor or companion.

21) 'Major Impurity' stands for *Janābah'* which signifies a ritual impurity caused by sexual intercourse or seminal discharge in sexual passion or dream, after which it becomes obligatory to take a bath. The verse says that one should not offer *Ṣalāh* in such a state, nor in a state of intoxication. It should be noted that this verse was revealed when liquor was not prohibited, but it contained a hint that liquor is something detestable which does not suit a worshipper.

إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم
مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَىٰ
بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ
وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ ۚ

__save when you are traversing a way_[22]_until you take a bath. If you are sick, or in travel, or if one of you has come after relieving himself, or you have had contact with women, and you find no water, go for some clean dust and wipe your faces and hands (with it). [23] Surely, Allah is Most-Pardoning, Most-Forgiving. [43]

Have you not observed those who have been given a share from the Book? They buy misguidance and wish that you (too) lose the way. [44] But Allah knows your enemies very well. Allah is enough as a friend, and Allah is enough as a supporter. [45] Among the Jews there are some who distort the words against their contexts, and say, "We hear and disobey," and "Hear. May you not be made to hear," and "*Rā'inā*", [24] twisting their tongues and maligning the Faith.

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22) This is an exception to the rule that *Ṣalāh* cannot be offered in the state of 'major impurity' before having a bath. It means that a traveler who does not find water to have a bath may offer *Ṣalāh* without it after making *tayammum* explained in the next sentence.

23) The verse signifies that *tayammum* may be performed when water is not available (which normally happens during a journey), or when one is sick and unable to use water. It is also explained that it is allowed in both kinds of impurities, major or minor. The words, 'one of you has come after relieving himself' alludes to all minor impurities in which ablution (*wuḍū'*) is necessary for performing *Ṣalāh,* and the words, 'you have touched women' stand for sexual intercourse that entails 'major impurity' in which bath becomes mandatory. The way that *tayammum* is to be made is also mentioned at the end.

24) All these words have two different meanings; one is benign, and the other,

وَلَوْ أَنَّهُمْ قَالُوا۟ سَمِعْنَا وَأَطَعْنَا وَٱسْمَعْ وَٱنظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ
ٱللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا
نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ أَوْ
نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ ٱللَّهَ لَا يَغْفِرُ
أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا
عَظِيمًا ﴿٤٨﴾

If they had said, "We hear and obey," and "Hear," and "Look after us," it would have been better for them, and more proper, but Allah has cast His curse on them due to their disbelief. So, they do not believe except a few. [46]

O you who have been given the Book, believe in what We have revealed confirming what is with you, before We rub off faces and turn them shaped like their backs, or lay a curse upon them, as We cursed the People of the Sabbath. Whatever Allah orders is destined to occur. [47] Surely, Allah does not forgive that a partner is ascribed to Him, and He forgives anything short of that for whomsoever He wills. [25] Whoever ascribes a partner to Allah commits a terrible sin. [48]

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malignant. They pretended to mean the benign and favorable meanings, but in reality they meant the contrary. In "We hear and disobey" they pretended to mean: "We listen to you, and disobey your opponents". When saying, "Hear. May you not be made to hear", they pretended to mean: "May you not be made to hear anything that hurts you", but they actually meant: "May you not be made to hear anything that makes you happy." As explained in 2:104, when they said: *Rā'inā*, they pretended to use it in Arabic sense, which is: "Take care of us." But in Hebrew it was a curse word which was what they really meant.

25) This means that Allah may forgive any sin, even without repentance, at His discretion, except the sin of ascribing partners to Him, which cannot be forgiven unless one repents and believes in *Tauḥīd* (Oneness of Allah).

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم ۚ بَلِ ٱللَّهُ يُزَكِّى مَن يَشَآءُ وَلَا يُظْلَمُونَ فَتِيلًا
﴿٤٩﴾ ٱنظُرْ كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى
ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ
ٱللَّهُ ۖ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا
يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾

Have you not seen those who claim sanctity for themselves? In fact, Allah sanctifies whom He wills, and they shall not be wronged even to the measure of a thread of a date-stone. [49] See how they fabricate a lie against Allah, and it is enough to be an open sin. [50] Have you not seen those who have been given a share from the Book? They believe in *Jibt* and *Ṭāghūt* [26] and say concerning those who disbelieve, "They are better guided in their way than those who believe." [27] [51] Those are the ones whom Allah has cursed, and the one whom Allah has cursed, for him you shall find no helper. [52] Is it that they have a share in the kingdom? If so, they would give nothing to the people, [28] not even to the measure of a tiny pit on the back of a date-stone? [53]

26) *Jibt* is originally the name of an idol, but it is also used for every false god, as well as sorcery. *Ṭāghūt* literally means 'rebel'. It is also used for Satan, and for evil and falsehood.

27) Some Jews had gone to the pagans of Makkah, and in order to gain their support against the Holy Prophet ﷺ, they praised their idols and declared that the pagans are better in their religion than the Muslims. This verse refers to this statement of the Jews. (Rūḥ-ul-Ma'ānī)

28) The sense is that if they had some kind of kingdom, they would have been so miserly that they would give nothing to anyone. This is one of the reasons why Allah has not given to them any such power.

أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾ فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن
صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا
كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ ۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا
حَكِيمًا ﴿٥٦﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾
۞ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن
تَحْكُمُوا۟ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا ﴿٥٨﴾

Or, is it that they are jealous of people over what Allah has given them of His bounty, while We have given to the House of Ibrāhīm the Book and the wisdom, and We have given to them a great kingdom? [29] [54] So, there were some among them who believed in it, and there were others among them who turned away from it. Enough (for the latter) is *Jahannam*, a fire ablaze! [55] Those who have disbelieved in Our verses, We shall certainly make them enter a fire. Whenever their skins are burnt out, We shall give them other skins in their place, so that they may taste the punishment. Surely, Allah is All-Mighty, All-Wise. [56] As for those who have believed and have done good deeds, We shall admit them to gardens beneath which rivers flow, where they will live forever. For them there are wives purified. We shall admit them to an umbrageous shade. [57] Surely, Allah commands you to deliver trusts to those entitled to them, and that, when you judge between people, judge with justice. Surely, excellent is the exhortation Allah gives you. Surely, Allah is All-Hearing, All-Seeing. [58]

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29) This means that the Jews are rejecting the truth because of their jealousy. They are annoyed because Allah has bestowed prophethood and political power on the Holy Prophet ﷺ who is not an Israelite. Allah says that the Holy Prophet ﷺ too is from the progeny of Ibrāhīm عليه السلام whose many children were given both messengership and the kingdom (both religious and political authority).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ
فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ
تَأۡوِيلًا ﴿٥٩﴾ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يَزۡعُمُونَ أَنَّهُمۡ ءَامَنُواْ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ
مِن قَبۡلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓاْ إِلَى ٱلطَّٰغُوتِ وَقَدۡ أُمِرُوٓاْ أَن يَكۡفُرُواْ بِهِۦ
وَيُرِيدُ ٱلشَّيۡطَٰنُ أَن يُضِلَّهُمۡ ضَلَٰلَۢا بَعِيدٗا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمۡ تَعَالَوۡاْ إِلَىٰ مَآ
أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيۡتَ ٱلۡمُنَٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودٗا ﴿٦١﴾

O you who believe, obey Allah and obey the Messenger and those in authority among you. Then, if you quarrel about something, revert it back to Allah and the Messenger, [30] if you believe in Allah and the Last Day. That is good, and the best at the end. [59] Have you not seen those who claim that they have believed in what was revealed to you and what was revealed before you? They want to take their disputes to the *Ṭāghūt*, [31] while they were ordered to reject it. Satan wants to mislead them to a remote wrong way. [60]

When it is said to them, "Come to what Allah has revealed and to the Messenger," you will see the hypocrites turning away from you in aversion. [61]

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30) That is, 'Take the Qur'ān and the Sunnah of the Holy Prophet ﷺ as the final authority in your disputes.'

31) Verse 60 to 70 were revealed in the context of some incidents in which certain hypocrites suggested that their disputes should be brought to the Jews or to some soothsayers, instead of the Holy Prophet ﷺ, because they knew he would judge objectively, and thus his decision would very likely go against them. *Ṭāghūt*, as explained in verse 52 (note 26), refers to Satan or any false entity. Here it alludes to the person they wanted to judge between them, either a Jew or a soothsayer. When the hypocrites were criticized that, despite their claim to be Muslims, they agreed to submit to the decision of someone other than the Holy Prophet ﷺ, they gave the excuse that they went to the Jews, or soothsayers, only as a matter of compromise, and not for formal litigation. This is the import of their statement quoted in Verse 62, "We meant nothing but to promote good and bring about harmony."

فَكَيْفَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَآءُوكَ يَحْلِفُونَ
بِٱللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَٰنًا وَتَوْفِيقًا ﴿٦٢﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى
قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ قَوْلًۢا بَلِيغًا ﴿٦٣﴾
وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا۟
أَنفُسَهُمْ جَآءُوكَ فَٱسْتَغْفَرُوا۟ ٱللَّهَ وَٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُوا۟ ٱللَّهَ
تَوَّابًا رَّحِيمًا ﴿٦٤﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾
وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ ٱقْتُلُوٓا۟ أَنفُسَكُمْ أَوِ ٱخْرُجُوا۟ مِن دِيَٰرِكُم مَّا فَعَلُوهُ إِلَّا
قَلِيلٌ مِّنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا۟ مَا يُوعَظُونَ بِهِۦ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾

But, how (apologetic) they are when they suffer a calamity because of the acts of their own hands, and they come to you swearing by Allah, "We meant nothing but to promote good and bring about harmony." [62] Those are the ones Allah knows what is in their hearts. So, ignore them, and give them good counsel, and speak to them about themselves in appealing words. [63] We did not send any Messenger but to be obeyed by the leave of Allah. Had they, after having wronged themselves, come to you and sought forgiveness from Allah, and had the Messenger prayed for their forgiveness, they would certainly have found Allah Most-Relenting, Very-Merciful. [64] So, never by your Lord! Never shall they become believers, unless they make you the judge in the disputes that arise between them, then find no discomfort in their hearts against what you have decided, and surrender to it in total submission. [65] If We had prescribed for them that they should kill themselves or that they should migrate from their homeland, they would have not done it, except a few of them. [32] If they had done what they were advised to do, it would have been better for them, and more effective in making (them) firm. [66]

32) On the basis of the incidents mentioned above (in note 31), some Jews taunted that those claiming to be Muslims do not obey their Prophet ﷺ, while

وَإِذًا لَّآتَيْنَٰهُم مِّن لَّدُنَّآ أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَٰهُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٦٨﴾ وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا ﴿٦٩﴾ ذَٰلِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ عَلِيمًا ﴿٧٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ خُذُوا۟ حِذْرَكُمْ فَٱنفِرُوا۟ ثُبَاتٍ أَوِ ٱنفِرُوا۟ جَمِيعًا ﴿٧١﴾ وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ فَإِنْ أَصَٰبَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ ٱللَّهُ عَلَىَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا ﴿٧٢﴾

In that case, We would certainly have given them a great reward [67] and we would certainly have led them to a straight path. [68] Those who obey Allah and the Messenger are with those whom Allah has blessed, namely, the prophets, the *Ṣiddiqīn*, the *Shuhadā'* [33] and the righteous. And excellent are they as companions. [69] That grace is from Allah; and Allah is sufficient as being the One who knows. [70]

O you who believe, be on your guard, and march in groups, or march all together. [71] Among you there is one [34] who shall invariably fall back; then, if some calamity befalls you, he would say, "Allah has shown His favor to me, as I was not present with them." [72]

the Jews were so obedient to their prophet that when he ordered them to kill themselves, they killed themselves. The verse says that if Allah orders these braggarts to do so now, they would not do it, except a few of them.

33) *Ṣiddīq*, lexically means 'very truthful'. In the Islamic terminology, it normally refers to those Companions of a prophet who excel all others in their submission to Allah and His Messenger. They enjoy the highest status of piety after the Prophets, like *Sayyidunā* Abū Bakr ﷺ. *Shuhadā'* (plural of *Shahīd*) means the persons who sacrifice their lives in the way of Allah. The word has not been translated here as 'martyr' which sometimes is taken as an equivalent of *Shahīd*, because the word 'martyr' is also applied for the persons killed in ethnic or racial wars, while they may not be termed as *Shuhadā'* according to the Islamic terminology.

34) Reference here is to the hypocrites.

وَلَئِنْ أَصَٰبَكُمْ فَضْلٌ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنۢ بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ يَٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾ ۞ فَلْيُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۚ وَمَن يُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾ ٱلَّذِينَ ءَامَنُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَٰنِ ۖ إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ

And if some bounty comes to you from Allah, he will certainly say,_as if there was no friendship between you and him_ "Oh, would that I had been with them; then I would have secured a handsome gain." [73] So, those who sell the worldly life for the Hereafter should fight in the way of Allah. Whoever fights in the way of Allah, then gets killed or prevails, We shall give a great reward to him. [74] What has happened to you that you do not fight in the way of Allah, and for the oppressed among men, women and children who say, "Our Lord, take us out from this town whose people are cruel, and make for us a supporter from Your own, and make for us a helper from Your own." [75] The believers fight in the way of Allah, and the disbelievers fight in the way of *Ṭāghūt*. So, fight the friends of Satan. No doubt, the guile of Satan is feeble. [76]

Have you not seen those to whom it was said, "Hold your hands (from fighting) and be steadfast in *Ṣalāh* and pay *Zakāh*." However, when fighting is enjoined upon them, then surprisingly, a group from them starts fearing people, as one would fear Allah, or fearing even more.

وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا
قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾ أَيْنَمَا تَكُونُوا يُدْرِككُّمُ
الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَٰذِهِ مِنْ عِندِ اللَّهِ ۖ
وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَٰذِهِ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ ۖ فَمَالِ هَٰؤُلَاءِ
الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَّا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكَ
مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٧٩﴾

They say, "Our Lord, why have you enjoined fighting upon us? Would you have not spared us for a little more time?" 35 Say, "The enjoyment of the world is but a little, and the Hereafter is far better for the one who fears Allah, and you shall not be wronged, even to the measure of a fiber. [77] Wherever you will be, Death will overtake you, even though you are in fortified castles." If some good comes to them, 36 they say, "This is from Allah." But if some evil visits them, they say, "This is from you." Say, "All is from Allah." So, what is wrong with these people, they do not seem to understand anything? [78] Whatever good comes to you, it is from Allah and whatever evil visits you, it comes from your own selves.37 We have sent you to be a Messenger for the people. Allah is enough to be a witness. [79]

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35) When the Muslims were being persecuted in Makkah, they asked the Holy Prophet ﷺ for permission to fight in their defense, but they were ordered to endure the hardships with patience, avoid fighting and attend to *Ṣalāh*, *Zakāh* and other modes of worship, so that they develop spiritual qualities required for *jihād*. But when they migrated to Madīnah, and *jihād* was enjoined upon them, some of them felt it difficult to leave the peaceful life they had just started after a long time of persecution and trial. The verse refers to such people.

36) This part of the verse refers to the Jews who were well off in Madīnah before the Holy Prophet ﷺ migrated there. But when he came to Madīnah, and the Jews rejected his call towards Islam, they suffered a decline in their income as punishment for their rejection. At this point, they blamed the Holy Prophet ﷺ that their misfortune was caused by him. The present verse refutes them by saying that prosperity and misfortune both are by the will of Allah, and according to His wisdom.

37) The sense is that if someone acquires some good, it is merely a grace from

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾
وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ ۖ
وَٱللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٨١﴾
أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا
﴿٨٢﴾ وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ
وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُۥ لَٱتَّبَعْتُمُ ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا ﴿٨٣﴾

Whoever obeys the Messenger obeys Allah, and whoever turns away, then, We did not send you to stand guard over them. [80] They say, "Obedience (we observe)." But when they go away from you, a group of them conspires at night contrary to what they say. Allah records what they conspire. So ignore them and put your trust in Allah. Allah is enough to trust in. [81]

Do they not, then, ponder about the Qur'ān? Had it been from someone other than Allah, they would have found in it a great deal of discrepancy. [82] When news concerning peace or fear comes to them, they go about spreading it. Had they referred it to the Messenger and to those having authority among them, the truth of the matter would have come to the knowledge of those of them who are able to investigate. [38] But for Allah's grace upon you, and mercy, you would have followed the Satan, save a few. [83]

Allah, because if he is disobedient, he does not deserve any blessing from Allah, and if he is obedient, his obedience is always short of what he owed towards Allah. Therefore, Allah has no liability towards anyone. On the other hand, if someone faces a calamity or hardship, it is always attributable to some of his own misdeeds.

38) Verses 81 to 33 refer to the hypocrites, and verse 83 says that they spread rumors among Muslims in both states of war and peace. The verse directs the Muslims that, instead of relying on them and passing them on to others, they

فَقَٰتِلْ فِى سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ ٱلْمُؤْمِنِينَ ۖ عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَٱللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾ مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا ﴿٨٥﴾ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ﴿٨٦﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا ﴿٨٧﴾ ۞ فَمَا لَكُمْ فِى ٱلْمُنَٰفِقِينَ فِئَتَيْنِ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟ ۚ أَتُرِيدُونَ أَن تَهْدُوا۟ مَنْ أَضَلَّ ٱللَّهُ ۖ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿٨٨﴾

So, fight in the way of Allah. You are not responsible but for yourself, and persuade the believers (to fight in Allah's way). It is likely that Allah will prevent the mischief of those who disbelieve. Allah is the strongest in power and the mightiest in punishing. [84] Whoever makes a good recommendation, there shall be for him a share from it (in the Hereafter), and whoever makes a bad recommendation, there shall be for him a share from it. Allah is powerful over everything. [85]

When you are greeted with a salutation, greet with one better than it, or return the same. Surely, Allah is the One who takes account of everything. [86] Allah: There is no god but He. He shall certainly gather you towards the Day of Doom. There is no doubt about it. Who is more truthful in his word than Allah? [87] So, what is the matter with you that you have become two groups about the hypocrites, while Allah has reverted them because of what they did. [39] Do you want to guide the one whom Allah has let go astray? The one whom Allah lets go astray, you shall never find a way for him. [88]

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should convey these rumors to the administrative authorities who may verify their correctness. If such rumors are spread without verification, it may create confusion in, and at times a big loss to, the community.

39) Some people from Makkah came to the Holy Prophet ﷺ and pretended to have embraced Islam. But after a while, they turned apostates, and left for

وَدُّوا۟ لَوْ تَكْفُرُونَ كَمَا كَفَرُوا۟ فَتَكُونُونَ سَوَآءً ۖ فَلَا تَتَّخِذُوا۟ مِنْهُمْ أَوْلِيَآءَ حَتَّىٰ يُهَاجِرُوا۟
فِى سَبِيلِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ ۖ وَلَا تَتَّخِذُوا۟
مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾ إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ أَوْ
جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَٰتِلُوكُمْ أَوْ يُقَٰتِلُوا۟ قَوْمَهُمْ ۚ وَلَوْ شَآءَ ٱللَّهُ
لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَٰتَلُوكُمْ ۚ فَإِنِ ٱعْتَزَلُوكُمْ فَلَمْ يُقَٰتِلُوكُمْ وَأَلْقَوْا۟ إِلَيْكُمُ ٱلسَّلَمَ فَمَا
جَعَلَ ٱللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

They wish that you should disbelieve, as they have disbelieved, and thus you become all alike. So, do not take friends from among them unless they migrate in the way of Allah. Then, if they turn away, seize them, and kill them wherever you find them, and do not take from among them a friend or helper. [89]

Except those who join a group between whom and you there is a treaty,[40] or who come to you with their hearts feeling discomfort in fighting either against you or against their own people. If Allah had so willed, He would have given them power over you, then they would have fought you [41] — so, if they stay away from you, and do not fight you and offer you peace, then Allah has not given you any authority against them. [90]

Makkah on the pretext of taking a business trip. Some Muslims opined that they were still Muslims, while others said that they had turned apostates. This verse disclosed that they had never embraced Islam in reality; they were hypocrites who came to deceive Muslims. After their departure, they abandoned even their claim of being Muslims; therefore the next verse (89) speaks of their real designs and orders the Muslims to kill them wherever they are found.

40) Verse 89 has ordered to kill the infidels mentioned in verse 88 and 89. This order included all such infidels. Now this verse (90) exempts those who have a peace treaty with the Muslims, or those who join them in the treaty. Similarly those who come to the Muslims and say that they do not like to fight anyone, neither the Muslims, nor their own people, and want to remain in peace; they are also exempted from the order of killing.

41) It means that the abstinence of these people from fighting is a blessing from Allah, otherwise they might have fought the Muslims like other infidels. Then

سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا۟ قَوْمَهُمْ كُلَّ مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ
أُرْكِسُوا۟ فِيهَا ۚ فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوٓا۟ إِلَيْكُمُ ٱلسَّلَمَ وَيَكُفُّوٓا۟ أَيْدِيَهُمْ فَخُذُوهُمْ
وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۚ وَأُو۟لَٰٓئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَٰنًا مُّبِينًا ﴿٩١﴾
وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا
فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُوا۟ ۚ

You will find others who want to be secure from you, and secure from their own people. (But) whenever they are called back to the mischief, they are plunged into it. [42] So, if they do not stay away from you, and do not offer peace to you, and do not restrain their hands, then seize them, and kill them wherever you find them, and, We have given you an open authority against them. [91]

It is not for a believer (Muslim) to kill any believer, except by mistake. Whoever kills a believer by mistake, then, a believing slave has to be freed, and the blood money must be paid to his family, unless they forgo it. [43]

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the Muslims are directed that they should test such people, and if it is proved through their behavior that they really dislike fighting, and want to remain peaceful in real terms, then Allah has not allowed to seize them or to fight them.

42) This verse refers to a third category of people who, like the ones mentioned in verse 90, would approach the Muslims to seek peace, and pretend that they do not like fighting anyone, neither the Muslims, nor their own people, but they were not honest in their claim. Therefore, if they were invited by the opponents of the Muslims to join them against the Muslims, they violated their pledge with the Muslims. The verse orders that such people should also be killed like the first group mentioned in verse 89 above. Several reports state that some people from the tribes of Asad, Ghaṭafān and 'Abd-ud-Dār belonged to this category of infidels.

43) Killing by mistake means that the killer did not intend to kill the victim, but he was killed by his unintentional act; for example, he wanted to shoot an animal, but he missed the target and shot a human being. If both the killer and the victim are Muslims in such cases, the killer has two obligations. Firstly, he must offer *kaffārah* (expiation) by freeing a Muslim slave. If no slave is found,

فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ وَإِن
كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ
وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً
مِّنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾ وَمَن يَقْتُلْ مُؤْمِنًا
مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ
وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

If he (the victim) belongs to a people hostile to you and is a believer, then, a believing slave has to be freed. [44] If he (the victim) belongs to a people between whom and you there is treaty, then, blood money is to be paid to his family, [45] and a believing slave to be freed. Whoever does not find one has to fast for two consecutive months. This is repentance prescribed from Allah's side. Allah is All-Knowing, All-Wise. [92] Whoever kills a believer deliberately, his reward is *Jahannam* (Hell) where he shall remain forever, and Allah shall be angry with him and shall cast curse upon him, and He has prepared for him a mighty punishment. [93]

(as in our days, there is no slave) he has to fast for two consecutive months. Secondly, he has to pay blood money (*Diyah*) to the heirs of the victim (which will be distributed between them according to their shares in inheritance). If the killer is a Non-Muslim, living in a Muslim country, he has to pay blood money only, as no *kaffārah* is obligated on him.

44) If a Muslim lives in a Non-Muslim country, hostile to the Muslims in the sense that Muslims have no treaty with it, and he is killed by a Muslim, blood money is not payable, because he was not under the protection of an Islamic state which has no authority over the hostile country.

45) When the victim of 'killing by mistake' is a *Dhimmī* (a Non-Muslim living legally in an Islamic state) or *Musta'min,* (a Non-Muslim who is visiting an Islamic state with permission), in both cases he is protected by the treaty or the covenant he has with the Islamic state. Therefore, blood money is to be paid by the killer to his family, and if the killer is a Muslim, he has to offer *Kaffārah* (expiation) as well.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا ضَرَبۡتُمۡ فِي سَبِيلِ ٱللَّهِ فَتَبَيَّنُواْ وَلَا تَقُولُواْ لِمَنۡ أَلۡقَىٰٓ
إِلَيۡكُمُ ٱلسَّلَٰمَ لَسۡتَ مُؤۡمِنٗا تَبۡتَغُونَ عَرَضَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا فَعِندَ
ٱللَّهِ مَغَانِمُ كَثِيرَةٞۚ كَذَٰلِكَ كُنتُم مِّن قَبۡلُ فَمَنَّ ٱللَّهُ عَلَيۡكُمۡ
فَتَبَيَّنُوٓاْۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعۡمَلُونَ خَبِيرٗا ﴿٩٤﴾ لَّا يَسۡتَوِي ٱلۡقَٰعِدُونَ
مِنَ ٱلۡمُؤۡمِنِينَ غَيۡرُ أُوْلِي ٱلضَّرَرِ وَٱلۡمُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡۚ

O you who believe, when you go out in the way of Allah, be careful, and do not say to the one who offers you the *Salām* (salutation), "You are not a believer" to seek stuff of the worldly life. 46 So, with Allah there are spoils in abundance. In the same state you were before; then Allah favored you. So, be careful. Surely, Allah is All-Aware of what you do. [94]

Those among the believers who sit back, except the handicapped, are not equal to those who fight in the way of Allah with their riches and their lives.

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46) In various incidents, some *Ṣaḥābah* رضي الله عنهم killed various persons, during *Jihād,* who pretended to be Muslims, either by saluting them with the Islamic greeting : *As-Salāmu-'alaikum* (meaning: peace be upon you) or by reciting the *Kalimah,* but the *Ṣaḥābah* رضي الله عنهم thought that they were doing so to save their lives during the battle. In these incidents, their belongings were taken by those *Ṣaḥābah* رضي الله عنهم as spoils of war. The Holy Prophet ﷺ expressed his grave disapproval of these incidents, and this verse was revealed to forbid the Muslims from such actions in future. The sentence, "With Allah there are spoils in abundance", is to warn that your desire for spoils of war must not tempt you to commit such acts, for Allah will give you a lot of spoils from lawful sources.

The rule laid down by this verse is that if a person claims to be a Muslim, we have to treat him as a Muslim, unless otherwise is proved. We are concerned with his apparent beliefs and actions. If they are in accordance with Islamic beliefs and actions, we have no right to hold him as 'Non-Muslim' merely on the basis of our guess that his claim is hypocrisy. It does not, however, cover a person who openly professes beliefs against the fundamentals of Islam, and still claims to be a Muslim. He has to be declared and treated as a Non-Muslim, because, not only his inner state of heart, but also his apparent beliefs are against the well-established articles of faith.

فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ
وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾ إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ
كُنتُمْ ۖ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ
فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ
وَٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُو۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ
عَنْهُمْ ۚ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

Allah has raised the rank of those who fight with their riches and their lives, over those who sit; and to each, Allah has promised good. [47] **Allah has given precedence to those who fight over those who sit in giving them a great reward [95] — high ranks from Him and forgiveness and mercy. Allah is Most-Forgiving, Very-Merciful. [96] Those whose souls the angels take while they had wronged themselves, the angels say (to them), "In what business were you (involved)?" They say, "We were oppressed in the earth." They say, "Was not the earth of Allah wide enough for you to emigrate to it?" Those people are such that their refuge is *Jahannam* . It is an evil place to return; [97] except the oppressed men and women and children, who cannot have means (to emigrate), nor can find a way. [98] As for such, it is likely that Allah would pardon them. Allah is Most-Pardoning, Most-Forgiving. [99]** [48]

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47) This statement relates to a situation in which *Jihād* has not yet become *Farḍ-ul-'ain* (obligatory on each and every person). But once it becomes *Farḍ-ul-'ain,* no one is allowed to stay behind.

48) As mentioned earlier, it was mandatory in the early days of Islam that the Muslims living in Makkah emigrate to Madīnah. Verses 97 states that those who do not emigrate, despite their ability to do so, deserve a severe punishment. It is mentioned that when such people die, the angels ask them why did not they emigrate. Having no plausible excuse, they will be punished in *Jahannam.* The words, 'wronged themselves' refer to their violation of the command to emigrate. However, verse 98 excepts those who had no means to emigrate. Verse 100 mentions the merits of leaving one's homeland for the sake of Allah.

۞ وَمَن يُهَاجِرْ فِي سَبِيلِ ٱللَّهِ يَجِدْ فِي ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ
بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ
غَفُورًا رَّحِيمًا ﴿١٠٠﴾ وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ
ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ ۚ إِنَّ ٱلْكَٰفِرِينَ كَانُوا۟ لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾
وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟
أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا۟ فَلْيَكُونُوا۟ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ
يُصَلُّوا۟ فَلْيُصَلُّوا۟ مَعَكَ وَلْيَأْخُذُوا۟ حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ
تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً ۚ وَلَا جُنَاحَ
عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوٓا۟
أَسْلِحَتَكُمْ ۖ وَخُذُوا۟ حِذْرَكُمْ ۗ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾

Whoever migrates in the way of Allah shall find on the earth many a place to settle, and a wide dimension (of resources). Whoever leaves his home migrating for the sake of Allah and His Messenger, and death overtakes him, then, his reward is established with Allah. Allah is Most-Forgiving, Very-Merciful. [100] When you travel on the earth, there is no sin on you in shortening your *Ṣalāh*,[49] if you fear that the disbelievers would put you in trouble. Surely, the disbelievers are an open enemy for you. [101] When you (O prophet) are in their midst, and arrange for them the *Ṣalāh*, then, a party from them should stand with you, and should take their arms along. Then, once they performed *Sajdah*, they should move away from you, and the other party, that has not yet performed *Ṣalāh*, should come and perform *Ṣalāh* with you, and should take their precautionary measures and their arms. Those who disbelieve would want you to become heedless to your arms and your belongings, so that they come down upon you in a single move. There is no sin on you, if you have some inconvenience due to rain, or you are sick, in putting your arms aside, but take your precautionary measures. Surely, Allah has prepared for the disbelievers a humiliating punishment. [102]

49) 'Shortening the prayer' from four *Rak'āt* to two is called *Qaṣr*, which is a

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا
ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا
﴿١٠٣﴾ وَلَا تَهِنُوا۟ فِى ٱبْتِغَآءِ ٱلْقَوْمِ ۖ إِن تَكُونُوا۟ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا
تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾ إِنَّآ
أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن
لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾ وَٱسْتَغْفِرِ ٱللَّهَ ۖ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾

Once you have finished your *Ṣalāh*, then, remember Allah while standing, sitting and reclining. As soon as you are secure, perform *Ṣalāh* as due. Surely, *Ṣalāh* is an obligation on the believers that is tied up with time. [103] Do not show weakness in pursuing these people. If you are suffering, they are suffering as you are suffering, while you hope from Allah what they do not hope. Allah is All-Knowing, All-Wise. [104]

Surely, We have revealed to you the Book with the truth, so that you may judge between people according to what Allah has shown you. Do not be an advocate for those who breach trust. [50] [105] Seek forgiveness from Allah. Surely, Allah is All-Forgiving, Very-Merciful. [106]

concession available in every travel, even in a peaceful journey, but the concession of performing congregational prayer in two parts is called *Ṣalāt-ul-Khawf* which is explained in verse 102. This type of 'shortening' is restricted to the state of war where prayer cannot be performed in a single congregation. Since the verse was revealed in the context of war, the words 'if you fear…' are added as a matter of fact, because the Muslims in this situation needed both types of concessions. These words are not added as a pre-condition for availing the concession of the first type of *Qaṣr*.

50) Verses 106 to 113 were revealed in the context of an incident. Ibn Ubairiq, probably a hypocrite, committed theft in the house of Rifā'ah, and deposited the stolen property with a Jew. When asked about the theft, he attributed the theft to the Jew from whose possession the stolen property was recovered. Rifā'ah, the victim of the theft, and his family were accusing Ibn Ubairiq, the real culprit. Since the property was recovered from the Jew, and some of its traces were

وَلَا تُجَٰدِلۡ عَنِ ٱلَّذِينَ يَخۡتَانُونَ أَنفُسَهُمۡۚ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا
أَثِيمٗا ﴿١٠٧﴾ يَسۡتَخۡفُونَ مِنَ ٱلنَّاسِ وَلَا يَسۡتَخۡفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمۡ إِذۡ
يُبَيِّتُونَ مَا لَا يَرۡضَىٰ مِنَ ٱلۡقَوۡلِۚ وَكَانَ ٱللَّهُ بِمَا يَعۡمَلُونَ مُحِيطًا ﴿١٠٨﴾ هَٰٓأَنتُمۡ
هَٰٓؤُلَآءِ جَٰدَلۡتُمۡ عَنۡهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا فَمَن يُجَٰدِلُ ٱللَّهَ عَنۡهُمۡ يَوۡمَ
ٱلۡقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيۡهِمۡ وَكِيلٗا ﴿١٠٩﴾ وَمَن يَعۡمَلۡ سُوٓءًا أَوۡ يَظۡلِمۡ نَفۡسَهُۥ
ثُمَّ يَسۡتَغۡفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورٗا رَّحِيمٗا ﴿١١٠﴾ وَمَن يَكۡسِبۡ إِثۡمٗا فَإِنَّمَا
يَكۡسِبُهُۥ عَلَىٰ نَفۡسِهِۦۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ﴿١١١﴾

Do not argue on behalf of those who betray themselves. Surely, Allah does not like anyone who is a sinful betrayer. [107] They feel shy before people, but do not feel shy before Allah. He (Allah) is with them when they make plans at night to give a statement He (Allah) does not like. Allah encompasses whatever they do. [108] Look, this is what you are! You have argued for them in the worldly life, but who shall argue for them with Allah on the Day of Judgement, or who shall be their defender? [109] Whoever acts evil or wrongs himself, then seeks forgiveness from Allah, shall find Allah Most-Forgiving, Very-Merciful. [110] Whoever commits a sin, commits it only against himself. Allah is All-Knowing, All-Wise. [111]

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found all the way from the house of Rifā'ah to the house of the Jew, (which were artificially created by the culprit) the Holy Prophet ﷺ was, in the beginning, inclined to hold the Jew guilty. He also reprimanded Rifā'ah for accusing Ibn Ubairiq. The present verses were revealed to disclose the real facts. The Jew was, accordingly, acquitted, and Ibn Ubairiq was convicted. But he managed to escape to Makkah, and after joining the infidels died in a miserable condition. Though revealed in the background of this incident, Verse 106, 107 and 109, through their general language, lay down fundamental guidance to the judiciary and the bar. It enjoins upon judiciary to adjudicate subject to the rules and principles revealed by Allah, and upon the pleaders to plead only for rightful persons. It has been forbidden to become an advocate for wrongful litigants. Verse 108 warns the culprits that they cannot hide themselves from Allah.

وَمَن يَكۡسِبۡ خَطِيٓـَٔةً أَوۡ إِثۡمٗا ثُمَّ يَرۡمِ بِهِۦ بَرِيٓـٔٗا فَقَدِ ٱحۡتَمَلَ بُهۡتَٰنٗا وَإِثۡمٗا مُّبِينٗا ﴿١١٢﴾
وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكَ وَرَحۡمَتُهُۥ لَهَمَّت طَّآئِفَةٞ مِّنۡهُمۡ أَن يُضِلُّوكَ وَمَا
يُضِلُّونَ إِلَّآ أَنفُسَهُمۡۖ وَمَا يَضُرُّونَكَ مِن شَيۡءٖۚ وَأَنزَلَ ٱللَّهُ عَلَيۡكَ ٱلۡكِتَٰبَ
وَٱلۡحِكۡمَةَ وَعَلَّمَكَ مَا لَمۡ تَكُن تَعۡلَمُۚ وَكَانَ فَضۡلُ ٱللَّهِ عَلَيۡكَ عَظِيمٗا ﴿١١٣﴾ ۞ لَّا
خَيۡرَ فِي كَثِيرٖ مِّن نَّجۡوَىٰهُمۡ إِلَّا مَنۡ أَمَرَ بِصَدَقَةٍ أَوۡ مَعۡرُوفٍ أَوۡ إِصۡلَٰحِۭ
بَيۡنَ ٱلنَّاسِۚ وَمَن يَفۡعَلۡ ذَٰلِكَ ٱبۡتِغَآءَ مَرۡضَاتِ ٱللَّهِ فَسَوۡفَ نُؤۡتِيهِ أَجۡرًا عَظِيمٗا
﴿١١٤﴾ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ
نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ﴿١١٥﴾ إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ
وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ﴿١١٦﴾

Whoever commits a vice or a sin, then shifts its blame to an innocent person, he indeed takes the burden of a false imputation and a glaring sin. [112] If the grace of Allah and His mercy had not been with you, a group from them had resolved to mislead you, while they mislead none but themselves; and they can do you no harm. Allah has revealed to you the Book and the wisdom, and has taught you what you did not know. The grace of Allah on you has always been great. [113] There is no good in most of their whisperings, unless one bids charity or a fair action, or reconciliation between people. The one who does this, to seek Allah's pleasure, We shall give him a great reward. [114] Whoever breaks away with the Messenger after the right path has become clear to him, and follows what is not the way of the believers, We shall let him have what he chose, and We shall admit him to *Jahannam*, which is an evil place to return. [115] Surely, Allah does not forgive that a partner is ascribed to Him, and forgives anything short of that for whomsoever He wills.[51] Whoever ascribes a partner to Allah has indeed gone far astray. [116]

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51) See note on verse 48.

إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ﴿١١٧﴾
لَّعَنَهُ ٱللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَأُضِلَّنَّهُمْ
وَلَأُمَنِّيَنَّهُمْ وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ وَلَءَامُرَنَّهُمْ فَلَيُغَيِّرُنَّ
خَلْقَ ٱللَّهِ ۚ وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ
خُسْرَانًا مُّبِينًا ﴿١١٩﴾ يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا
﴿١٢٠﴾ أُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾ وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ
فِيهَآ أَبَدًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا ﴿١٢٢﴾

They invoke none, besides Him, but feminine objects;[52] and they invoke none but Satan, the rebel [117] whom Allah has cursed. He (the Satan) said, "Surely I will take an appointed share[53] from Your slaves, [118] and I will lead them astray, and I will tempt them with false hopes, and I will command them, whereby they shall slit the ears of cattle, and I will command them, whereby they shall alter the creation of Allah."[54] Whoever takes the Satan for friend, instead of Allah, incurs an obvious loss. [119] He (the Satan) makes promises to them, and he tempts them with hopes. The Satan does not make a promise to them but to deceive. [120] As for such people, their refuge is *Jahannam,* and they shall find no escape from it. [121] Those who believe and do good deeds, We shall admit them to the gardens beneath which rivers flow. They shall live there forever, it being a real promise from Allah; and who is more truthful than Allah in his word? [122]

52) The pagans of Makkah mostly treated their idols as feminine in gender.

53) That is, 'a share of obedience', in the sense that they will obey Satan.

54) It refers to the pagan custom whereby they used to dedicate animals to their idols, and slit their ears as a mark of dedication. 'Altering the creation of Allah' refers to altering the figure of a creature. It includes what they did with the animals as a token of dedication, and according to an authentic *ḥadīth,* it also includes tattooing the body, or some similar acts that change the look of the face permanently.

لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا
يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن
ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾
وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ
حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ
وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ مُّحِيطًا ﴿١٢٦﴾ وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ ۖ قُلِ ٱللَّهُ
يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَٰبِ فِى يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِى لَا
تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْوِلْدَٰنِ
وَأَن تَقُومُوا۟ لِلْيَتَٰمَىٰ بِٱلْقِسْطِ ۚ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا ﴿١٢٧﴾

This is not (a matter of) your fancies or the fancies of the People of the Book.[55] Whoever does evil shall be requited for it, and he shall find neither a friend for himself, besides Allah, nor a helper. [123] Whoever, male or female, does good deeds and is a believer, then such people shall enter Paradise, and they shall not be wronged in the least. [124] Who is better in Faith than one who has surrendered his self to Allah and is good in deeds, and has followed the creed of Ibrāhīm, the upright. Allah has made Ibrāhīm a friend. [125]

To Allah belongs what is in the heavens and what is in the earth. Allah encompasses every thing. [126] They ask you about women. Say, "Allah answers you about them, and so does what is recited to you from the Book regarding orphaned women whom you do not give what is prescribed for them and tend to marry them,[56] and regarding the weak from the children, and that you should maintain justice for the orphans. Whatever good you do Allah is aware of it. [127]

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55) It means that the Paradise cannot be achieved by desires and fancies. Instead, it depends on one's actual deeds.

56) The Qur'ānic expression admits two possible translations: First, "and tend to

وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا
بَيْنَهُمَا صُلْحًا ۚ وَٱلصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ ۚ وَإِن تُحْسِنُوا۟ وَتَتَّقُوا۟
فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَن تَسْتَطِيعُوٓا۟ أَن تَعْدِلُوا۟ بَيْنَ
ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا۟ كُلَّ ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ ۚ وَإِن
تُصْلِحُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٢٩﴾ وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ
كُلًّا مِّن سَعَتِهِۦ ۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا
فِى ٱلْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ ٱتَّقُوا۟ ٱللَّهَ ۚ
وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

If a woman fears ill treatment or aversion from her husband, then, there is no sin on them in entering into a compromise between them. Compromise is better. Avarice is made to be present in human souls. If you do good and fear Allah, then, Allah is All-Aware of what you do. [128] You shall never be able to maintain real equality between wives,[57] even though you are eager to. So, do not lean totally (towards one) and leave the other as suspended. If you act righteously and fear Allah, then, Allah is Most-Forgiving, Very-Merciful. [129] If they separate, Allah shall, through His capacity, make each of them need-free (of the other). Allah is All-Embracing, All-Wise. [130] To Allah belongs what is in the heavens and what is in the earth. We have ordered those who were given the Book before you, and (ordered) you yourselves to fear Allah. If you disbelieve, then, surely to Allah belongs what is in the heavens and what is in the earth. Allah is All-Independent, Ever-Praised. [131]

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marry them", which refers to the people who, attracted to the beauty of the orphan girls, used to marry them without giving them the due rights of a wife. The second possible translation is: "and you avoid marrying them". It refers to the people who did not marry the orphan girls, because of their unattractive features, but at the same time, they did not let them marry others, because they wanted their wealth to remain in their hands. See also note on verse 3 of this *Sūrah*.

57) This refers to equality in love. Since it is beyond one's control, Allah has

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٣٢﴾ إِن يَشَأْ
يُذْهِبْكُمْ أَيُّهَا ٱلنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ ۚ وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾ مَّن
كَانَ يُرِيدُ ثَوَابَ ٱلدُّنْيَا فَعِندَ ٱللَّهِ ثَوَابُ ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۚ وَكَانَ ٱللَّهُ سَمِيعًۢا
بَصِيرًا ﴿١٣٤﴾ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ
أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا
تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ ۚ وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا ﴿١٣٥﴾

To Allah belongs what is in the heavens and what is in the earth, [58] and Allah is enough to trust in. [132] If He so wills, He can remove you, O men, and bring others (in your place). Allah has the power to do that. [133] Whoever seeks the reward of this world, then, with Allah is the reward of this world and of the Hereafter. Allah is All-Hearing, All-Seeing. [134] O you who believe, be upholders of justice - witnesses for Allah, even though against (the interest of) your selves or the parents, and the kinsmen. One may be rich or poor, Allah is better caretaker of both. [59] So do not follow desires, lest you should swerve. If you twist or avoid (the evidence), then, Allah is all-aware of what you do. [135]

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forgiven if one has more love for a wife than the other. But equality must be maintained between both in treatment.

58) This sentence has been repeated three times in these two verses. The emphasis, in the first sentence, is on Allah's all-embracing power that lacks nothing. The objective, in the second sentence, is to assert that disbelief of human beings does not affect Him in the least, while the third sentence points out to His infinite Mercy that is ready to embrace those who embrace faith in Him, and submit to Him in obedience.

59) The sense is that the poverty of someone should not prompt you to give false evidence in his favor, because Allah will take care of him in a just way.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْءَاخِرِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١٣٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ٱزْدَادُواْ كُفْرًا لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًۢا ﴿١٣٧﴾ بَشِّرِ ٱلْمُنَٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِى ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُواْ مَعَهُمْ حَتَّىٰ يَخُوضُواْ فِى حَدِيثٍ غَيْرِهِۦٓ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَٱلْكَٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

O you who believe, do believe in Allah and His Messenger and in the Book He has revealed to His Messenger and in the Books He has revealed earlier. Whoever disbelieves in Allah and His angels and His Books and His Messengers and the Last Day has indeed gone far astray. [136] Surely, those who believed and then disbelieved, believed again and then disbelieved, then went on increasing in their disbelief - Allah is not to forgive them nor lead them on the path.[137]

Give the hypocrites the 'good news' that for them there is a painful punishment [138] - those who take the disbelievers for friends rather than the believers. Are they seeking honor in their company? But, indeed, all honor belongs to Allah, [139] and He has revealed to you in the Book that when you hear the verses of Allah being disbelieved and ridiculed, you should not sit with them unless they enter into some other discourse. You, in that case, would be like them. Surely, Allah is to gather all hypocrites and disbelievers in *Jahannam*. [140]

ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ قَالُوٓا۟ أَلَمْ نَكُن مَّعَكُمْ وَإِن
كَانَ لِلْكَـٰفِرِينَ نَصِيبٌ قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ ۚ فَٱللَّهُ
يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَـٰمَةِ ۗ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَـٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾
إِنَّ ٱلْمُنَـٰفِقِينَ يُخَـٰدِعُونَ ٱللَّهَ وَهُوَ خَـٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ
يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾ مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَـٰٓؤُلَآءِ
وَلَآ إِلَىٰ هَـٰٓؤُلَآءِ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا
تَتَّخِذُوا۟ ٱلْكَـٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ
سُلْطَـٰنًا مُّبِينًا ﴿١٤٤﴾ إِنَّ ٱلْمُنَـٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ
نَصِيرًا ﴿١٤٥﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ
فَأُو۟لَـٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

- those who look for (a misfortune for) you, so, if there is a victory for you, they say, "Were we not with you?" But if there is a gain for the disbelievers, they say (to them), "Had we not overpowered you, still protected you from the believers?" So, Allah will decide between you on the Doomsday. Allah shall never give the disbelievers a way against the believers. [141] Surely, the hypocrites (try to) deceive Allah while He is the One who leaves them in deception. And when they stand for *Ṣalāh*, they stand up lazily, only to show people, and do not remember Allah but a little, [142] wavering between (this and) that, neither here nor there. Whomsoever Allah lets go astray, you shall never find a way for him. [143] O you who believe, do not take the disbelievers for friends instead of the believers. Do you want to produce before Allah a clear evidence against yourselves? [144] Surely, the hypocrites are in the lowest level of the Fire, and you shall never find for them a helper [145] - except those who repent and correct themselves and hold on to Allah and make their Faith pure for Allah. So, those are with the believers, and Allah will give the believers a great reward. [146]

مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾ ۞ لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾ إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟ عَن سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾ وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟ بَيْنَ أَحَدٍ مِّنْهُمْ أُو۟لَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

What would Allah get by punishing you, if you are grateful and believe? Allah is Appreciating, All-Knowing. [147] Allah does not like the evil words to be said openly except from anyone wronged. [60] Allah is All-Hearing, All-Knowing. [148] If you do a good act openly or do it in secret, or forgive an evil deed, then, Allah is All-Forgiving, All-Powerful. [149]

Surely those who disbelieve in Allah and His Messengers, and wish to make division between Allah and His Messengers, and say, "We believe in some (messengers) and disbelieve in some others" and wish to take a way in between that,__[150]__ those are the disbelievers in reality, and We have prepared a humiliating punishment for the disbelievers. [151]

Those who have believed in Allah and His Messengers, and have made no division between any of them, to them He will give their rewards. Allah is Most-Forgiving, Very-Merciful. [152]

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60)It means that uttering bad words for others is not permissible in normal conditions, because it is included either in *ghībah* (backbiting) or in hurling abuses. Both are impermissible. But if a person has faced unjust attitude from another one, it is allowed for him to complain about it before others.

يَسْـَٔلُكَ أَهْلُ ٱلْكِتَـٰبِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَـٰبًا مِّنَ ٱلسَّمَآءِ ۚ فَقَدْ سَأَلُوا۟ مُوسَىٰٓ أَكْبَرَ
مِن ذَٰلِكَ فَقَالُوٓا۟ أَرِنَا ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ ٱلصَّـٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ ٱتَّخَذُوا۟ ٱلْعِجْلَ
مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَـٰتُ فَعَفَوْنَا عَن ذَٰلِكَ ۚ وَءَاتَيْنَا مُوسَىٰ سُلْطَـٰنًا مُّبِينًا ﴿١٥٣﴾
وَرَفَعْنَا فَوْقَهُمُ ٱلطُّورَ بِمِيثَـٰقِهِمْ وَقُلْنَا لَهُمُ ٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا۟ فِى
ٱلسَّبْتِ وَأَخَذْنَا مِنْهُم مِّيثَـٰقًا غَلِيظًا ﴿١٥٤﴾ فَبِمَا نَقْضِهِم مِّيثَـٰقَهُمْ وَكُفْرِهِم بِـَٔايَـٰتِ ٱللَّهِ
وَقَتْلِهِمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌۢ ۚ بَلْ طَبَعَ ٱللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَـٰنًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ
إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـٰكِن شُبِّهَ لَهُمْ ۚ

The People of the Book ask you to bring down upon them a Book from the heavens, (which is not strange,) as they had asked Mūsā something greater than that when they said, "Make us see Allah openly." So, the thunderbolt took them for the wrong they did. Later, they took to themselves the calf, even after the clear signs had come to them. Then, We forgave them, and gave Mūsā an open authority. [153] We raised the (Mount of) Ṭūr high over them for binding them to the pledge, and We said to them, "Do not transgress in (the matter of) the Sabbath." We took from them a firm pledge. [154] [61]

So, (they met their fate) for breaking their pledge, and for their disbelief in the verses of Allah, and for their slaying of the prophets unjustly, and for their saying, "Our hearts are sealed" - rather, Allah has set a seal over them for their disbelief, so they do not believe but a little [155] - and for their disbelief and for what they said against Maryam as a grim imputation, [156] and for their saying, "We have certainly killed the *Masīḥ* 'Īsā the son of Maryam, the Messenger of Allah", while in fact they did neither kill him, nor crucify him, but they were deluded by resemblance. [62]

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61) For the details of these events, please see 2:54-56 and 7:142 with their respective notes.

62) It means that another person who resembled 'Īsā ﵇ was killed by the Jews,

وَإِنَّ ٱلَّذِينَ ٱخۡتَلَفُواْ فِيهِ لَفِي شَكّٖ مِّنۡهُۚ مَا لَهُم بِهِۦ مِنۡ عِلۡمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّۚ وَمَا
قَتَلُوهُ يَقِينَۢا ﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيۡهِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا ﴿١٥٨﴾ وَإِن مِّنۡ أَهۡلِ
ٱلۡكِتَٰبِ إِلَّا لَيُؤۡمِنَنَّ بِهِۦ قَبۡلَ مَوۡتِهِۦۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ يَكُونُ عَلَيۡهِمۡ شَهِيدٗا ﴿١٥٩﴾
فَبِظُلۡمٖ مِّنَ ٱلَّذِينَ هَادُواْ حَرَّمۡنَا عَلَيۡهِمۡ طَيِّبَٰتٍ أُحِلَّتۡ لَهُمۡ وَبِصَدِّهِمۡ عَن سَبِيلِ
ٱللَّهِ كَثِيرٗا ﴿١٦٠﴾

Those who disputed in this matter are certainly in doubt about it. They have no knowledge of it, but they follow whims. It is absolutely certain that they did not kill him, [157] but Allah lifted him towards Himself. Allah is All-Mighty, All-Wise. [158]

No one will remain from among the People of the Book but will certainly believe in him before he dies, [63] and on the Day of Doom, he shall be a witness against them. [159] So, because of the transgression of those who became Jews, We prohibited for them good things which were made lawful for them earlier [64] and for their preventing (people), very often, from the way of Allah, [160]

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while 'Īsā عليه السلام was lifted by Allah to the heavens, and the Jews believed that they had killed him. The Holy Qur'ān does not name the person who was actually killed. Some reports say that he was one of his (Jesus's) companions who sacrificed himself to save 'Īsā عليه السلام and his face resembled the prophet. Other reports say that it was the very person who led the Jews to the house where 'Īsā عليه السلام was staying. He entered the house, but came out with a face resembling 'Īsā عليه السلام, and the Jews killed him. Nothing can be said with certainty. What is certain, according to the Holy Qur'ān, is that 'Īsā عليه السلام was lifted by Allah to the heavens, and the Jews confused someone else with him.

63) This verse indicates that 'Īsā عليه السلام will come again to this world before the Day of Judgment, and then all the People of the Book will truly believe in him before he dies a normal death. Some commentators, however, suggest that the pronoun 'he dies' refers to 'one among the People of the Book' and the sense is that every Jew and Christian will believe in 'Īsā عليه السلام as a prophet (and not as a god) immediately before his death, when he will witness the scenes of *Barzakh* (the state between death and Ressurrection).

64) Details of these things may be seen in 6:146

وَأَخْذِهِمُ ٱلرِّبَوٰاْ وَقَدْ نُهُواْ عَنْهُ وَأَكْلِهِمْ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾ لَّٰكِنِ ٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ ۚ وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ ۚ وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ أُوْلَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾ ۞ إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّۦنَ مِنۢ بَعْدِهِۦ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيْمَٰنَ ۚ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿١٦٣﴾ وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا ﴿١٦٤﴾

and for their charging *Ribā* (usury or interest) while they were forbidden from it, and for their devouring of the properties of the people by false means. We have prepared, for the disbelievers among them, a painful punishment. [161] But those well-grounded in knowledge among them, and the believers, believe in what has been revealed to you and what has been revealed before you, __as well as those observing *Ṣalāh* and paying *Zakāh*, and those believing in Allah and the Last Day. To them we shall give a great reward. [162]

Surely, We have revealed to you as We have revealed to Nūḥ and to the prophets after him; and We have revealed to Ibrāhīm, Ismā'īl, Isḥāq, Ya'qūb and their children, and to 'Īsā, Ayyūb, Yūnus, Hārūn and Sulaimān, and We have given *Zabūr* to Dawūd . [163] [65]__(We have sent) some Messengers We have already told you about, and some other Messengers We did not tell you about, and Allah has spoken to Mūsā verbally [164]

65) These are the names of the prophets Biblically spelt respectively as follows: Abraham, Ishmael, Isaac, Israel (aka Jacob), Jesus, Job, Jonah, Aaron, Solomon and David. *Zabūr* is the name of the Book revealed to Dawūd ﷺ, Biblically known as 'Psalms'.

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ وَكَانَ ٱللَّهُ
عَزِيزًا حَكِيمًا ﴿١٦٥﴾ لَّٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ ۖ أَنزَلَهُۥ بِعِلْمِهِۦ ۖ
وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿١٦٦﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ
ٱللَّهِ قَدْ ضَلُّوا۟ ضَلَٰلًۢا بَعِيدًا ﴿١٦٧﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَظَلَمُوا۟ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ
لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى
ٱللَّهِ يَسِيرًا ﴿١٦٩﴾ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُوا۟ خَيْرًا
لَّكُمْ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾
يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ

- Messengers giving good tidings and warning, so that people may have no plea against Allah after the Messengers (have come). Allah is All-Mighty, All-Wise. [165] But Allah bears witness that what He has revealed to you, has revealed it with His knowledge. The angels too, bear witness, (though) Allah is sufficient as witness. [166] Surely, those who disbelieved and prevented (people) from the way of Allah have gone far astray. [167] Surely, those who disbelieved and transgressed, Allah is not going to forgive them, nor to lead them to a way [168] other than the way of *Jahannam* where they are to remain for ever. That is easy for Allah. [169] O people, the Messenger has come to you with the truth from your Lord. So, believe. That is good for you. If you disbelieve, then, to Allah belongs what is in the heavens and the earth. Allah is All-Knowing, All-Wise. [170] O people of the Book, be not excessive in your Faith, [66] and do not say about Allah anything but the truth.

66) The original word used by the Qur'ān for excessiveness is *ghuluww which* means to exceed the proper bounds. It is normally used in a situation where one is over indulged in something that is good in principle, but his excessive involvement makes it reproachable. The *ghuluww* of the Jews was that they had taken certain lawful things unlawful, while the *ghuluww* of the Christians was that they exceeded the bounds in showing respect to 'Īsā ﷺ when they took him as

إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۖ وَلَا تَقُولُوا۟ ثَلَٰثَةٌ ۚ ٱنتَهُوا۟ خَيْرًا لَّكُمْ ۚ إِنَّمَا ٱللَّهُ إِلَٰهٌ وَٰحِدٌ ۖ سُبْحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ ۘ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٧١﴾ لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۖ وَأَمَّا ٱلَّذِينَ ٱسْتَنكَفُوا۟ وَٱسْتَكْبَرُوا۟ فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

The *Masīḥ* 'Īsā, the son of Maryam, is only a Messenger of Allah, and His Word that He had delivered to Maryam, and a spirit from Him.[67] So, believe in Allah and His Messengers. Do not say "Three". Stop it. That is good for you. Allah is the only One God. He is far too pure to have a son. To Him belongs what is in the heavens and what is in the earth. And Allah is enough to trust in. [171]

The *Masīḥ* shall never spurn to be a slave of Allah, nor shall the angels who are stationed near to Him. And whoever spurns to worship Him, and shows arrogance,__then, He shall gather all of them before Himself. [172] As for those who believe and do good deeds, He shall give them their reward in full, and give them more out of His grace. But, to those who spurn and show arrogance, He shall give a painful punishment, and they shall find for themselves neither a friend other than Allah, nor a helper. [173]

God or Son of God.

67) 'His Word' means that 'Īsā ﷺ was born by the direct command of Allah: "Be", and 'a spirit from Him' means that Allah had blown spirit in him without the mediation of a father. See note on 3:7.

يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُم بُرۡهَٰنٞ مِّن رَّبِّكُمۡ وَأَنزَلۡنَآ إِلَيۡكُمۡ نُورٗا مُّبِينٗا ﴿١٧٤﴾ فَأَمَّا
ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَٱعۡتَصَمُواْ بِهِۦ فَسَيُدۡخِلُهُمۡ فِي رَحۡمَةٖ مِّنۡهُ وَفَضۡلٖ
وَيَهۡدِيهِمۡ إِلَيۡهِ صِرَٰطٗا مُّسۡتَقِيمٗا ﴿١٧٥﴾ يَسۡتَفۡتُونَكَ قُلِ ٱللَّهُ يُفۡتِيكُمۡ فِي ٱلۡكَلَٰلَةِۚ
إِنِ ٱمۡرُؤٌاْ هَلَكَ لَيۡسَ لَهُۥ وَلَدٞ وَلَهُۥٓ أُخۡتٞ فَلَهَا نِصۡفُ مَا تَرَكَۚ وَهُوَ يَرِثُهَآ إِن
لَّمۡ يَكُن لَّهَا وَلَدٞۚ فَإِن كَانَتَا ٱثۡنَتَيۡنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَۚ وَإِن كَانُوٓاْ إِخۡوَةٗ
رِّجَالٗا وَنِسَآءٗ فَلِلذَّكَرِ مِثۡلُ حَظِّ ٱلۡأُنثَيَيۡنِۗ يُبَيِّنُ ٱللَّهُ لَكُمۡ أَن تَضِلُّواْۗ وَٱللَّهُ
بِكُلِّ شَيۡءٍ عَلِيمُۢ ﴿١٧٦﴾

O people, a proof has come to you from your Lord, and We have sent down to you a vivid light. [174] Now those who believe in Allah and hold on to Him - He shall admit them into Mercy from Him, and Grace, and shall lead them to Himself through a straight path. [175]

They seek a ruling from you. Say, "Allah gives you the ruling concerning *Kalālah*.[68] If a person dies having no son, but he does have a sister, then, she will get one half of what he leaves. (On the other hand) He will inherit her if she has no child. If they are two (sisters), they will get two third of what he leaves. If they are brothers and sisters, both male and female, then, the male will get a share equal to that of two females." Allah explains to you, lest you should go astray. Allah has full knowledge of everything. [176]

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68) *Kalālah* means a deceased person who left neither a father nor a son or a daughter.

سُورَةُ المَائِدَة

SŪRAH AL-MĀ'IDAH

(The Repast)

Introduction

This *Sūrah* was revealed in the later days of the life of the Holy Prophet ﷺ. It is named after a word occurring in verse 114 where it is mentioned that 'Īsā ﷺ was asked to pray to Allah that He may send down a repast from the sky. According to Abū Ḥayyān, some parts of this *Sūrah* were revealed during or after the expedition of Ḥudaibiyah, some on the occasion of the conquest of Makkah, and some others during the last *Ḥajj*. It can be said that this *Sūrah* was revealed between year 6 and 10 after *Hijrah* (migration of the Holy Prophet ﷺ from Makkah to Madīnah). By this time, the message of Islam had spread widely throughout the peninsula of Arabia, and the major opponents of Islam, who spared no effort to hinder its advance, were defeated both on the battlefield and on the intellectual plane. The Islamic state in Madīnah had taken a distinct shape, and was reaching its perfection. With these circumstances in the background, this *Sūrah* brought many injunctions and guiding principles about social, economic and political issues of the practical life.

The *Sūrah* begins with an emphasis on fulfilling the contracts and covenants, which is the foundation of discharging one's obligations towards Allah and His servants. The *Sūrah* then goes on to cover a wide range of injunctions about individual and collective life, including what kind of food is allowed or disallowed for the Muslims. The Muslims are directed to honour *Sha'ā'ir-ullah* (the Marks of Allah), including the animals drawn to *Ḥaram* for sacrifice. It is declared that the enemies of Islam have now lost hope of stopping its progress, and the precepts of religion have been completed and perfected by Allah. Certain injunctions about hunting animals, marrying the women of the Jews and the Christians and eating their food, making ablution (*wuḍū'*), *tayammum*, and establishing justice are discussed. Reference is made to the misdeeds of the Jews and the Christians and how they violated their covenants with Allah. The story of the two sons of 'Ādam ﷺ is narrated, highlighting the heinous nature of killing someone unjustly. The punishments for robbery and theft are prescribed. The clear prohibition of liquor and gambling is declared. Being revealed in the last days of the Holy Prophet ﷺ, the injunctions and precepts contained in it have permanent application, and none of these has been repealed or abrogated.

SŪRAH AL-MĀ'IDAH

(The Repast)

This *Sūrah* is *Madanī*, and comprises 120 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful.

O you who believe, fulfill the contracts. [1] The animals from the cattle have been made lawful for you, except that which shall be read over to you, [2] provided that you do not treat hunting as lawful while you are in *Iḥrām*. [3] Surely, Allah ordains what He wills. [1]

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1) The 'contracts' in this verse include all the contracts entered into between human beings, and also the covenant made by human beings with Allah to obey His commands. Having given this general command to fulfill contracts, the Holy Qur'ān mentions, in the next verses, certain injunctions in particular that are to be observed as a part of the covenant a Muslim makes with Allah. Since the pagans of Arabia had prohibited certain animals on their own, without having received any direction from Allah to that effect, the verse declares that all animals are lawful, except those that will be prohibited for you specifically.

2) Reference is to verse 3 of this *Sūrah*.

3) When a person intends to perform the pilgrimage of *Ḥajj* or *'Umrah,* he has to wear a particular dress and avoid certain things that may otherwise be lawful, like wearing perfume, shaving the hair on any part of the body, etc. The particular state in which these restrictions are imposed is called *Iḥrām.* One of the restrictions imposed by this verse is that one may not hunt an animal while in the state of *Iḥrām.*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحِلُّوا۟ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهْرَ ٱلْحَرَامَ وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَٰنًا ۚ وَإِذَا حَلَلْتُمْ فَٱصْطَادُوا۟ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ أَن تَعْتَدُوا۟ ۘ وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢﴾

O you who believe, do not violate (the sanctity) of the Marks of Allah, [4] nor of the sacred month, [5] nor of the sacrificial animal, nor of the garlands, [6] nor of those proceeding to the Sacred House, seeking the grace of their Lord and (His) Pleasure. When you are out of *Iḥrām,* you may hunt. Malice against a people for their having prevented you from *Al-Masjid-ul-Ḥarām*, should not cause you to cross the limits. Help each other in righteousness and piety, and do not help each other in sin and aggression. Fear Allah. Surely, Allah is severe at punishment. [2]

4) The background of this verse is that the pagans of Makkah had prevented the Muslims from performing *'Umrah* in the incident of Ḥudaibiyah. Aggrieved by this, some Muslims intended to take revenge by preventing the pagans from their pilgrimage and capturing their sacrificial animals drawn to the *Ḥaram.* This verse has forbidden all such activities, as they would violate the sanctity of the Marks of Allah. 'Marks of Allah' is the translation of *Sha'ā'irullah* which refers to all the distinct features of the religion that are regarded as symbols of Islam which include observing the sanctity of *Ḥaram,* the state of *Iḥrām,* the pilgrims and the animals proceeding to it.

5) In the pre-Islamic Arabia a 'Sacred Month' was a month in which war was prohibited. Four months were regarded as 'sacred months' in this sense: *Dhul-Qa'dah, Dhul-Ḥijjah, Muḥarram* and *Rajab.*

6) The animals drawn to *Ḥaram* for sacrifice were normally made to wear some special garlands as a sign of their being meant for sacrifice. Using them for any other purpose would amount to violation of their sanctity.

حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ
وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى
ٱلنُّصُبِ وَأَن تَسْتَقْسِمُوا۟ بِٱلْأَزْلَٰمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن
دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ۚ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى
وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ۚ فَمَنِ ٱضْطُرَّ فِى مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ
ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾

Prohibited for you are: carrion, blood, the flesh of swine, and those upon which (a name) other than that of Allah has been invoked (at the time of slaughter), animal killed by strangulation, or killed by a blow, or by a fall, or by goring, or that which is eaten by a beast unless you have properly slaughtered it; and that which has been slaughtered before the idols, and that you determine shares through the arrows.[7] (All of) this is sin. Today those who disbelieve have lost all hope of (damaging) your faith. So, do not fear them, and fear Me. Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as *Dīn* (religion and a way of life) for you. But whoever is compelled by extreme hunger, having no inclination towards sin,[8] then Allah is Most-Forgiving, Very-Merciful. [3]

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7) The reference here is to a particular form of gambling practiced by the pagans. They used to draw lots by arrows to determine the shares of the participants in the meat of a camel jointly owned by them. The meat was distributed among them according to the shares allocated by the arrows, and not according to the proportion of each one in its ownership. Being a form of gambling, it was prohibited.

8) This means that all that is prohibited in the beginning of the verse, like carrion or the flesh of swine, becomes lawful in a case of extreme emergency in which a person has no option to save his life other than to partake of these prohibited substances. Nevertheless, the concession is restricted to the extent of emergency, and one's consumption should not exceed what is necessary, and should not be based on one's inclination towards it.

يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۙ وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ
تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ ٱللَّهُ ۖ فَكُلُوا۟ مِمَّآ أَمْسَكْنَ عَلَيْكُمْ وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهِ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ
إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٤﴾ ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۖ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ وَٱلْمُحْصَنَٰتُ مِنَ ٱلْمُؤْمِنَٰتِ وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟
ٱلْكِتَٰبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِىٓ
أَخْدَانٍ ۗ وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٥﴾

They ask you as to what has been made lawful for them. Say, "Made lawful for you are good things, and (hunting through) birds and beasts of prey that you train, teaching them out of what Allah has taught you. So, eat of what they hold for you, [9] and recite the name of Allah upon it." Fear Allah. Surely, Allah is swift at reckoning. [4]

This day, good things have been made lawful for you. The food of the people of the Book is lawful for you, [10] and your food is lawful for them, and good women from among believers, and good women from among those who were given the Book before you, [11] provided you give them their dowers, binding yourself in marriage, neither going for lust, nor having paramours. Whoever rejects Faith, his effort will go to waste and, in the Hereafter, he will be among the losers. [5]

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9) The verse means that hunting animals through the beasts of prey is allowed only if they are trained for hunting. The basic sign of their being trained is that after hunting an animal, they do not eat from it, but hold it for their owner. The next condition for the hunted animal being *Ḥalāl* (permissible) is that, while releasing the beasts on prey, Allah's name is recited over them.

10) The 'food' here refers to the meat of animals properly slaughtered by the Jews or the Christians by reciting Allah's name. Since the religion of the Jews and the Christians had the same conditions for the validity of a slaughter as imposed by Islam, their slaughter has been allowed for the Muslims. But, according to the overwhelming majority of the classical jurists, this concession is not applicable if they do not observe the conditions of a valid slaughter. Therefore, if they strangulate an animal, it will not be permissible for a Muslim to eat from it. For details, please see my book: 'Islamic Precepts of Slaughter'.

11) This means that marriage to a Jew or a Christian woman is valid for Muslims.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَـٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

O you who believe, when you rise for *Ṣalāh,* (prayer) wash your faces and your hands up to the elbows, and make *Masḥ (*wiping by hands) of your heads and (wash) your feet up to the ankles. If you are in a state of major impurity,[12] cleanse yourselves well (by taking bath). If you are sick, or on a journey, or if one of you has come after relieving himself, or you have had sexual contact with women, and you find no water, then, go for some clean dust and wipe your faces and hands with it.[13] Allah does not like to impose a problem on you; He, rather likes to cleanse you and to complete His favour upon you, so that you may be grateful. [6]

But one must understand two points here. Firstly, this rule applies to the women who really believe in Judaism or Christianity as their religion. It does not apply to the atheists who do not believe in God or in any religion, though they are formally registered as Jews or Christians. Secondly, there is a big difference between the validity of an act for the purpose of its legal consequences, and between the permissibility of the act itself. The verse has declared that marriage with such women is valid and legally recognized in the sense that having intercourse with them is valid, and the children born of this wedlock are legitimate. As for the permissibility of such an act, it depends on its anticipated social consequences. If a man believes that he and his children will not be impressed by the religion of such a non-muslim woman, and she will not prevail over them in religious matters, the marriage will be permissible. However, if it is apprehended that she will prevail over them in religious matters, or that the children born from her will adopt her religion, this act will not be permissible. That is why *Sayyiduna* 'Umar ﷛, the second noble *khalīfah* (caliph) of the Holy Prophet ﷺ, had issued a directive not to marry Jewish or Christian women.

12) 'Major Impurity' stands for *Janābah,* a state of impurity caused either by sexual intercourse or by the discharge of semen with sexual desire in a dream or otherwise. Such an occurrence makes it obligatory to have a bath.

وَٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ وَمِيثَـٰقَهُ ٱلَّذِى وَاثَقَكُم بِهِۦٓ إِذْ قُلْتُمْ سَمِعْنَا
وَأَطَعْنَا ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا
تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا
تَعْمَلُونَ ﴿٨﴾ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ ۙ لَهُم مَّغْفِرَةٌ
وَأَجْرٌ عَظِيمٌ ﴿٩﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَآ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ
ٱلْجَحِيمِ ﴿١٠﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ
قَوْمٌ أَن يَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ وَعَلَى
ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١١﴾

Remember Allah's favour upon you and His covenant that He has taken from you when you said, "We have listened and obeyed." Fear Allah. Allah is all-Aware of what lies in the hearts. [7] O you who believe, be steadfast for (obeying the commands of) Allah, (and) witnesses for justice. Malice against a people should not prompt you to avoid doing justice. Do justice. That is nearer to *Taqwā*. Fear Allah. Surely, Allah is All-Aware of what you do. [8] Allah has promised those who believe and do good deeds: For them there is forgiveness and a great reward. [9] Those who disbelieve and deny Our signs - they are the people of the Fire. [10] O you who believe, remember Allah's favour upon you, when some people planned to lay their hands on you, and He kept their hands away from you. [14]Fear Allah; and in Allah the believers should place their trust. [11]

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13)Please see notes on 4:43

14)This refers to all those events in which the infidels conspired against the Holy Prophet ﷺ and the Muslims to do away with them, but Allah Ta'ālā frustrated their plans. Many events of this sort are recorded by history.

۞ وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ
نَقِيبًا ۖ وَقَالَ ٱللَّهُ إِنِّى مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ
وَءَامَنتُم بِرُسُلِى وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ ٱللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ عَنكُمْ
سَيِّـَٔاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ فَمَن كَفَرَ
بَعْدَ ذَٰلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٢﴾ فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ
لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً ۖ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ ۙ وَنَسُوا۟
حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَٱعْفُ
عَنْهُمْ وَٱصْفَحْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣﴾

Allah has made the Children of Israel take a pledge. We appointed twelve chiefs from among them. Allah said, "I am surely with you. If you establish *Ṣalāh*, and pay *Zakāh*, and believe in My Messengers, and hold them in reverence, and advance to Allah a goodly loan, [15] I shall certainly write off your evil deeds, and I shall certainly admit you into Gardens beneath which rivers flow. So, whoever from you disbelieves after that has lost the straight path." [12]

So, because they broke their pledge, We cursed them and made their hearts hardened. They change words from their places, and they have overlooked a good deal of the Advice they were given. Every now and then you come across a certain treachery from all of them, except a few. So, forgive them and forego. Indeed, Allah loves those who are good in deeds. [13]

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15) 'Advancing a loan to Allah' is a term frequently used by the Holy Qur'ān for any spending in charity, if it is meant to gain Allah's pleasure. The word 'loan' is used because its return is ensured by Allah in the Hereafter.

وَمِنَ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَـٰرَىٰٓ أَخَذْنَا مِيثَـٰقَهُمْ فَنَسُوا۟ حَظًّا مِّمَّا
ذُكِّرُوا۟ بِهِۦ فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ ۚ وَسَوْفَ
يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١٤﴾ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ قَدْ
جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ
ٱلْكِتَـٰبِ وَيَعْفُوا۟ عَن كَثِيرٍ ۚ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ
وَكِتَـٰبٌ مُّبِينٌ ﴿١٥﴾ يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ
ٱلسَّلَـٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٦﴾ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ
ٱبْنُ مَرْيَمَ ۚ قُلْ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن يُهْلِكَ ٱلْمَسِيحَ
ٱبْنَ مَرْيَمَ وَأُمَّهُۥ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾

And from those who say, "We are Christians," We took a pledge. So, they have overlooked a good deal of the Advice they were given. So, We had them stuck with enmity and malice among them right through the Day of Doom, and (then) Allah will tell them what they were doing. [14] O people of the Book, there has come to you Our Messenger disclosing to you much of what you have been concealing of the Book, while He overlooks much. There has come to you, from Allah, a Light and a clear Book; [15] with it Allah guides those who follow His pleasure to the pathways of peace, and brings them out, by His will, from the depths of darkness into the light, and guides them to a straight path. [16] Certainly, infidels are those who say, "God is the *Masīḥ*, son of Maryam (Jesus son of Mary)." Say, "Who then has the power to do anything against Allah, if He wills to eliminate the *Masīḥ* son of Maryam and his mother and all those on earth?" Unto Allah belongs the kingdom of the heavens and the earth and what lies between them. He creates what He wills. Allah is powerful over everything. [17]

وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَـٰرَىٰ نَحْنُ أَبْنَـٰٓؤُا۟ ٱللَّهِ وَأَحِبَّـٰٓؤُهُۥ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ
بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَلِلَّهِ مُلْكُ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٨﴾ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ قَدْ جَآءَكُمْ
رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ أَن تَقُولُوا۟ مَا جَآءَنَا مِنۢ بَشِيرٍ وَلَا نَذِيرٍ ۖ
فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٩﴾ وَإِذْ قَالَ مُوسَىٰ
لِقَوْمِهِۦ يَـٰقَوْمِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكًا
وَءَاتَىٰكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ ٱلْعَـٰلَمِينَ ﴿٢٠﴾ يَـٰقَوْمِ ٱدْخُلُوا۟ ٱلْأَرْضَ ٱلْمُقَدَّسَةَ
ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَارِكُمْ فَتَنقَلِبُوا۟ خَـٰسِرِينَ ﴿٢١﴾

The Jews and the Christians say, "We are the sons of Allah and His favourites." Say, "Why then would He punish you for your sins? In fact, you are just human, among those He has created. He forgives whom He wills and punishes whom He wills." Unto Allah belongs the kingdom of the heavens and the earth and what lies between them, and unto Him is the return. [18] O people of the Book, Our Messenger has come to you making things clear to you after a gap between Messengers, [16] lest you were to say, "There has not come to us a bearer of good news, and a warner." So, now there has come to you a bearer of good news, and a warner. Allah is powerful over everything. [19]

(Recall) when Mūsā said to his people, "O my people, remember the blessing of Allah upon you when He made prophets from among you, made you kings and gave you what He did not give to anyone in the worlds. [20] O my people, enter the Holy Land [17] which Allah has destined for you, and do not turn back, lest you should turn losers." [21]

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16) This is a reference to the period between 'Īsā and the Holy Prophet Muhammad in which no prophet was sent by Allah.

17) The reference here is to Syria and Palestine that were occupied by Amalekites, and after Pharaoh was drowned, the Israelites were directed to liberate those lands from them.

قَالُوا يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن
يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾ قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنْعَمَ ٱللَّهُ
عَلَيْهِمَا ٱدْخُلُوا عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَٰلِبُونَ ۚ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا
إِن كُنتُم مُّؤْمِنِينَ ﴿٢٣﴾ قَالُوا يَٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ أَبَدًا مَّا دَامُوا فِيهَا ۖ
فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ ﴿٢٤﴾ قَالَ رَبِّ إِنِّي لَآ
أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَٱفْرُقْ بَيْنَنَا وَبَيْنَ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٢٥﴾ قَالَ فَإِنَّهَا
مُحَرَّمَةٌ عَلَيْهِمْ ۛ أَرْبَعِينَ سَنَةً ۛ يَتِيهُونَ فِي ٱلْأَرْضِ ۚ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ
ٱلْفَٰسِقِينَ ﴿٢٦﴾

They said, "O Mūsā, there is a nation of tyrants over there, and we shall never enter it until they get out of it. If they do get out of it, we are ready to go in." [22] Said two men from among the God-fearing, on whom Allah had bestowed His favour, [18] "Enter the gate (charging) upon them. Once you have entered it, you will be the ones who will prevail. In Allah you must place your trust, if you are believers." [23] They said, "O Mūsā, we shall never enter it, in any case, so long as they are there. So go, you and your Lord, and fight. As for us, we are sitting right here." [24] He said, "O my Lord, I have no control except over myself and my brother. [19] So, make a distinction between us and the sinning people." [25] He (Allah) said, "This (land) is prohibited to them for forty years. They shall be wandering around the earth. [20] So, do not grieve for the sinning people." [26]

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18) These two men, according to most exegetes, were Yūsha' spelt in the Bible as Joshua, and Kālib, spelt in the Bible as Caleb, the two chiefs of the Israelites.

19) That is, Hārūn ﷺ. The distinction prayed for by Mūsā ﷺ means that both groups should be treated differently, each one according to his deeds.

20) As a punishment for their disobedience, the Israelites were detained in the wilderness of Sinai. This story is also narrated in detail in the Bible. (See Numbers, chapters 13 & 14)

۞وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱبۡنَيۡ ءَادَمَ بِٱلۡحَقِّ إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ مِنۡ أَحَدِهِمَا وَلَمۡ يُتَقَبَّلۡ مِنَ ٱلۡأٓخَرِ قَالَ لَأَقۡتُلَنَّكَۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ ٢٧ لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقۡتُلَنِي مَآ أَنَا۠ بِبَاسِطٖ يَدِيَ إِلَيۡكَ لِأَقۡتُلَكَۖ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ٢٨ إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ فَتَكُونَ مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ٢٩ فَطَوَّعَتۡ لَهُۥ نَفۡسُهُۥ قَتۡلَ أَخِيهِ فَقَتَلَهُۥ فَأَصۡبَحَ مِنَ ٱلۡخَٰسِرِينَ ٣٠

And recite to them the story of the two sons of 'Ādam rightly: [21] When both of them offered a sacrifice, it was accepted from one of them, and was not accepted from the other. He said, "I will kill you." He said, "Allah accepts only from the God-fearing. [27] If you stretch your hand towards me to kill me, I am not going to stretch my hand towards you to kill you. Indeed, I fear Allah, the Lord of the worlds. [28] I would rather let you bear my sin and your sin, [22] and then become one of the people of the Fire. That is the punishment of the unjust." [29]

His self, however, prompted him to kill his brother, so he killed him and became one of the losers. [30]

21) The names of the two sons were Hābīl (Biblically: Abel) and Qābīl (Biblically: Cain). It is mentioned in the Bible and the historical narrations that Qābīl offered some agricultural produce, while Hābīl offered a sheep. The sign of the approval of the offering, in those days, was that a heavenly fire would appear and burn the approved offering; when it came, it burned the offering of Hābīl and left that of Qābīl, who became annoyed and killed his brother Hābīl. This story is narrated in Genesis, 4:1 to 12, but the distinct features of the character of each brother have been omitted. Perhaps, this is the reason why the Holy Qur'ān has added the word 'rightly'.

22) According to several *Ṣaḥābah* ﷺ and their pupils, the phrase 'my sin' means 'the sin of killing me', and 'your sin' refers to the sins committed by Qābīl before this incident. (Rāzī, and 'Ālūsī)

فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ ۚ قَالَ
يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِى ۖ فَأَصْبَحَ مِنَ
ٱلنَّٰدِمِينَ ﴿٣١﴾ مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا
بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ
أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ
إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾ إِنَّمَا جَزَٰٓؤُا۟
ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓا۟ أَوْ
يُصَلَّبُوٓا۟ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْا۟ مِنَ
ٱلْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

Then, Allah sent a crow that scratched the earth to show him how he should conceal the corpse of his brother. He said, "Alas! Was I not even able to be like this crow so that I could conceal the corpse of my brother? So, he stood regretful. [31] For this reason, We decreed for the children of Isrā'īl that whoever kills a person not in retaliation for a person killed, nor (as a punishment) for spreading disorder on the earth, is as if he has killed the whole of humankind, and whoever saves the life of a person is as if he has saved the life of the whole of humankind. Certainly, Our messengers have come to them with clear signs. Then, after all that, many of them are there to commit excesses on the earth. [32] Those who fight against Allah and His Messenger and run about trying to spread disorder on the earth, their punishment is no other than that they shall be killed, or be crucified, or their hands and legs be cut off from different sides, or they be kept away from the land (they live in) [23]. That is a humiliation for them in this world, and for them there is a great punishment in the Hereafter; [33]

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23) This is the legal punishment for highway robbery or show of force for the purpose of looting someone. The Holy Qur'ān has called it 'fighting against

إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَٱبْتَغُوٓا۟ إِلَيْهِ ٱلْوَسِيلَةَ وَجَٰهِدُوا۟ فِى سَبِيلِهِۦ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

except those who repent before you overpower them. Then, be sure that Allah is Most-Forgiving, Very-Merciful. [24] [34] O you who believe, fear Allah and seek means of nearness to Him, and carry out *Jihād* in His way, so that you may succeed. [35]

Allah and His Messenger' and 'spreading disorder on the earth'. As this offence is essentially a crime against society it is termed by the jurists as *Ḥarabah* (fighting). The verse has prescribed four punishments for this offence using the word 'or'. Some jurists like Imam Mālik ﷺ, are of the view that the word 'or' signifies that the choice between these punishments is left to the Islamic state. Keeping in view the severity of the crime, the state may award any of these four punishments. Other jurists, like Imam Abū Ḥanīfah ﷺ, interpret the word 'or' to mean that these four punishments are prescribed for different situations as follows: If the robbers have killed someone in the course of robbery, but were not able to loot any property, they will be killed as *ḥadd* (prescribed punishment) and not as *Qiṣāṣ* (retaliation). It implies that the sentence of death awarded to them cannot be forgiven by the heirs of the deceased. If they have looted the property of someone and have also killed someone in the course of robbery, they shall be crucified. If they have looted the property by show of force, but did not kill anyone, then their right hands and left legs will be amputated. If, however, they did not kill anyone, nor were able to loot any property, and their act remained confined to frightening people, their punishment is that they shall be banished or imprisoned. It should be noted that the words used for this fourth punishment are: 'they be kept away from the land'. Generally it is understood by the jurists as referring to the punishment of banishment. But the noble *Khalīfah* (caliph) 'Umar ﷺ has interpreted it as imprisonment, because the imprisoned person is 'kept away from the land'. Imam Abū Ḥanīfah ﷺ has preferred this interpretation.

24) This is a unique exception provided exclusively for the punishment of robbery. It means that if a robber, before being apprehended or overpowered by the authorities, truly repents and makes a firm resolution to abandon robbery, the punishments prescribed in the verse shall be forgiven. However, he will have to pay the monetary obligations to the victims of robbery, and if

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لِيَفْتَدُوا۟ بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَن يَخْرُجُوا۟ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾ وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ فَمَن تَابَ مِنۢ بَعْدِ ظُلْمِهِۦ وَأَصْلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يُعَذِّبُ مَن يَشَآءُ وَيَغْفِرُ لِمَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٠﴾

Surely, if the disbelievers have all that is in the earth, and more as much besides it, to pay it as ransom against the punishment of the Day of Judgment, it shall not be accepted from them, and they will have a painful punishment. [36] They will wish to come out of the Fire, but they will not be able to come out from there. For them there will be a lasting punishment. [37] As for a man or a woman who commits theft, cut off the hands of both to punish them for what they earned, a deterrent punishment from Allah. Allah is Mighty, Wise. [38] Whoever repents after his transgression and corrects himself, then Allah shall relent towards him. [25] **Surely, Allah is Most-Forgiving, Very-Merciful. [39] Do you not know that to Allah alone belongs the kingdom of the heavens and the earth? He punishes whomsoever He wills and forgives whomsoever He wills. Allah is powerful over everything. [40]**

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he has killed or injured someone, he will have to face the punishments prescribed for such offences, if the victim or heirs demand it. The verse forgives the punishment of robbery only.

25) According to Imam Abū Ḥanīfah ﷺ, this means that if the thief repents and corrects himself, the sin of theft will be forgiven for him in the Hereafter, but the worldly punishment mentioned above will not be waived. This is unlike robbery, where repentance before arrest writes off the worldly punishment as well. This difference is based on the difference in the style of expression adopted in both places, and on some traditions in support of it.

۞ يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِي ٱلْكُفْرِ مِنَ ٱلَّذِينَ
قَالُوٓاْ ءَامَنَّا بِأَفْوَٰهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ ۛ وَمِنَ ٱلَّذِينَ هَادُواْ ۛ سَمَّٰعُونَ
لِلْكَذِبِ سَمَّٰعُونَ لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ ٱلْكَلِمَ مِنۢ بَعْدِ
مَوَاضِعِهِۦ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَٱحْذَرُواْ ۚ وَمَن
يُرِدِ ٱللَّهُ فِتْنَتَهُۥ فَلَن تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ شَيْـًٔا ۚ أُوْلَٰٓئِكَ ٱلَّذِينَ لَمْ يُرِدِ
ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِي ٱلدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي ٱلْءَاخِرَةِ عَذَابٌ
عَظِيمٌ ﴿٤١﴾ سَمَّٰعُونَ لِلْكَذِبِ أَكَّٰلُونَ لِلسُّحْتِ ۚ فَإِن جَآءُوكَ فَٱحْكُم بَيْنَهُمْ
أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْـًٔا ۖ وَإِنْ حَكَمْتَ
فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٤٢﴾

O Messenger, those who race towards disbelief should not be a cause of grief for you, be they from those who say with their mouths, "We believe", while their hearts do not believe, or from those who are (pronounced) Jews. They are listeners to the fallacy, listeners to other people who did not come to you. [26] They distort the words after they had been properly placed. [27] They say, "If you are given this, take it, and if you are not given this, then avoid it." [28] The one whom Allah wills to put to trial, you cannot do anything for him against Allah. They are the ones whose hearts Allah did not intend to purify. For them there is humiliation in this world, and for them there is a great punishment in the Hereafter. [41] They are listeners to the fallacy, devourers of the unlawful. [29] So, if they come to you, judge between them or turn away from them. [30] If you turn away from them, they can do you no harm. But if you judge, judge between them with justice. Surely, Allah loves those who do justice. [42]

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26) These verses (from verse 41 to verse 50) were revealed in the background of some incidents in which the Jews intended to bring some cases before the

Holy Prophet ﷺ for adjudication in the hope that he would decide them in their favour. At the same time, however, they resolved that they would not accept his decision if it was not according to their desires. For that purpose, they appointed some hypocrites who were actually Jews pretending to be Muslims, so that they might discover the view of the Holy Prophet ﷺ about those matters informally. The intention was that if the view of the Holy Prophet ﷺ were to rule in their favour, they would bring the cases before him, otherwise they would turn away. The phrase 'the people who did not come to you' refers to the Jews who sent the hypocrites to the Holy Prophet ﷺ, and the phrase 'listeners to them' refers to the hypocrites.

27) The sense here is that the divine law about such cases was expressly laid down in Torah, but they distorted it by perverting its words, or interpreting them wrongly. In one of the incidents referred to above, a man and a woman from the Jews committed adultery. Punishment of adultery, according to Torah, is stoning to death, as expressly mentioned in Deuteronomy 22: 23, 24. But the Jews had abandoned it and replaced it with whipping etc. They brought this case before the Holy Prophet ﷺ probably because they expected him to give even lighter punishment. When he awarded them the punishment of stoning, they refused to accept it. The Holy Prophet ﷺ asked them what punishment was prescribed for adultery in Torah. They replied that it was whipping and blackening of the face. Then the Holy Prophet ﷺ called Ibn Ṣūriyā, the most knowledgeable person among them, and asked him to testify on oath. He then admitted that the punishment prescribed in Torah was stoning to death, but when adultery became rampant, their judges imposed this punishment on poor men only, and the prestigious persons were let off. On public agitation against this discrimination, it was decided that instead of stoning, all the adulterers should be whipped and their face should be blackened. It is this perversion of the Torah that is referred to here.

28) This refers to their intention that they would accept the decision of the Holy Prophet ﷺ only if it accorded with their desires.

29) 'Listeners to the fallacy' means that the Jews follow blindly the false notions offered by their corrupt rabbis, even though they are in clear violation of the express text of Torah, as they did in the case of punishment of adultery. 'Devourers of the unlawful' refers to the bribery offered to their judges and leaders to distort the correct rules of religion.

30) Though the Holy Prophet ﷺ had entered into a peace treaty with the Jews living in and around Madīnah, they were not treated as *Dhimmī* people (the

وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوْرَىٰةُ فِيهَا حُكْمُ ٱللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنۢ بَعْدِ
ذَٰلِكَ ۚ وَمَآ أُو۟لَـٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٣﴾ إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ
يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ وَٱلرَّبَّـٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا
ٱسْتُحْفِظُوا۟ مِن كِتَـٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا۟ ٱلنَّاسَ
وَٱخْشَوْنِ وَلَا تَشْتَرُوا۟ بِـَٔايَـٰتِى ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ
هُمُ ٱلْكَـٰفِرُونَ ﴿٤٤﴾

How do they ask you to judge while the Torah is with them, having the ruling of Allah? Still, they turn away, after all that. They are no believers. [43]

Surely We have sent down the Torah, in which there was guidance and light by which the prophets, who submitted themselves to Allah, used to judge for the Jews, and (so did) the Men of Allah and the Men of knowledge, because they were ordained to protect the Book of Allah, and they stood guard over it. So, (O Jews of today,) do not fear people. Fear Me, and do not take a paltry price for My verses. Those who do not judge according to what Allah has sent down are the disbelievers. [44]

Non-Muslim subjects of the Islamic state) in those days. Therefore, they were neither forced to bring their cases to the Holy Prophet ﷺ for adjudication, nor was it necessary for the Holy Prophet ﷺ to adjudicate between them. Therefore, he was given a choice to do as he deemed fit. When, however, the Non-Muslim citizens of the state of Madīnah became its regular subjects, they were naturally bound to follow the laws of the state and to bring their cases before the Islamic courts, and the courts were bound to decide their cases according to the prevailing law of *Sharī'ah,* as ordained in verse 49 below. However, the law itself has given them exemption in certain matters to let them follow the precepts of their religion. For example, the matters relating to marriage, divorce, inheritance etc. were allowed to be decided according to their own laws.

وَكَتَبْنَا عَلَيْهِمْ فِيهَآ أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنفَ بِٱلْأَنفِ
وَٱلْأُذُنَ بِٱلْأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ
كَفَّارَةٌ لَّهُۥ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٤٥﴾ وَقَفَّيْنَا
عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ فِيهِ
هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

We prescribed for them therein: A life for a life, an eye for an eye, a nose for a nose, an ear for an ear and a tooth for a tooth; and for wounds, an equal retaliation. [31] **Then, if one forgives it, that will be expiation for him. Those who do not judge according to what Allah has sent down, they are the unjust. [45] We sent 'Īsā son of Maryam after those prophets, confirming the Torah that was (revealed) before him, and We gave him the Injīl having guidance and light therein, and confirming the Torah that was (revealed) before it; a guidance and a lesson for the God-fearing. [46]**

31) This verse refers to another incident in which the Jews intended to bring their case before the Holy Prophet ﷺ. Banū Naḍīr and Banū Quraiẓah were two large Jewish tribes living around Madīnah. The former was more wealthy and powerful than the latter. On the basis of their wealth and power, Banū Naḍīr compelled Banū Quraiẓah to accept some conditions that were totally unjust. For instance, if a man from the former killed a man from the latter, the murderer could not be killed in retaliation; he would be liable to pay blood money only, but in case a man from Quraiẓah were to kill someone from Banū Naḍīr, he would be subjected to the death penalty and would also have to pay double blood money. Moreover, if the murder victim from Banū Naḍīr was a woman, a man from Quraiẓah had to be killed, and if the victim was a man, two men were to be killed from Quraiẓah, and so on. In the case alluded to in this verse, a man from Banū Naḍīr was killed and they demanded double blood money from Quraiẓah; the latter tribe refused, and suggested that the case should be placed before the Holy Prophet ﷺ, because they knew that he would not allow such an unjust demand. Banū Naḍīr were hesitant, but before refusing the suggestion, they sent some hypocrites to discover informally what would be the view of the Holy Prophet ﷺ. (Baghawī) The verse says that the Torah, in which both tribes claimed to believe, had clear instructions for equal retaliation. Still they violated its injunctions.

وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٤٧﴾ وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

And the people of the Injīl must judge according to what Allah has sent down therein. Those who do not judge according to what Allah has sent down, they are the sinners. [47] We have sent down to you the Book with truth, confirming the Book before it, and a protector for it. So, judge between them according to what Allah has sent down, and do not follow their desires against the truth that has come to you. For each of you We have made a law and a method. Had Allah willed, He would have made a single community of people, but (He did not), so that He may test you in what He has given to you.32 Strive, then, to excel each other in good deeds. To Allah is the return for all of you. Then Allah shall tell you about that in which you disputed. [48]

32) This is the answer to a question that may arise here. The question is: When all the prophets were preachers of the same religious beliefs, why did they differ in subsidiary laws and modes of worship, and why did a later divine book abrogate several precepts propounded by the earlier ones? The answer given is that Allah could make all humans in all ages uniform even in minute details of the law, but His wisdom required that there should be some difference between people of different ages in such details. This difference was not only based on the circumstances prevailing in different ages, but it was also a test to distinguish the obedient from the disobedient. It should be clearly understood that no particular law or any particular mode of worship has any inherent sanctity. The sanctity is attached to it only because Allah has appointed it as a law or as a mode of worship. But some people after being used to a particular mode of worship or a particular method, take it as inherently sacrosanct, and if a new command comes from Allah, they become averse to it, while the correct

وَأَنِ ٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡ وَٱحۡذَرۡهُمۡ أَن يَفۡتِنُوكَ عَنۢ
بَعۡضِ مَآ أَنزَلَ ٱللَّهُ إِلَيۡكَۖ فَإِن تَوَلَّوۡاْ فَٱعۡلَمۡ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعۡضِ ذُنُوبِهِمۡۗ
وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ ﴿٤٩﴾ أَفَحُكۡمَ ٱلۡجَٰهِلِيَّةِ يَبۡغُونَۚ وَمَنۡ أَحۡسَنُ مِنَ ٱللَّهِ
حُكۡمٗا لِّقَوۡمٖ يُوقِنُونَ ﴿٥٠﴾ ۞يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلۡيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوۡلِيَآءَۘ
بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَمَن يَتَوَلَّهُم مِّنكُمۡ فَإِنَّهُۥ مِنۡهُمۡۗ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ
﴿٥١﴾ فَتَرَى ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ يُسَٰرِعُونَ فِيهِمۡ يَقُولُونَ نَخۡشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٞۚ

We order you to judge between them according to what Allah has sent down. Do not follow their desires, and beware of them, lest they should turn you away from some of what Allah has sent down to you. If they turn away, be assured that Allah intends to make them suffer for some of their sins. Surely, many of the people are sinners. [49] Is it, then, the judgement of (the days of) Ignorance that they seek? Who is better in judgement than Allah, for a people who believe? [50] O you who believe, do not take the Jews and the Christians for intimate friends. [33] They are friends to each other. Whoever takes them as intimate friends is one of them. Surely, Allah does not take the unjust people to the right path. [51]

Now, you see those who have disease in their hearts race towards them saying, "We apprehend that some misfortune may overtake us." [34]

attitude is to obey Him in all His commands, whether or not they accord to one's habits or desires. When a new prophet comes with a new command, the people are tested to see whether they will obey it, or whether their love for the previous ways will prompt them to violate the new command.

33) See note on 3:28

34) The Jewish tribes, despite having a treaty of mutual cooperation with the Muslims, conspired against them. At the same time, they developed friendship with some Muslims in order to spy on them. Verse 51, therefore forbade the Muslims from having close relations with the Jews and the Christians. 'Abdullāh Ibn Ubayy, the chief of the hypocrites, refused to sever his relations with the Jews, on the pretext that it would be dangerous for him. His real intention was

فَعَسَى ٱللَّهُ أَن يَأْتِيَ بِٱلْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِۦ فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟ فِىٓ أَنفُسِهِمْ
نَٰدِمِينَ ﴿٥٢﴾ وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ إِنَّهُمْ
لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَٰلُهُمْ فَأَصْبَحُوا۟ خَٰسِرِينَ ﴿٥٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ
عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى
ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن
يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾

So, it is likely that Allah may bring victory or something else from His own side, [35] whereupon they will become regretful over what they concealed in their hearts. [52] Those who believe will say, "Are these the ones who swore their solemn oaths by Allah that they were with you?" Their deeds have gone to waste, and they became losers. [36] [53]

O you who believe, if anyone from you turns back from his Faith, then Allah will bring a people whom He loves and who love Him, humble toward the believers, hard on the disbelievers, who fight in the way of Allah and are not afraid of the reproach of any critic. That is a grace of Allah. He confers it on whom He wills. Allah is All-Embracing, All-Knowing. [54]

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that in case the Jews succeeded in their plans, those who had severed their relationship with them would face their anger. Verse 52 says that it is more likely that the Muslims will be victorious, and the hypocrites will regret what they did. What kind of relationship is allowed with Non-Muslims? For the answer to this question, please see note on 3:28

35) 'something else from His own side' probably refers to the disclosure made by Allah about the hypocrites and their designs.

36) This verse depicts the scene in which the Muslims, having come to know about the duplicity of the hypocrites, will talk about them exclaiming that they are the same people who declared their Islam on solemn oaths, but because of their hypocrisy all their deeds have now gone to waste. Their virtuous acts like *Ṣalāh*, *Zakāh* etc. were wasted as they were devoid of true faith. Likewise, their efforts to conspire against the Muslims too went to waste because they yielded no results.

إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ
رَٰكِعُونَ ﴿٥٥﴾ وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُوا۟ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ ﴿٥٦﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
مِن قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآءَ ۚ وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾ وَإِذَا نَادَيْتُمْ إِلَى ٱلصَّلَوٰةِ
ٱتَّخَذُوهَا هُزُوًا وَلَعِبًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ هَلْ
تَنقِمُونَ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ
فَٰسِقُونَ ﴿٥٩﴾ قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِ ۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ
عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَ ۚ أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ
ٱلسَّبِيلِ ﴿٦٠﴾

Your only friend is Allah, then His Messenger and those who believe, who establish *Ṣalāh* and pay *Zakāh* and bow before Allah. [55] Whoever maintains friendship with Allah and His Messenger and those who believe (must know that) it is the (members of the) Party of Allah that are the triumphant. [56] O you who believe, do not take those who have taken your Faith in jest and fun for friends from those who have been given the Book prior to you, and the disbelievers. Fear Allah, if you are believers. [57] When you call for *Ṣalāh*, they take it in jest and fun. That is because they are a people who do not understand. [58] Say, "O People of the Book, do you accuse us of anything else except that we have believed in Allah and in what has been sent down to us and what has been sent down earlier while most of you are sinners (and we do not follow you in your sins) [59] Say, "Shall I tell you about the ones whose retribution with Allah is worse than that (which you deem bad)? They are those whom Allah has subjected to His curse and to His wrath; and He has turned some of them into apes and swine, those who worshipped *Ṭāghūt* (Satan, the Rebel). Those are worse in their situation, and far more astray from the straight path." [60]

وَإِذَا جَآءُوكُمْ قَالُوٓا۟ ءَامَنَّا وَقَد دَّخَلُوا۟ بِٱلْكُفْرِ وَهُمْ قَدْ خَرَجُوا۟ بِهِۦ ۚ وَٱللَّهُ أَعْلَمُ بِمَا كَانُوا۟
يَكْتُمُونَ ﴿٦١﴾ وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَٰرِعُونَ فِى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ
لَبِئْسَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا يَنْهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ عَن قَوْلِهِمُ ٱلْإِثْمَ
وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ ﴿٦٣﴾ وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ
غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ ۚ وَلَيَزِيدَنَّ
كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۚ كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ ۚ وَيَسْعَوْنَ فِى ٱلْأَرْضِ
فَسَادًا ۚ وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٦٤﴾

When they come to you, they say, "We believe", while with disbelief they came in, and with the same (disbelief) they went out. Allah knows best what they used to conceal. [61] You will see many of them rushing towards sin and aggression, and (towards) devouring what is unlawful. Evil indeed is what they have been doing. [62] Why do the Men of Allah and the Men of Knowledge not forbid them from saying what is sinful and devouring what is unlawful? Evil indeed is what they have been working. [63] The Jews said, "Allah's hand is fettered." [37] Fettered are their own hands, and cursed are they for what they said. In fact, His hands are outspread. He spends as He wills. What has been sent down to you from your Lord shall certainly increase many of them in rebellion and disbelief. We have put enmity and hatred amongst them lasting to the Day of Doom.[38] Whenever they lit the flame of war, Allah puts it out. They run about on the earth spreading mischief, [39] and Allah does not like the mischief-makers. [64]

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37) In accordance with Arabic idiom, this would mean that Allah is niggardly. These blasphemous words were uttered by the Jews of Madīnah when they faced decline in their financial resources as a divine punishment for their rebellious attitude towards the truth.

38) This refers to the mutual disputes of the Jews themselves that were based on their personal jealousy and sectarian prejudices.

39) This means that they frequently intend to wage war against Muslims, but

وَلَوْ أَنَّ أَهْلَ ٱلْكِتَٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَٰهُمْ
جَنَّٰتِ ٱلنَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ
لَأَكَلُوا۟ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم ۚ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا
يَعْمَلُونَ ﴿٦٦﴾ ۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا
بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ
﴿٦٧﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ
إِلَيْكُم مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۖ
فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٦٨﴾

If the People of the Book had believed and feared Allah, We would have written off their evil deeds and would have surely admitted them to the Gardens of Bliss. [65] If they had upheld the Torah and the Injīl and what had been sent down to them from their Lord, they would surely have had plenty to eat from above them and from beneath them. Among them are moderate people.[40] As for most of them, evil is what they do. [66] O Messenger, convey all that has been sent down to you from your Lord. If you do not, then you shall not have conveyed His message (at all). Allah shall protect you from the people. Surely, Allah does not lead the disbelieving people to the right path. [67] Say, "O people of the Book, you have nothing to stand on, unless you uphold the Torah and the Injīl and what has been sent down to you from your Lord."[41] What has been sent down to you from your Lord will certainly make many of them more persistent in rebellion and disbelief. So, do not grieve over the disbelieving people. [68]

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whenever they do so, Allah frustrates their plans. Then they adopt other ways to spread mischief, like speaking ill of the Muslims before new converts, conspiring against them, preventing people from accepting Islam and presenting distorted version of Torah.

40) This refers to those of them who accepted Islam, like 'Abdullāh Ibn Salām.

41) Upholding Torah and Injīl means to act upon them, which includes

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ
ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا
مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَآءَهُمْ رَسُولٌۢ بِمَا لَا
تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُواْ وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾ وَحَسِبُوٓاْ أَلَّا تَكُونَ فِتْنَةٌ
فَعَمُواْ وَصَمُّواْ ثُمَّ تَابَ ٱللَّهُ عَلَيْهِمْ ثُمَّ عَمُواْ وَصَمُّواْ كَثِيرٌ مِّنْهُمْ ۚ وَٱللَّهُ
بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٧١﴾ لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ
ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُواْ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن
يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ
أَنصَارٍ ﴿٧٢﴾

Surely, those who believe, and those who are Jews, and the Sabians, and the Christians - whoever believes in Allah and the Last Day, and acts righteously, shall have no fear, nor shall such people grieve. [42] **[69]**

Certainly We took a pledge from the children of Isrā'īl and sent Messengers to them. Whenever a Messenger went to them with what did not meet their desires, they cried lie to some, and killed others. [70] They thought that no harm would follow. Therefore, they became blind and deaf. Then, Allah accepted their repentance, but again they turned blind and deaf, many of them. Allah is watchful of what they do. [71] Surely, disbelievers are those who say, "Allah is the *Masīḥ*, son of Maryam" while the *Masīḥ* had said, "O children of Isrā'īl , worship Allah, my Lord and your Lord." In fact, whoever ascribes any partner to Allah, Allah has prohibited for him the *Jannah* (the Paradise), and his shelter is the Fire, and there will be no supporters for the unjust. [72]

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believing in the prophethood of the Holy Prophet ﷺ, because both divine books contain detailed instructions about the advent of the Holy Prophet ﷺ

42) Please see notes on 2:62

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ
وَٰحِدٌ وَإِن لَّمْ يَنتَهُوا۟ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ
أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
﴿٧٤﴾ مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ
صِدِّيقَةٌ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ
ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾ قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا
يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٧٦﴾ قُلْ يَٰٓأَهْلَ
ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ قَدْ
ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٧٧﴾

Surely, disbelievers are those who say, "Allah is the third of the three" [43] while there is no god but One God. If they do not desist from what they say, a painful punishment shall certainly befall such disbelievers.[73] Why then do they not turn to Allah in repentance and seek His forgiveness, while Allah is most forgiving, very merciful? [74] The *Masīḥ*, son of Maryam, is no more than a Messenger. There have been messengers before him. His mother was very truthful. Both of them used to eat food. Look how We explain signs to them, then see how far they are turned away. [75] Say, "Do you worship, besides Allah, what has no power to do you harm or bring you benefit?" Allah is the All-Hearing, the All-Knowing. [76] Say, O people of the Book, be not excessive in your religion unjustly, [44] and do not follow the desires of a people who have already gone astray, misled many and lost the right path. [77]

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43) This reference is to the doctrine of the Trinity invented by the Christians.

44) The Christians exceeded the limits in their veneration of the *Masīḥ* ﷺ *and* believed him to be God or the son of God. Moreover, they exceeded the limits in worship, and ignoring the basic requirements of human nature, invented monasticism.

لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ
مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٧٨﴾ كَانُوا۟ لَا يَتَنَاهَوْنَ عَن
مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿٧٩﴾ تَرَىٰ كَثِيرًا مِّنْهُمْ
يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ
وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ ﴿٨٠﴾ وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ
أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ ﴿٨١﴾
۞ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟ ۖ
وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰ ۚ ذَٰلِكَ
بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

On those who disbelieve from among the children of Isrā'īl , a curse was pronounced by Dawūd and 'Īsā, Son of Maryam. All this because they disobeyed and used to cross the limits. [78] They did not forbid each other from any evil they committed. Evil indeed is what they have been doing. [79] You see many of them take the infidels (the pagans) for friends. Indeed, evil is what they have sent ahead for themselves, for Allah is angry with them, and they are to remain in torment for ever. [80] If they believed in Allah, in the prophet, and in what had been sent down to him, they would have not taken them (the pagans) for friends, but many of them are sinners. [81] And you will certainly find that the people most hostile against the believers are the Jews and the ones who ascribe partners to Allah. You will certainly find that the closest of them in friendship with the believers are those who say, "We are Christians."[45] That is because among them there are priests and monks,[46] and because they are not arrogant. [82]

45) Verses 82 to 85 were revealed when a delegation sent by Negus, the king of Ethiopia, came to the Holy Prophet ﷺ. It consisted of seventy people, all Christian scholars and priests. The Holy Prophet ﷺ recited the *Sūrah* Yāsīn (*Sūrah* 36) before them. As they listened to it, tears began flowing from their eyes and all of them remarked how similar the discourse was to the one revealed to 'Īsā ﷺ, and all of them embraced Islam. When they returned to Ethiopia, the king too declared his conversion to Islam.

46) Although the verses were revealed specifically about the delegation sent by

وَإِذَا سَمِعُوا۟ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ مِمَّا عَرَفُوا۟ مِنَ
ٱلْحَقِّ ۖ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ وَمَا
جَآءَنَا مِنَ ٱلْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ ٱلْقَوْمِ ٱلصَّٰلِحِينَ ﴿٨٤﴾ فَأَثَٰبَهُمُ ٱللَّهُ
بِمَا قَالُوا۟ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ
ٱلْمُحْسِنِينَ ﴿٨٥﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿٨٦﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ
لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٨٧﴾

When they hear what has been sent down to the Messenger, you will see their eyes overflowing with tears because of the truth they have recognized. They say, "Our Lord, we have come to believe. So, record us along with those who bear witness. [83] What excuse do we have if we do not believe in Allah and in the truth that has come to us, while we hope that our Lord will admit us to the company of the righteous people?" [84] So, because of what they said, Allah has awarded them gardens beneath which rivers flow, wherein they will live forever. That is the reward of those who are good in their deeds. [85] But those who disbelieved and denied Our signs, they are the people of the Fire. [86] O you who believe, do not hold as unlawful the good things that Allah has made lawful for you, and do not transgress. [47] Verily, Allah does not like the transgressors. [87]

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the king of Ethiopia, the generality of their words includes other Christians as well, and the verse mentions general characteristics found in many of them. The verse should in no way be understood as condoning priesthood or monasticism. The sense, however, is that Christian priests and monks, having abandoned worldly pleasures, are generally free of greed for mundane gains. Since this greed is the main hurdle in accepting the truth, they are not as arrogant and hostile to the Muslims as the Jews or pagans.

47) The monasticism practiced by Christians was predicated on the belief that proximity to Allah cannot be achieved unless one abstains from all worldly pleasures, including delicious food. Admiration of monks in verse 82 could

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنتُم بِهِ مُؤْمِنُونَ ﴿٨٨﴾
لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الْأَيْمَانَ ۖ
فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ
أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا
حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

Eat from what Allah has provided you as good and lawful, and fear Allah in whom you believe. [88]

Allah does not hold you accountable for your *laghw* (ineffectual) oaths, but He does hold you accountable for the oath with which you have bound yourself. [48] Its expiation is to feed ten poor persons at an average of what you feed your family with, or to clothe them, or to free a slave. However, if someone cannot afford, he has to fast for three days. That is expiation for the oaths that you have sworn. Take care of your oaths. That is how Allah makes His signs clear to you, so that you may be grateful. [89]

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have been misunderstood as an approval of such abstention. The present verse, therefore, warns that no one has any right to hold lawful things as unlawful. It is Allah's exclusive prerogative to declare something lawful or unlawful. Allah's pleasure cannot be achieved by following self-coined rules and by abstaining from permissible things against the demands of human nature.

48) Since one way of making something unlawful is to take an oath, the present verse explains the rules relating to oaths, and their different kinds. *'Laghw'* is an oath taken without volition, or an oath sworn on a past event by mistake in realizing a fact. For example, if one swears an oath about a person that he has died under the belief that the person has actually died, while the fact is otherwise, this is a *laghw* (ineffectual) oath in the sense that it neither carries a sin, nor does it require any expiation. Another kind of oath is called *ghamūs* which is a false oath deliberately sworn on a past event. This is a major sin that makes one liable to severe punishment in the Hereafter, but no expiation is prescribed for it. The third kind of oath is called *mun'aqidah*. It is an oath taken to do or not to do something in future. The words 'the oath with which you have bound yourself' refers to this third kind. Its violation is a grave sin, and it also makes one liable to expiation which is mentioned in this verse.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾ وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَٱحْذَرُوا۟ ۚ فَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٩٢﴾ لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟ ثُمَّ ٱتَّقَوا۟ وَّأَحْسَنُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿٩٣﴾

O you who believe! Wine, gambling, altars and divining arrows[49] are filth, made up by Satan. Therefore, refrain from it, so that you may be successful. [90] Satan wishes only to plant enmity and malice between you through wine and gambling, and to prevent you from the remembrance of Allah and from *Ṣalāh*. Would you, then, abstain? [91] Obey Allah, obey the Messenger, and be heedful. If you still turn back, be assured that the duty of Our Messenger is only to convey the Message clearly. [92] There is no sin, for those who believe and do good deeds, in what they might have partaken earlier,[50] if they fear Allah, and believe, and do good deeds; and again fear Allah, and believe, and still again fear Allah and do good deeds.[51] Allah loves those who are good in their deeds. [93]

49) 'Altars' mean idols on which the pagans used to offer their sacrifices, and 'divining arrows' mean the arrows by which they used to draw lots. For detail see note on verse 5 above.

50) There was a doubt in some minds about the fate of the Muslims who used to drink wine and to eat out of what they earned from gambling. This verse clarifies that the prohibition has no retrospective effect, and such Muslims would not be held accountable for what they did before the prohibition.

51) 'Fearing Allah' is the literal translation of *Taqwā* (explained in note 52 of Surah 3), a term frequently used by the Holy Qur'ān for 'refraining from what is prohibited by Allah'. Repetition of this term here alludes to the fact that there

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَيَبۡلُوَنَّكُمُ ٱللَّهُ بِشَيۡءٖ مِّنَ ٱلصَّيۡدِ تَنَالُهُۥٓ أَيۡدِيكُمۡ وَرِمَاحُكُمۡ لِيَعۡلَمَ
ٱللَّهُ مَن يَخَافُهُۥ بِٱلۡغَيۡبِۚ فَمَنِ ٱعۡتَدَىٰ بَعۡدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٞ ﴿٩٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ لَا تَقۡتُلُواْ ٱلصَّيۡدَ وَأَنتُمۡ حُرُمٞۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدٗا فَجَزَآءٞ مِّثۡلُ مَا قَتَلَ مِنَ
ٱلنَّعَمِ يَحۡكُمُ بِهِۦ ذَوَا عَدۡلٖ مِّنكُمۡ هَدۡيَۢا بَٰلِغَ ٱلۡكَعۡبَةِ أَوۡ كَفَّٰرَةٞ طَعَامُ مَسَٰكِينَ أَوۡ
عَدۡلُ ذَٰلِكَ صِيَامٗا لِّيَذُوقَ وَبَالَ أَمۡرِهِۦۗ عَفَا ٱللَّهُ عَمَّا سَلَفَۚ وَمَنۡ عَادَ فَيَنتَقِمُ ٱللَّهُ
مِنۡهُۚ وَٱللَّهُ عَزِيزٞ ذُو ٱنتِقَامٍ ﴿٩٥﴾

O you who believe, Allah shall certainly test you with some of the game coming in the range of your hands and spears, so that Allah may know those who fear Him, even though He is Unseen.[52] Whoever transgresses the limit after all this, for him there is a painful punishment. [94] O you who believe, do not kill game when you are in *Iḥrām* (state of consecration for *Ḥajj* or *'Umrah*). If someone from among you kills it deliberately, then compensation (will be required) from cattle equal to what one has killed, according to the judgement of two just men from among you, as an offering due to reach the *Ka'bah*, or an expiation, that is, to feed the poor, or its equal in fasts,[53] so that he may taste the punishment of what he did. Allah has forgiven what has passed, but whoever does it again, Allah shall subject him to retribution. Allah is Mighty, Lord of Retribution. [95]

are certain levels of *taqwā*, and after reaching a particular level, the true believers should always try to attain a higher level.

52) Verse 87 has declared that it is Allah only who can make something unlawful. The present verse mentions that Allah has prohibited the hunting of a game animal when one is in the state of *Iḥrām* for performing *Ḥajj* or *'Umrah*. Hunting is also prohibited when one is in the precincts of the *Ḥaram* around Makkah, even though one is not in the state of *Iḥrām*. The verse states that when you are in the state of *Iḥrām* or within the precincts of the *Ḥaram*, some animals of game may come in the range of your arrows or spears, which may tempt you to hunt them. But it is a test from Allah whether you violate the prohibition or refrain from hunting in obedience to Allah's command. See also notes on verses 1 and 2 above.

53) These are the rules of expiation for those who have violated the prohibition

أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا
دُمْتُمْ حُرُمًا ۗ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾ ۞ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ
ٱلْبَيْتَ ٱلْحَرَامَ قِيَٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ وَٱلْقَلَٰٓئِدَ ۚ ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ
يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٩٧﴾ ٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ وَأَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٨﴾

Made lawful for you is the game of the sea and eating thereof, as a benefit for you and for travellers. But the game of the land has been made unlawful for you as long as you are in the state of *Iḥrām*. Fear Allah (the One) towards Whom you are to be brought together. [96] Allah has made the *Ka'bah*, the Sacred House, a source of stability for people,[54] and also the sacred month and the sacrificial animal and the garlands.[55] All this is because you may learn that Allah knows what is in the heavens and what is in the earth. Allah is All-Knowing in respect of everything. [97] Be sure that Allah is severe in punishment and that Allah is Very-Forgiving, Very-Merciful. [98]

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mentioned above. In summary, if someone has undertaken a prohibited hunt, he should first assess the value of the animal killed. For this assessment, two honest experts should be consulted. Once the value is assessed, there are three options for the hunter. He may offer an animal of sacrifice, equal to the assessed value, to be slaughtered in the area of *Ḥaram*. Secondly, he may use the price so assessed in feeding the poor. (Every poor person should be given 1.75 Kg of wheat or its equivalent.) The third option is to fast for as many days as the number of the poor persons who could be fed according to the formula mentioned above.

54) According to some exegetes, this means that the stability of the whole world depends on the *Ka'bah* in the sense that the world will exist only as long as the *Ka'bah* exists and is held in reverence and honour. There are some exegetes who explain the verse to mean that *Ka'bah* was the source of stability for the Arabs. They were respected because of their service to the *Ka'bah*, and were never attacked even by the militant tribes of the peninsula.

55) For an explanation, please see notes on verses 1 and 2 above.

مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ۗ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُل لَّا
يَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ ۚ فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى
ٱلْأَلْبَٰبِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ
إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُوا۟ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ
وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا۟ بِهَا
كَٰفِرِينَ ﴿١٠٢﴾

The duty of Our Messenger is only to convey the Message. Allah knows what you disclose and what you conceal. [99]

Say, "The evil and the good are not equal, even though the abundance of (what is) evil may attract you. So, fear Allah, O people of understanding, so that you may be successful." [100]

O you who believe, do not ask about things which, if disclosed, would displease you. If you ask about them while the Qur'ān is being revealed, they will be disclosed to you. [56] Allah has pardoned you for it. Allah is Most-Forgiving, Forbearing. [101] People before you asked such questions, and then, as a result, became disbelievers. [102]

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56) This verse condemns unnecessary curiosity in matters of religion and in the matters not relevant to practical life. When *Ḥajj* was obligated, a *Ṣaḥābī* ﷺ of the Holy Prophet ﷺ asked him, "Is it obligatory to perform *Ḥajj* every year?" The Holy Prophet ﷺ stayed silent. Even when he asked the same question for a second time, he did not answer. When asked for the third time, he said, "Pity on you! If I had answered your question as 'Yes', it would have been obligatory for you to perform *Ḥajj* every year, and then you would not have been able to fulfill the obligation". (Bukhārī and Muslim) The present verse was revealed on that occasion. In *Sūrah* Al-Baqarah, the story of Israelites was narrated to give an example of such unnecessary questioning. (See 2: 67 to 71)

مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَٰكِنَّ ٱلَّذِينَ كَفَرُوا۟ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُوا۟ حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

Allah has made no Baḥīrah, no Sā'ibah, no Waṣīlah and no Ḥāmī (names of animals dedicated to idols on different grounds). [57] **But those who disbelieve coin a lie against Allah, and most of them do not understand. [103] When it is said to them, "Come to what Allah has sent down, and to the Messenger;" they say, "Sufficient for us is that on which we have found our forefathers." Is it so, even though their forefathers knew nothing, and had no guidance either? [104] O you who believe, take care of your own selves. The one who has gone astray cannot harm you, if you are on the right path.** [58] **To Allah all of you have to return. Then He will tell you what you have been doing. [105]**

57) According to Saʿīd Ibn Mūsāyyab ﷺ, Baḥīrah was the name of the animal whose milk was dedicated to the idols. No one could drink it. As a sign of dedication, the animal's ear was cut in a particular way. Another animal named Sā'ibah was released in the name of idols. Nobody was allowed to use it for any purpose whatsoever. Waṣīlah was a she-camel giving birth to female calves consecutively without a male in between. She was also released in the name of the idols. Ḥāmī was a male camel having copulated with a particular number of she-camels. He was also released in the name of idols. Mention is made of these animals in the context that no one has any right to hold something unlawful unless he is so commanded by Allah Taʿālā.

58) This means that every person is accountable for his own deeds. Therefore one should be more careful to correct his own conduct, rather than confining himself to criticizing others. For, even if others are going astray, their deeds will not harm him. What will harm him is his own bad deeds.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ
ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ فَأَصَٰبَتْكُم
مُّصِيبَةُ ٱلْمَوْتِ ۚ تَحْبِسُونَهُمَا مِنۢ بَعْدِ ٱلصَّلَوٰةِ فَيُقْسِمَانِ بِٱللَّهِ إِنِ ٱرْتَبْتُمْ لَا نَشْتَرِى
بِهِۦ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۙ وَلَا نَكْتُمُ شَهَٰدَةَ ٱللَّهِ إِنَّآ إِذًا لَّمِنَ ٱلْءَاثِمِينَ ﴿١٠٦﴾ فَإِنْ
عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ ٱسْتَحَقَّ عَلَيْهِمُ
ٱلْأَوْلَيَٰنِ فَيُقْسِمَانِ بِٱللَّهِ لَشَهَٰدَتُنَآ أَحَقُّ مِن شَهَٰدَتِهِمَا وَمَا ٱعْتَدَيْنَآ إِنَّآ إِذًا لَّمِنَ
ٱلظَّٰلِمِينَ ﴿١٠٧﴾ ذَٰلِكَ أَدْنَىٰٓ أَن يَأْتُوا۟ بِٱلشَّهَٰدَةِ عَلَىٰ وَجْهِهَآ أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَٰنٌۢ
بَعْدَ أَيْمَٰنِهِمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿١٠٨﴾

O you who believe,[59] when death draws near one of you, that is, at the time of making a will, the evidence (recognized) between you shall be of two witnesses from among you, or of two others not from you,[60] if you are travelling on the earth and the trauma of death visits you. (Then) you shall detain them after the prayer, if you have some doubt,[61] and they shall swear by Allah, "We shall not take a price for it, even if there be a relative; and we shall not conceal the evidence (as due) of Allah, otherwise we should certainly be among the sinners." [106] Then, if it is discovered that the two had rendered themselves liable to a sin, then, in their place shall stand two others, closest of those whose right has been taken away,[62] and they shall swear by Allah, "Our evidence is more truthful than their evidence, and we have not transgressed; otherwise we should be among the unjust." [107] Thus, it is more likely that the former people (i.e. the executors of the bequest) will bear witness in its proper way, or they will fear that oaths will be taken in rebuttal of their oaths. Fear Allah and listen. Allah does not lead sinning people to the right path. [108]

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59) The event in the background of these verses is that a Muslim named Budayl, accompanied by Tamīm and 'Adiyy, who were Christians at that time, travelled to Syria on a business trip. After reaching Syria, Budayl became sick. He made out a list of his belongings in writing, and put it in his baggage. He did

not inform his companions about it. When his sickness became serious, he called his Christian companions and made a will before them that they should deliver everything to his heirs. When they returned, they delivered everything to them. But, they took out, from the belongings, a silver bowl with gold inlay work on it. When the heirs found the list of things in the baggage left for them by the deceased, they asked the executors of the will if the deceased had sold something from the property, or whether his sickness compelled him to make unusual expenses. They answered in the negative. Finally, the case came up for hearing before the Holy Prophet ﷺ. Since the heirs had no witnesses, the two Christians were placed under oath. They declared that they had neither committed any breach of trust in what belonged to the deceased, nor had they hidden any of his things. Based on the oath, the verdict was given in their favour, and they were released of the liability of the golden bowl. After the passage of some time, it was found that the two of them had sold that bowl to a goldsmith in Makkah. When asked, they said that they had bought it from the deceased. They pleaded that since they had no witnesses at the time of purchase, they did not mention it earlier lest they be declared false. The heirs of the deceased appealed in the court of the Holy Prophet ﷺ. Now, contrary to the earlier situation, the executers of the will were claiming to have purchased the missing item while the heirs were denying it. In view of the absence of evidence, two persons closest to the deceased gave a sworn statement that the bowl was owned by the deceased and that the two Christians were false in their oath. So, the amount of money for which they had sold it (1,000 Dirhams) was made to be handed over to the heirs. Verses 106 to 108 were revealed to lay down the rule about such a situation.

60) The sense is that if one does not find a Muslim to execute one's will, a non-Muslim may be appointed as executer of the will.

61) This means that if the truthfulness of the executers is doubted, and the heirs of the deceased raise a claim against them while they have no proof against them, then the executers of the will may be required to swear an oath, preferably after a prayer because it will be embarrassing for them to swear a false oath before such a gathering.

62) When the bowl was recovered from the goldsmith in the case mentioned above, the situation was totally changed. The executors of the will claimed that they had bought the bowl from the deceased, while they could not produce any proof of purchase. The oath, therefore, was to be given to the closest of the heirs of the deceased as mentioned above.

۞يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ عَلَّٰمُ
ٱلْغُيُوبِ ﴿١٠٩﴾ إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ
إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ
بِإِذْنِى فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًۢا بِإِذْنِى ۖ وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى ۖ

(Be mindful of) the day when Allah will assemble the messengers and will say to them, "How were you responded to?" They will say, "We have no knowledge.[63] Surely You alone have the full knowledge of all that is unseen." [109] (Call to mind the time) when Allah will say, "O 'Īsā, son of Maryam, remember My blessing upon you and upon your mother; when I supported you with the Holy Spirit.[64] You spoke to people while you were still in the cradle and when you grew to middle age. I taught you the Book and the Wisdom, the Torah and the Injīl. You created from clay something in the shape of a bird, then you blew on it, and it became a bird by My leave. You cured those born blind and lepers by My leave.

63) Verses 109 and 110 depict the scene on the Day of Judgment as a reminder that everyone will be held responsible for the way he responded to Allah's commands delivered to him by the prophets. The prophets themselves will be asked how people responded to their teachings. The answer of the prophets will be that they have no knowledge. The purport of this answer is that they were aware only of the outward response of their people, but they did not know what their hearts truly contained, or whether or not their outward reactions conformed to their real intentions.

The initial question will be put to all the prophets in general. Then certain prophets will be addressed individually, out of whom special reference is made in the following verses to 'Īsā ﷺ as a warning to the Christians who pretend to follow him.

64) 'Holy Spirit' refers to the angel Jibra'īl ﷺ (Gabriel) who used to accompany 'Īsā ﷺ to protect him from the evil designs of his enemies. See also 3:45 to 51.

وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى ۖ وَإِذْ كَفَفْتُ بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾ وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّۦنَ أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى قَالُوٓا۟ ءَامَنَّا وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ ٱلْحَوَارِيُّونَ يَٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ ۖ قَالَ ٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿١١٢﴾ قَالُوا۟ نُرِيدُ أَن نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ ٱلشَّٰهِدِينَ ﴿١١٣﴾ قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ ۖ وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١٤﴾

You raised the dead by My leave. I kept the children of Isrā'īl away from you when you came to them with clear signs, and the disbelievers among them said, "This is nothing but a clear magic." [110]

When I enjoined upon the disciples (of 'Īsā), "Believe in Me and in My Messenger," they said, "We believed. Bear witness that we are the submitting ones."[111] When the disciples said, "O 'Īsā, son of Maryam, can your Lord send down to us a repast from the heavens?" He said, "Fear Allah if you are believers."[65] [112] They said, "We wish that we eat from it, and our hearts be satisfied, and we may know for sure that you have told us the truth, and we may become witnesses to it." [113] 'Īsā son of Maryam said, "O Allah, our Lord, send down to us a repast from heaven which may be a happy occasion for us, for all our generations present and future, and a sign from You, and give us provisions. You are the best Giver of Provisions." [114]

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65)This reply suggests that a believer is not supposed to make demands for showing miracles, because it sounds like he is raising doubt about powers of the Divine. The disciples of 'Īsā ﷺ were true believers, and the purport of their answer reported in the next verse is that the request was not based on any doubt, but they asked for it in their eagerness to receive a blessing from Allah, and as an additional satisfaction to their hearts.

قَالَ ٱللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّيٓ أُعَذِّبُهُۥ عَذَابًا لَّآ أُعَذِّبُهُۥٓ
أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿١١٥﴾ وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ
ٱتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِيٓ أَنْ أَقُولَ مَا
لَيْسَ لِي بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَآ أَعْلَمُ مَا فِي
نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِي بِهِۦٓ أَنِ ٱعْبُدُوا۟
ٱللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ
ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن
تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾

Allah said, "I am going to send it down to you; but whoever among you disbelieves after that, I shall give him such a punishment as I shall not give to anyone else in all the worlds." [66] [115] And when Allah said, "O 'Īsā, son of Maryam, did you say to the people: 'Take me and my mother as gods beside Allah?" He said, "Pure are You, it does not behoove me to say what is not right for me. Had I said it, You would have known it. You know what is in my heart, and I do not know what is in Your's. You alone have full knowledge of all that is unseen. [116] I have not said to them anything but what You have ordered me to say, that is, 'Worship Allah, my Lord and your Lord' and I was a witness over them as long as I was with them. But when You recalled me, You were the One watching over them. You are a witness over everything. [117] If You punish them, they are Your slaves after all, but if You forgive them, You are the Mighty, the Wise." [118]

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66) Whether or not the requested repast was sent down is a question that cannot be answered with certainty. There are some reports that it was sent down, while others say that the disciples had withdrawn their request after hearing the warning given in verse 115.

قَالَ ٱللَّهُ هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌۢ ﴿١٢٠﴾

Allah will say, "This is a day on which the truth of the truthful shall benefit them. For them there are gardens beneath which rivers flow, where they will live forever. Allah is well-pleased with them and they are well-pleased with Him. That is the great achievement. [119]

To Allah belongs the kingdom of the heavens and the earth and of whatever lies therein, and He is powerful over everything. [120]

سُورَةُ الأَنعَام

SŪRAH AL-AN'ĀM

(The Cattle)

Introduction

This entire *Sūrah*, except a few verses, was sent down in Makkah in a single revelation at a time when the Muslims faced persecution and oppression at the hands of the infidels, who spared no effort in creating hurdles in the way of the Holy Prophet ﷺ. The basic issue, at that time, was to establish the fundamental beliefs of the religion and to refute the arguments, doubts and objections raised against them. This *Sūrah*, therefore, deals with these basic issues, explaining fundamental articles of belief like the Oneness of Allah, the Messengership of the Holy Prophet ﷺ, and Life after death, while clarifying the doubts and objections of the pagans and exposing their self-invented beliefs and practices. As the pagans considered certain kinds of cattle as prohibited, while Allah had not actually prohibited them, this *Sūrah* contains a detailed discussion on this issue. It is, therefore, named 'The Cattle'.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ ۖ ثُمَّ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ ۖ ثُمَّ أَنتُمْ تَمْتَرُونَ ﴿٢﴾ وَهُوَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَفِى ٱلْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤﴾ فَقَدْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٥﴾ أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٦﴾

SŪRAH AL-AN'ĀM

(The Cattle)

This *Sūrah* is *Makkī* and comprises 165 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

All praise belongs to Allah who created the heavens and the earth, and made darkness and light; yet those who disbelieve equate (others) with their Lord. [1] He is the One who created you from clay, then destined a term. [1] The fixed term lies with Him, yet you are in doubt. [2] He is the true God in the heavens and the earth. He knows what you conceal and what you reveal, and He knows what you earn. [3] Yet whenever a sign from the signs of their Lord comes to them, they do nothing but turn away from it. [4] So they rejected the truth when it came to them. Now there shall come to them a full account of what they used to ridicule. [5] Have they not seen how many generations We have destroyed prior to them__those whom We had given such a strong position in the land as We did not give to you, and We poured on them abundant rains from the sky, and made rivers flow beneath them? Then We destroyed them because of their sins, and raised up another generation after them. [6]

1)That is, the term of life for everyone, or the term of the life of the whole world after which it will come to an end.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ
مُّبِينٌ ﴿٧﴾ وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ
﴿٨﴾ وَلَوْ جَعَلْنَٰهُ مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ﴿٩﴾

If We had sent down to you something written on paper, and they had even touched it with their hands, still the disbelievers would have said, "This is nothing but obvious magic." [7]

They say, "Why is it that an angel has not been sent down to him?" Had We sent down an angel, the whole matter would have been closed, and thereafter no further time would have been allowed to them. 2 [8] If We had made him an angel, We would have obviously made him a man, and would have caused them the same confusion they are causing now. 3 [9]

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2)In response to their demand for sending an angel, two different reasons have been given in verses 8 and 9 to explain why an angel was not sent. The point made in verse 8 is that, according to Allah's practice, when a specific demand of disbelievers to show a particular miracle is accepted by Allah, and yet they do not believe, they are destroyed at once, and no further time is allowed to them. Since the denial of many disbelievers was based on their stubbornness, it was known that they would not believe even after seeing the angel with their own eyes. As a result they would be destroyed without any respite. Another interpretation of verse 8 is that human beings are put to the test in this worldly life whether or not they accept the truth by making use of their own reason without having seen the Upper Realm with their eyes. One's belief in Allah and His Upper Realm is valued so long as it remains Unseen. As soon as it is viewed physically with one's eyes, the test is over, and no time will be left to believe in the Unseen. In this manner, the unbelievers will have to face the fate of their disbelief at once.

3)This is the second reason for not sending an angel. The verse says that it is not possible to send an angel in his true form, firstly because human beings are unable to see him in his original form, and secondly because after seeing the angel in his true form, there will remain no time for belief in the Unseen. It is necessary, therefore, that if an angel is sent, he should be in the form of a human being, in which case the same objection will again be raised that a messenger in human form cannot be accepted.

وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ
يَسْتَهْزِءُونَ ﴿١٠﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ ثُمَّ ٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ
ٱلْمُكَذِّبِينَ ﴿١١﴾ قُل لِّمَن مَّا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُل لِّلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ
ٱلرَّحْمَةَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۚ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ
فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ ۞ وَلَهُۥ مَا سَكَنَ فِى ٱلَّيْلِ وَٱلنَّهَارِ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
﴿١٣﴾ قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ
إِنِّىٓ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٤﴾ قُلْ
إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ
فَقَدْ رَحِمَهُۥ ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿١٦﴾

Even before you (O Prophet,) many messengers were ridiculed. Those who laughed at them were, then, besieged by what they used to ridicule. [10]

Say, "Go about the earth, and see what was the fate of those who rejected (the prophets)." [11]

Say, "To whom belongs all that is in the heavens and on the earth?" Say, "To Allah." He has prescribed Mercy for Himself. He will surely gather you on the Day of Resurrection in which there is no doubt. Those who have brought loss to themselves are not going to believe. [12]

To Him belongs all that dwells in the night and the day. He is All-Hearing, All-Knowing. [13]

Say, "Would I take as guardian someone other than Allah Who is the Creator of the heavens and the earth, and Who feeds others, and is not fed by anyone?" Say, "I have been asked to be the first to submit (to Him) and never to be one of those who ascribe partners to Allah." [14]

Say, "If I disobey my Lord, I fear the punishment of a momentous day." [15] Whoever is spared from it (the punishment of that day) is, indeed, blessed with His mercy. That is the manifest achievement. [16]

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ
كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١٨﴾ قُلْ أَىُّ
شَىْءٍ أَكْبَرُ شَهَٰدَةً ۖ قُلِ ٱللَّهُ ۖ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ ۚ وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ
وَمَنۢ بَلَغَ ۚ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ ۚ قُل لَّآ أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ
إِلَٰهٌ وَٰحِدٌ وَإِنَّنِى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا
يَعْرِفُونَ أَبْنَآءَهُمُ ۘ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢١﴾

If Allah causes you harm, there is no one to remove it except He Himself; and if He causes you good, then He is powerful over everything. [17] He is Dominant over His servants, and He is the All-Wise, the All-Aware. [18]

Say, "Whose testimony is the greatest?" Say, "Allah is the witness between me and you, and this Qur'ān has been revealed to me so that I should thereby warn you, and whomsoever it may reach. Do you really bear witness that there are other gods along with Allah?" Say, "I bear no such witness." Say, "In fact, He is one God. I disown what you associate (with Him)."[19]

Those to whom We have given the Book recognize him (the Messenger) as (certainly as) they would recognize their sons. [4] Those who have brought loss to themselves, they are not going to believe. [20]

Who is more unjust than one who invents a lie against Allah or rejects His signs? Beware, the unjust shall not prosper. [21]

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4) The Torah and Injīl and other scriptures, held sacred by the Jews and the Christians, included texts that clearly explained the coming of the Last Prophet. The signs by which he was to be recognized were also mentioned in those scriptures. Based on this, many learned people of these two religions recognized the Holy Prophet ﷺ as the Last Prophet, but their personal interests prevented them from accepting it openly.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟ أَيْنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٢٢﴾
ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ ٱنظُرْ كَيْفَ كَذَبُوا۟
عَلَىٰٓ أَنفُسِهِمْ ۚ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ
قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا ۚ حَتَّىٰٓ
إِذَا جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٥﴾ وَهُمْ
يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۖ وَإِن يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾ وَلَوْ تَرَىٰٓ إِذْ
وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾

(Be mindful of) the Day We shall gather them together, then We will say to those who associated partners with Allah, "Where are those you claimed to be partners of Allah?"[22] Then, they will have no other mischievous move but that they will say, "By Allah, our Lord, we ascribed no partners to Allah." [23] See how they will lie about themselves, and all that they used to forge will vanish from them.[5] [24] There are those among them who (apparently) listen to you, but We have put coverings on their hearts, so that they do not understand, and heaviness in their ears.[6] If they were to see all the signs, they would still not believe in them, so much so that, when they come to quarrel with you, the disbelievers say (of the Qur'ān), "It is nothing but tales of the ancients." [25] From it (the Qur'ān) they prevent others, and from it they keep themselves away. They ruin none but their own selves, while they do not realize it. [26] If only you could (be there to) see when they will be made to stand by the Fire, and they will say, "Would that we were sent back, then we would not reject the signs of our Lord, and would join the believers." [27]

5) This refers to the deities they believed in. On the Day of Judgment, they will find none of them to offer any help, because the deities they imagined to exist never existed at all.

6) They listened to the Holy Qur'ān or to the discourse of the Holy Prophet ﷺ not as seekers of truth, nor even with an open mind. They listened to it just for fun and mockery. Therefore, Allah says, it did not benefit them. Instead, He has put a covering on their hearts because of their obstinacy.

بَلْ بَدَا لَهُم مَّا كَانُوا يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ
﴿٢٨﴾ وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾ وَلَوْ تَرَىٰ إِذْ وُقِفُوا
عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَٰذَا بِالْحَقِّ ۚ قَالُوا بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ
تَكْفُرُونَ ﴿٣٠﴾ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً
قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَاءَ مَا
يَزِرُونَ ﴿٣١﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَلَلدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ
أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

In fact, what they were concealing earlier will become clear to them. [7] If they were sent back, they would again go for what they were forbidden from, as they are sheer liars. [28]

They say, "There is nothing but this worldly life of ours, and we are not going to be raised again." [29] If only you could see when they will be made to stand before their Lord! He will say, "Is this not true?" They will say, "Of course, by our Lord, it is." He will say, "Then, taste the punishment, for you used to disbelieve." [30]

Losers indeed are those who deny that they will ever face Allah, until when the Hour will come upon them suddenly, they will say, "Alas! We have been negligent about it." They shall carry their burdens on their backs. Beware! Evil is the burden they carry. [31]

The worldly life is nothing but a game and fun, [8] and the last abode is surely much better for those who fear Allah. Would you still not understand? [32]

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7) It means that this statement of theirs will not be based on any change in their attitude; it will be merely to save themselves from the divine punishment they used to deny in the worldly life and to conceal and suppress its proofs offered by the Holy Qur'ān and the Holy Prophet ﷺ.

8) 'Worldly life' in this verse refers to those parts of one's life that are spent without paying heed to Allah and His commands. However, as explained by

قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ
يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ
أَتَىٰهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ ۚ وَلَقَدْ جَآءَكَ مِن نَّبَإِى۟ ٱلْمُرْسَلِينَ ﴿٣٤﴾ وَإِن كَانَ
كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ أَوْ سُلَّمًا فِى ٱلسَّمَآءِ
فَتَأْتِيَهُم بِـَٔايَةٍ ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ ٱلْجَٰهِلِينَ ﴿٣٥﴾

Indeed We know that what they say makes you sad, because it is not you whom they reject, but the transgressors actually deny the signs of Allah. [33] Indeed, many messengers have been rejected before you, but they stood patient against their rejection, and they were persecuted until Our help came to them. No one can change the words of Allah, 9 and of course, some accounts of the messengers have already come to you. [34] If their aversion is too hard on you, then seek, if you can, a tunnel into the earth or a ladder unto the sky in order to bring them a sign. Had Allah so willed, He would have brought all of them to the right path. 10 So, never be one of the ignorant. [35]

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numerous texts of the Holy Qur'ān and *Sunnah*, the time spent in obedience to Allah and His Prophet ﷺ is a blessing and an asset of unmatched value, because it is this time of life that paves the path for one's betterment in the Hereafter. Another reason for calling worldly life fun and games is that, as compared to the bounties of the Hereafter, all the pleasures of this life are no more than play. A little child deems his toys as his most valuable asset, and can hardly conceive that anything can be more attractive to him than his toys. But when he is grown up and becomes a mature man, he realizes that the toys he valued and cherished in his childhood were of no value as compared to the wealth and properties he has acquired now through his hard work. If he had been playing all the time with those toys, he would never have acquired this real wealth. Similarly, man in this world is attracted by its charms, but when he will see the real charms of the Hereafter, he will realize that the worldly life was no more than a play.

9) 'Words of Allah' here refers to the promise made by Allah that after a transitory period the ultimate triumph is destined for the Prophet ﷺ and those who follow the truth.

10) In spite of the many miracles shown by Allah at the hands of the Holy

۞ إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ ۘ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا۟
لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾ وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ
أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن شَىْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

Only those respond who listen (to seek the truth). As for the dead, Allah shall raise them, after which they shall be returned to Him. [36]

They say, "Why is it that no sign (of our choice) has been sent down to him from his Lord?" Say, "Allah is surely powerful enough to send down a sign." But most of them do not know. [37]

There is no creature moving on the earth, nor a bird flying on its two wings, but they are all communities like you. We have not missed anything in the Book. Then, to their Lord all of them shall be gathered.[11] [38]

Prophet ﷺ, the pagans of Makkah used to make demands for showing miracles of their own choice, like building a tunnel across the whole earth, or a ladder for ascending to the sky etc. Allah Taʿālā had already made it clear that it was not in accordance with His wisdom to accept such demands, which were actually based on their obstinacy. Still, the Holy Prophet ﷺ, out of his merciful nature, used at times to think that if some of these demands were fulfilled, some of the pagans might come to accept the truth. The present verse, therefore, addresses the Holy Prophet ﷺ by saying that Allah, according to His infinite wisdom, is not going to fulfill all their demands, but if the Holy Prophet ﷺ could fulfill them on his own, he could do so. Obviously since the Holy Prophet ﷺ could not do so on his own, he should relinquish all such notions. Further Allah Taʿālā says that it is not at all impossible for Him to compel them, by whatever force necessary, to accept the truth. But the worldly life being a test, Allah has deemed it enough to send the Holy Prophet ﷺ with clear proofs. Now it is left to the people whether they accept his message, and pass the test, or reject his call and fail.

11) This verse may be interpreted in two ways. According to one interpretation, it means that resurrection is not restricted to human beings; all the animals will also be resurrected on the Day of Judgment like humans. Then, every animal that was subjected to a hurt by another animal will be given an opportunity to

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا صُمٌّ وَبُكْمٌ فِى ٱلظُّلُمَـٰتِ ۗ مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٣٩﴾ قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن كُنتُمْ صَـٰدِقِينَ ﴿٤٠﴾ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾

Those who gave the lie to Our signs are deaf and dumb, in layers of darkness. He lets whomsoever He wills go astray, and brings whomsoever He wills on the straight path. [12] **[39]**

Say, "Tell me if the punishment of Allah comes to you or the Hour befalls you, would you call someone other than Allah, if you are truthful?" [40] Rather, Him alone you will call and He, if He wills, shall remove what you call Him for, and you will forget those you associate with Him. [41]

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take revenge from the latter. According to this interpretation, the 'Book' refers to the Preserved Tablet (*Al-Lauḥ-ul-Maḥfūẓ*) where every act done by any creature is recorded. Since this book has not missed anything, reckoning of the deeds of every creature is not difficult. However, the animals will perish after their mutual retribution, while human beings will be sent to Paradise or to Hell.

The second interpretation is that the verse relates to the demand of the unbelievers to show a sign. The verse draws their attention to the universal signs spread all over the world to prove Allah's infinite power and wisdom after which no other proof is required to establish His existence and His being omnipotent, and thus in no need of a partner or assistant. The creation of the animals moving on the earth or flying in the sky has been referred to in this context. They are like humans in that Allah has equipped them with such qualities and abilities as were required by them to fulfill their needs. The 'Book" according to this interpretation refers to the Qur'ān which has not missed any basic point to prove the truth about Allah and His Messenger. If, even after receiving such obvious proofs, some people make absurd demands for the signs of their choice, then their matter will be decided by Allah Himself who will assemble all of them on the Day of Judgment.

(12) The sense is that those who have adopted the erroneous way on their own volition are not brought by Allah to the right path, because this is the requirement of the test they are subjected to. See also note on 2:8

وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَٰهُم بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾
فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟ وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ مَا
كَانُوا۟ يَعْمَلُونَ ﴿٤٣﴾ فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ
كُلِّ شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ﴿٤٤﴾
فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟ ۚ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٥﴾ قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ
ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ ۗ ٱنظُرْ
كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾ قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ
ٱللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ ﴿٤٧﴾

We did send messengers to communities before you and put them to hardships and sufferings, so that they may supplicate in humility. [42] Why then, did they not supplicate in humility when a calamity from Us came upon them? 13 Instead, their hearts were hardened and Satan adorned for them what they were doing. [43] Thereafter, when they forgot the advice they were given, We opened for them doors of everything, so that when they became proud of what they were given, We seized them suddenly and they were left in despair. [44] Thus, the people who did wrong were uprooted to the last man; Praise be to Allah, the Lord of the worlds. [45]

Say, "Tell me, if Allah takes away your hearing and your sights and sets a seal on your hearts, which god other than Allah can bring these back to you?" See how We put forth Our verses in various forms? Yet, still they turn away. [46]

Say, "Tell me if the punishment of Allah comes upon you whether suddenly or openly, shall any people be destroyed except the unjust?' [47]

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13) This means that, before destroying a people with a general divine punishment, Allah warns them firstly through a messenger, and secondly by subjecting them to some minor calamities, so that they might take lesson and supplicate and repent.

وَمَا نُرۡسِلُ ٱلۡمُرۡسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَۖ فَمَنۡ ءَامَنَ وَأَصۡلَحَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٤٨﴾ وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا يَمَسُّهُمُ ٱلۡعَذَابُ بِمَا كَانُواْ يَفۡسُقُونَ ﴿٤٩﴾ قُل لَّآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ لَكُمۡ إِنِّي مَلَكٌۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّۚ قُلۡ هَلۡ يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنذِرۡ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحۡشَرُوٓاْ إِلَىٰ رَبِّهِمۡ لَيۡسَ لَهُم مِّن دُونِهِۦ وَلِيّٞ وَلَا شَفِيعٞ لَّعَلَّهُمۡ يَتَّقُونَ ﴿٥١﴾ وَلَا تَطۡرُدِ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ وَجۡهَهُۥۖ مَا عَلَيۡكَ مِنۡ حِسَابِهِم مِّن شَيۡءٖ وَمَا مِنۡ حِسَابِكَ عَلَيۡهِم مِّن شَيۡءٖ فَتَطۡرُدَهُمۡ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ ﴿٥٢﴾

We do not send the messengers but as bearers of good tidings and as warners. So, those who believe and correct themselves, there will be no fear for them, nor shall they grieve, [48] whereas those who have rejected Our signs, torment shall afflict them, because they used to commit sins. [49]

Say, "I do not say to you that I have the treasures of Allah, nor do I have the knowledge of the Unseen, nor do I say to you that I am an angel. I only follow what is revealed to me." Say, "Are the blind and the seeing alike? Do you, then, not reflect?" [50]

Warn, with it, those who have the fear of being gathered before their Lord, with no one other than Him to support or to intercede. Maybe they become God-fearing. [51]

Do not expel those who call out to their Lord morning and evening seeking His pleasure. [14]You are not responsible for anything in their account, and they are not responsible for anything in your account, that you should expel them, and thus become one of the unjust. [52]

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14) Some chiefs and affluent people of the Quraish told Abū Ṭālib, the uncle of the Holy Prophet ﷺ, that one of the reasons why they did not attend to the Holy Prophet ﷺ was that many people around him were either their slaves or men of a lower status in the society; if he were to expel them from his company, they might

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَـٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ
أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّـٰكِرِينَ ﴿٥٣﴾ وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَـٰتِنَا فَقُلْ
سَلَـٰمٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۖ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا
بِجَهَـٰلَةٍ ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾ وَكَذَٰلِكَ نُفَصِّلُ
ٱلْـَٔايَـٰتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ﴿٥٥﴾ قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ
مِن دُونِ ٱللَّهِ ۚ قُل لَّآ أَتَّبِعُ أَهْوَآءَكُمْ ۙ قَدْ ضَلَلْتُ إِذًا وَمَآ أَنَا۠ مِنَ ٱلْمُهْتَدِينَ
﴿٥٦﴾ قُلْ إِنِّى عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِى مَا تَسْتَعْجِلُونَ
بِهِۦٓ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ ٱلْحَقَّ ۖ وَهُوَ خَيْرُ ٱلْفَـٰصِلِينَ ﴿٥٧﴾

Thus We have tested some of them through others, so that they should say, "Are these the ones among all of us whom Allah has chosen for His favour?" Yes, does Allah not know well who are the grateful? [53]

When those who believe in Our verses come to you, say to them, "Peace on you. Your Lord has prescribed for Himself mercy, so that if any one of you does an evil deed out of ignorance and thereafter repents and mends his ways, then (you will see that) He is Most-Forgiving, Very-Merciful. [54] This is how We explain the verses in detail, so that the way of the guilty may become exposed. [55]

Say, "I have been forbidden from worshiping those whom you invoke beside Allah." Say, "I do not follow your desires, because if I were to do that, I would be going astray and would no more be of those on the right path." [56]

Say, "I am on clear guidance from my Lord, and you have cried lies to it. That which you demand to be hastened is not up to me.[15] The Decision belongs to none but Allah. He relates the Truth and He is the best of all judges. [57]

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go to him and listen to his message. This verse was revealed on that occasion.

15) The unbelievers used to demand that if the divine punishment is a reality, it should be brought then and there. The verse refers to this demand of theirs.

قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِۦ لَقُضِىَ ٱلْأَمْرُ بَيْنِى وَبَيْنَكُمْ ۗ وَٱللَّهُ أَعْلَمُ
بِٱلظَّٰلِمِينَ ﴿٥٨﴾ ۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى
ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ
وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾ وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ
وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ۖ ثُمَّ إِلَيْهِ
مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۖ وَيُرْسِلُ
عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾
ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ ﴿٦٢﴾

Say, "If what you demand to be hastened were up to me, the matter between me and you would have been over. Allah well knows who the wrongdoers are. [58]

With Him are the keys of the Unseen. No one knows them but He. He knows what is in the land and the sea. No leaf ever falls but that He knows about it, and there is no grain in the dark layers of the earth, or anything fresh or dry that is not recorded in a manifest book. [59]

He is the One who recalls your souls by night, and knows what you do by day; then He makes you rise up therein, so that a fixed term may be fulfilled. Thereafter, to Him are you to return; then He will tell you what you have been doing. [60]

He is Dominant over His slaves, and He sends guardians over you [16] until when death comes upon one of you, Our deputies take his soul in full, and they neglect nothing (from their duties). [61] Then all of them will be returned to Allah, their real Master. Behold, His is the judgement, and He is the swiftest of those who take account. [62]

16) That is, the angels who keep record of every one's deeds, and protect people from different calamities as well.

قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ تَدْعُونَهُۥ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَىٰنَا مِنْ
هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٦٣﴾ قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ
تُشْرِكُونَ ﴿٦٤﴾ قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ
أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ
لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾ وَكَذَّبَ بِهِۦ قَوْمُكَ وَهُوَ ٱلْحَقُّ قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ ﴿٦٦﴾

Say, "Who is the One who delivers you from the darkness of the land and the sea when you supplicate Him in humility and in low tones (promising): 'If He delivers us from this, We shall truly become grateful?'"[17] [63] Say, "Allah delivers you from it and from every pain; Yet still, you associate partners with Him." [64]

Say, "He is fully capable that He should send a punishment from above you or from beneath your feet, or to put you in confusion through divisions, and make some of you taste troubles through some others."[18] See how We bring forth explaining verses from different angles, so that they may understand. [65] Your people have rejected it (the Qur'ān) while it is the whole truth. Say, "I am not appointed as a taskmaster over you.[19] [66]

17) The pagans of Arabia believed in Allah, as the supreme God, but at the same time they believed in other gods as well who, according to their belief, took care of their worldly needs like wealth, children etc. Therefore, they used to pray to them when they were at home, but when they missed the way during their travels on the land or faced stormy waves during their voyage in the sea and became helpless, they used to supplicate Allah alone, and not the gods they had invented. The Holy Qur'ān has reminded them of this phenomenon at several places. The present verse is one of them.

18) 'Put you in confusion through divisions' means creation of discord between the people of a single society, and 'make you taste troubles through others' refers to the violent conflicts between them.

19) It has been clarified at several places in the Holy Qur'ān, including this verse, that the basic function of the Holy Prophet ﷺ is to convey the divine

لِّكُلِّ نَبَإٖ مُّسۡتَقَرّٞۚ وَسَوۡفَ تَعۡلَمُونَ ٦٧ وَإِذَا رَأَيۡتَ ٱلَّذِينَ يَخُوضُونَ فِيٓ ءَايَٰتِنَا فَأَعۡرِضۡ
عَنۡهُمۡ حَتَّىٰ يَخُوضُواْ فِي حَدِيثٍ غَيۡرِهِۦۚ وَإِمَّا يُنسِيَنَّكَ ٱلشَّيۡطَٰنُ فَلَا تَقۡعُدۡ بَعۡدَ ٱلذِّكۡرَىٰ
مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ٦٨ وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنۡ حِسَابِهِم مِّن شَيۡءٖ
وَلَٰكِن ذِكۡرَىٰ لَعَلَّهُمۡ يَتَّقُونَ ٦٩ وَذَرِ ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمۡ لَعِبٗا
وَلَهۡوٗا وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۚ وَذَكِّرۡ بِهِۦٓ أَن تُبۡسَلَ نَفۡسُۢ بِمَا كَسَبَتۡ
لَيۡسَ لَهَا مِن دُونِ ٱللَّهِ وَلِيّٞ وَلَا شَفِيعٞ وَإِن تَعۡدِلۡ كُلَّ عَدۡلٖ لَّا يُؤۡخَذۡ
مِنۡهَآۗ أُوْلَٰٓئِكَ ٱلَّذِينَ أُبۡسِلُواْ بِمَا كَسَبُواْۖ لَهُمۡ شَرَابٞ مِّنۡ حَمِيمٖ وَعَذَابٌ أَلِيمُۢ
بِمَا كَانُواْ يَكۡفُرُونَ ٧٠

For every event there is a point (of time and place) to occur, and you will soon know (it)." [67] When you see those who indulge in (blaspheming) Our verses, turn away from them until they become occupied with some other discourse. If Satan should cause you to forget (this instruction), then do not sit with the unjust people after recollection. [68]

Those who fear Allah are not responsible for any (evil) act in the account of these (infidels), except for advising them, so that they may be careful. [69]

Avoid those who have taken their faith as fun and games. The worldly life has deceived them. Preach with it (the Qur'ān), lest one should be seized for what he did, in a way that he should have neither a helper besides Allah, nor an intercessor. Should he offer every (sort of) ransom, it will not be accepted from him. Those are the ones who are seized for what they themselves earned. For them there is a drink of boiling water, and a painful punishment, because they used to disbelieve. [70]

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message. He is not sent to compel the people to accept it by force, nor is he supposed to subject the infidels to the divine punishment at his own choice, as demanded by the infidels.

قُلْ أَنَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ
هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى
الْهُدَى ائْتِنَا ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ
﴿٧١﴾ وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۚ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ
الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۚ قَوْلُهُ
الْحَقُّ ۚ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ
الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾ ۞ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً ۖ
إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

Say, "Should we invoke, besides Allah, something that can neither benefit us nor harm us? Should we turn back on our heels after Allah has guided us? (If we do so, we will be) like the one whom the devils have abducted to a far off land, leaving him bewildered, even though he has friends who call him to the right path (saying), "Come to us." Say, "Allah's guidance is the guidance, and we have been ordered to submit to the Lord of the worlds, [71] and establish *Salāh*, and heed Him. He is the One before whom you are to be gathered. [72] He is the One who created the heavens and the earth with purpose. On the day He says "Be", it (the Resurrection) will come to be. His word is the truth, and His is the kingdom on the day the Horn shall be blown. He is the Knower of the Unseen and the Seen. He is the Wise, the All-Aware. [73]

(Remember) [20] when Ibrāhīm said to his father, 'Āzar: "Do you take idols for gods? I see you and your people in manifest error."[74]

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20) The forthcoming verses refute the argument of those who contended that they had to follow their forefathers. They are told that, instead of following their ignorant fathers, they should follow the blessed chain of the Prophets ﷺ who were guided by Allah Himself. To begin with, the example of Ibrāhīm ﷺ is cited, because not only the Jews and Christians, but also the pagans of Arabia used to hold him in great reverence.

وَكَذَٰلِكَ نُرِيٓ إِبۡرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلِيَكُونَ مِنَ ٱلۡمُوقِنِينَ ﴿٧٥﴾
فَلَمَّا جَنَّ عَلَيۡهِ ٱلَّيۡلُ رَءَا كَوۡكَبٗاۖ قَالَ هَٰذَا رَبِّيۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلۡأٓفِلِينَ
﴿٧٦﴾ فَلَمَّا رَءَا ٱلۡقَمَرَ بَازِغٗا قَالَ هَٰذَا رَبِّيۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمۡ يَهۡدِنِي رَبِّي
لَأَكُونَنَّ مِنَ ٱلۡقَوۡمِ ٱلضَّآلِّينَ ﴿٧٧﴾ فَلَمَّا رَءَا ٱلشَّمۡسَ بَازِغَةٗ قَالَ هَٰذَا رَبِّي هَٰذَآ
أَكۡبَرُۖ فَلَمَّآ أَفَلَتۡ قَالَ يَٰقَوۡمِ إِنِّي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهۡتُ وَجۡهِيَ
لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ حَنِيفٗاۖ وَمَآ أَنَا۠ مِنَ ٱلۡمُشۡرِكِينَ ﴿٧٩﴾
وَحَآجَّهُۥ قَوۡمُهُۥۚ قَالَ أَتُحَٰٓجُّوٓنِّي فِي ٱللَّهِ وَقَدۡ هَدَىٰنِۚ وَلَآ أَخَافُ مَا تُشۡرِكُونَ بِهِۦٓ
إِلَّآ أَن يَشَآءَ رَبِّي شَيۡـٔٗاۗ وَسِعَ رَبِّي كُلَّ شَيۡءٍ عِلۡمًاۗ أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

Thus We showed Ibrāhīm the kingdom of the heavens and the earth, so that he might be firm in belief. [75] So, when the night enveloped him, he saw a star. He said, "This is my Lord." [21] But, when it vanished, he said, "I do not like those who vanish." [76] Later, when he saw the moon rising, he said, "This is my Lord." But, when it vanished, he said, "Had my Lord not guided me, I would have been among those gone astray." [77] Thereafter, when he saw the sun rising, he said, "This is my Lord. This is greater." Again, when it vanished, he said, "O my people, I disown whatever you associate with Allah. [78] I have, indeed, turned my face straight towards the One who created the heavens and the earth, and I am not one of those who associate partners with Allah." [79] His people argued with him. He said, "Do you argue with me about Allah while He has already led me to the right path? I do not fear that which you associate with Him, (because it cannot harm me), unless, of course, something is willed by my Lord. My Lord encompasses everything with His knowledge. Would you, then, take no lesson? [80]

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21) This statement was made by Ibrāhīm ﷺ for the sake of argument. It does not mean that the noble prophet really believed the star to be his Lord. In fact, his people used to take the stars as gods. In order to lead them to the truth, he adopted a wise way. He showed in practice how a reasonable man should reflect on the issue.

وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ
بِهِۦ عَلَيْكُمْ سُلْطَٰنًا ۚ فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾
ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾
وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ
حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا
مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ
وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّٰلِحِينَ
﴿٨٥﴾ وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ ﴿٨٦﴾ وَمِنْ
ءَابَآئِهِمْ وَذُرِّيَّٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ وَٱجْتَبَيْنَٰهُمْ وَهَدَيْنَٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٨٧﴾

How can I fear that which you associate with Him, while you do not fear (the evil fate of) your having associated with Allah something for which He did not send down to you any authority? Now, which of the two parties has more right to be in peace? (Tell me) if you know. [81]

Those who have believed and have not mixed their faith with injustice are the ones who deserve peace, and it is they who are on the right path. [82] That is the decisive argument from Us that We gave to Ibrāhīm against his people. We raise in ranks whomsoever We will. Surely, your Lord is Wise, Knowing. [83] We bestowed upon him Isḥāq and Ya'qūb . Each one of them We guided to the right path. Earlier, We guided Nūḥ and, of his progeny, (We guided) Dawūd and Sulaimān and Ayyūb and Yūsuf (Joseph) and Mūsā and Hārūn.__Thus We reward those who are good in deeds__[84] and (We guided) Zakariyyā and Yaḥyā and 'Īsā and Ilyās __each one of them was of the righteous__[85]__and Ismā'īl and Yasa' and Yūnus and Lūṭ, and all of them We made to excel over all the people of the world (in their respective times). [86] We guided many among their fathers and their children and their brothers, and We chose them and led them on to the straight path. [87]

ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦۚ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا
كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَۚ فَإِن يَكْفُرْ بِهَا
هَٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا۟ بِهَا بِكَٰفِرِينَ ﴿٨٩﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُۖ
فَبِهُدَىٰهُمُ ٱقْتَدِهْۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًاۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ
لِلْعَٰلَمِينَ ﴿٩٠﴾ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن
شَىْءٍۗ قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِۖ تَجْعَلُونَهُۥ
قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًاۖ وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓا۟ أَنتُمْ وَلَآ ءَابَآؤُكُمْۖ قُلِ ٱللَّهُۖ
ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

That is Allah's guidance. He guides with it whomsoever He wills from among His servants. Had they associated partners with Him, all they did would have been nullified for them. [88]

They are those whom We have given the Book and wisdom and prophethood. So, if these people disbelieve this (concept of Prophethood), then (be not grieved, because) We have deputed for (believing in) it a people who do not reject it. [89] Those are the people whom Allah has guided. So, it is their guidance that you should follow. Say, "I ask you no reward for it. It is nothing but an advice for all the worlds." [90] They did not hold Allah in due esteem when they said, "Allah has not sent down anything to a human being." [22] Say, "Who has sent down the Book brought by Mūsā as a light and a guidance for people, which you keep in various sheets (some of which) you disclose, and a lot of which you conceal, and (by which) you were taught what you did not know, neither you nor your fathers?" Say, "Allah." Then leave them to play with whatever they indulge in. [91]

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22) Although the context of the previous verses addressed the pagans of Makkah, the present verse was revealed in answer to a statement made by a Jew who, in extreme malice against the Holy Prophet ﷺ, declared that no divine book was ever revealed to a human being___ a declaration that was in flagrant

وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا ۚ
وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْءَاخِرَةِ يُؤْمِنُونَ بِهِۦ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾ وَمَنْ أَظْلَمُ
مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ
مِثْلَ مَآ أَنزَلَ ٱللَّهُ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟
أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى
ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ
أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ
أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ ۚ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾

This is indeed a Blessed Book We have sent down, confirming what was (revealed) before it, so that you may warn the town which is the Mother of All Towns, (i.e. Makkah) and those around it. Those who believe in the Hereafter believe in it, and they take due care of their prayers. [92]

Who is more unjust than the one who fabricates a lie against Allah or says, "Revelation has been sent to me", whereas no revelation has been sent to him, and the one who says, "I would produce the like of what Allah has revealed." If only you could witness when the unjust are in the throes of death, and the angels stretch their hands (and say), "Out with your souls. Today, you shall have your punishment, a punishment of humiliation, because you have been saying about Allah what is not true, and have been showing arrogance against His verses."[93] You have come to Us all alone, just as We had first created you, and you have left behind you what We had bestowed on you, and We do not see your intercessors with you - those whom you claimed to be (Our) partners in (managing) your matters. In fact, all ties between you are now severed. and all that you presumed has totally failed you. [94]

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violation of the Jewish creed itself.

۞إِنَّ ٱللَّهَ فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَىِّ
ذَٰلِكُمُ ٱللَّهُ فَأَنَّىٰ تُؤْفَكُونَ ﴿٩٥﴾ فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ
حُسْبَانًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٩٦﴾ وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا۟
بِهَا فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾ وَهُوَ ٱلَّذِىٓ
أَنشَأَكُم مِّن نَّفْسٍ وَٰحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَفْقَهُونَ
﴿٩٨﴾ وَهُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ فَأَخْرَجْنَا
مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ ٱلنَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ
وَجَنَّٰتٍ مِّنْ أَعْنَابٍ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَٰبِهٍ ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ
أَثْمَرَ وَيَنْعِهِۦٓ إِنَّ فِى ذَٰلِكُمْ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

Surely, Allah is the one who splits the grain and the date-stone (for sprouting). He brings forth the living from the dead, and He is the One who brings forth the dead from the living. [23] That is Allah! To where, then, are you being turned away (by your desires)? [95] (He is) the One who causes the dawn to break. He has made the night for rest, and the sun and the moon for reckoning. This is a measure set by the All-Mighty, the All-Knowing. [96]He is the One who made for you the stars, so that you may be guided by them in darkness of the land and the sea. We have elaborated the signs for the people who know. [97] He is the One who created you from one person, then, you have a place to dwell and a place to sojourn. We have elaborated the signs for the people who understand. [98] He is the One who sent down water from the heavens. Then We brought forth with it vegetation of all kinds. Then from it We brought grains set upon one another. From the palm-trees, from their spathes, come forth the low hanging bunches. (We produce) vineyards and the olive and the pomegranate, either similar or not similar to each other. Look at its fruit when it bears fruit, and at its ripening. Surely, in all this there are signs for the people who believe. [99]

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23) He brings forth the living from the dead like a chicken from an egg, and brings forth the dead from the living like an egg from a hen.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۚ سُبْحَانَهُ
وَتَعَالَىٰ عَمَّا يَصِفُونَ ﴿١٠٠﴾ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن
لَّهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۖ لَا إِلَٰهَ
إِلَّا هُوَ ۖ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾ لَّا
تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾ قَدْ جَاءَكُم بَصَائِرُ
مِن رَّبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُم بِحَفِيظٍ ﴿١٠٤﴾

They have invented the Jinns as partners with Allah, while He has created them; and they have fabricated for Him sons and daughters without any knowledge. Pure is He, and far more higher than what they describe. [100] (He is) the Originator of the heavens and the earth. How can He have a son when He never had a wife? He created everything, and He knows everything. [101]

This is Allah: your Lord, there is no God but He, the Creator of everything; so, worship Him. He is Guardian over everything. [102]

No vision can comprehend Him, and He comprehends all visions, and He is Absolutely Subtle, [24] All-Aware. [103]

(Say, O Prophet :) There have come to you insights from your Lord. Now, whoever uses his sight, does so for his own self, and whoever remains blind does so against his own self. I do not stand guard over you. [104]

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24) The original word is *Laṭīf.* As an attribute of Allah Ta'ālā, it has been interpreted in different ways. It has been taken by some exegetes in the sense of 'kind'. Others have taken it to mean 'the One who knows the finest of things that are not grasped by anyone else.' Still others interpret it as 'subtle' in the sense that absolute subtlety cannot be attributed to any other thing, because all the subtle things in the universe have some sort of corporeal element. It is Allah alone who is absolutely subtle. In fact, all these interpretations of the word are correct and probably have been meant interchangeably in different verses. In the present verse we have translated the word in its last sense, which is more fitting in the context, because the verse says no eye can see Him, and He can see everything.

وَكَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ وَلِيَقُولُوا۟ دَرَسْتَ وَلِنُبَيِّنَهُۥ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾ ٱتَّبِعْ
مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ
شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ ۗ وَمَا جَعَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿١٠٧﴾ وَلَا
تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا
لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٠٨﴾

This is how We bring the verses in diverse ways, so that they say, "you have been tutored",[25] and so that We may explain it to people who have knowledge. [105] Follow what has been revealed to you from your Lord. There is no god but He; and turn away from those who associate partners with Allah. [106]

If Allah willed, they would not have associated. We have not appointed you as a guard over them, nor are you a taskmaster for them. [107]

Do not revile those whom they invoke other than Allah, lest they should revile Allah in transgression without having knowledge.[26] This is how We have made the deeds of every community attractive in their sight. Then, to their Lord is their return, after which He shall tell them what they have been doing. [108]

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25) When the staunch unbelievers find the arguments of the Qur'ān undeniable, their prejudice against the Holy Prophet ﷺ prompts them to claim that he has learned this discourse from someone else, while they know very well that the Holy Prophet ﷺ has never received any education from anyone.

26) The pagans used to believe in Allah as their Creator. As such, it was improbable that they should hurl abuses to Him knowingly and deliberately. However, it was not improbable for them to use blasphemous words against Allah in the heat of altercation. Hence the phrase: 'without having knowledge'. The verse has laid down a principle that a Muslim should not hurl abuses at those revered by other religions. If a Muslim does so and in retaliation, the unbelievers too hurl abuses at the people revered in Islam, the former will be sinful for being a cause of such abuses by the unbelievers. But one should clearly differentiate between abuses and serious criticism. The latter is allowed; though the former is not.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا الْآيَاتُ عِندَ
اللَّهِ ۖ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ
كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾ ۞ وَلَوْ أَنَّنَا
نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوا
لِيُؤْمِنُوا إِلَّا أَن يَشَاءَ اللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ
نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ
وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾ وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ
لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُم مُّقْتَرِفُونَ ﴿١١٣﴾

They have sworn forceful oaths by Allah that if a sign comes to them, they will surely believe in it. Say, "Signs are in Allah's power alone." What will make you realize that even when they (the signs) come, they will not believe? [109] We will upset their hearts and sights, as they did not believe in them at the first instance, and We will leave them wandering blindly in their rebellion. [110]

If We had sent down to them the angels, and the dead had spoken to them, and (even if) We had gathered everything before them face to face, still, they were not to believe, unless Allah would have so willed. But, most of them adopt the way of ignorance. [111]

So it is that, for every prophet, We have set up enemies,__the devils of mankind and jinn__who seduce one another with alluring rhetoric in order to deceive__Had Allah willed, they would have not done it. So, leave them alone with what they forge__[112]__and (they seduce one another) in order that the hearts of those who do not believe in the Hereafter may incline to it, and that they may be well pleased with it, and so that they commit what those (seducers) are used to commit. [113]

أَفَغَيۡرَ ٱللَّهِ أَبۡتَغِي حَكَمٗا وَهُوَ ٱلَّذِيٓ أَنزَلَ إِلَيۡكُمُ ٱلۡكِتَٰبَ مُفَصَّلٗاۚ وَٱلَّذِينَ
ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡلَمُونَ أَنَّهُۥ مُنَزَّلٞ مِّن رَّبِّكَ بِٱلۡحَقِّۖ فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ
﴿١١٤﴾ وَتَمَّتۡ كَلِمَتُ رَبِّكَ صِدۡقٗا وَعَدۡلٗاۚ لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ
﴿١١٥﴾ وَإِن تُطِعۡ أَكۡثَرَ مَن فِي ٱلۡأَرۡضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِۚ إِن يَتَّبِعُونَ
إِلَّا ٱلظَّنَّ وَإِنۡ هُمۡ إِلَّا يَخۡرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ مَن يَضِلُّ عَن
سَبِيلِهِۦۖ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ﴿١١٧﴾ فَكُلُواْ مِمَّا ذُكِرَ ٱسۡمُ ٱللَّهِ عَلَيۡهِ إِن كُنتُم
بِـَٔايَٰتِهِۦ مُؤۡمِنِينَ ﴿١١٨﴾

So, should I seek someone other than Allah as judge, while it is He who has sent down to you the Book in details? Those We have given the Book know that it is revealed from your Lord with the truth. So, never be one of those who are in suspicion. [114] The Word of your Lord is perfect in truth and justice. None is there to change His words, and He is All-Hearing, All-Knowing. [115]

If you obey the majority of those on earth, they will make you lose the way of Allah. They follow nothing but whims, and they do nothing but make conjectures. [116] Surely, your Lord is best aware of those who go astray from His way, and He is best aware of those who are on the right path. [117] So, eat (the flesh) of that (animal) upon which the name of Allah has been invoked (when slaughtering), if you do believe in His verses. [27] [118]

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27) The pagans of Makkah raised an objection that the Muslims eat an animal slaughtered by themselves, while they do not eat the one killed by Allah (i.e. the animal that died its natural death.) Verses 118 to 121 were revealed in that context. The answer given is twofold. Firstly, the decision whether or not a particular thing is lawful lies only with Allah. Once He declares something lawful, any objection against it is flimsy, because no one can challenge His infinite wisdom. A believer must submit to it, even though he does not understand the underlying wisdom. This is the import of the words: 'if you do believe in His verses.' Secondly, if an animal is slaughtered in the proper way

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ
عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾ وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ
الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾ وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ
عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ
أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

What should cause you to avoid eating of that upon which the name of Allah has been invoked, while He has spelled out to you all that He has made unlawful for you, except that to which you are compelled by extreme necessity? [28] Surely, there are many who misguide people on the basis of their desires without having knowledge. Surely, your Lord is the best knower of those who cross the limits. [119]

Leave outward sin and inward sin. [29] Surely, those who commit sin shall be punished for what they used to commit. [120]

Do not eat that (meat) over which the name of Allah has not been pronounced. This is surely a sin. The satans inspire their friends to dispute with you. If you were to obey them, you would be *Mushriks*. [30] [121]

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ordained by Allah, all its blood flows out, making the rest of its body pure and clean, and Allah's name invoked on it makes it blessed by Allah. This point is alluded to in the next verse.

28) This exception relates to all prohibited things. See notes on 2:173 and 5:3.

29)'Outward sin' means a sin committed by one's outward organs, like drinking liquor, fornication or telling lies etc. while 'inward sin' means a sin committed by one's heart, like jealousy, arrogance etc.

30)*Mushrik* means a person who believes in more than one god as partners of Allah in His Godhead. The verse warns that obedience to any creature in holding something lawful or unlawful in *Sharī'ah*, against Allah's clear command, amounts to *shirk*.

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ كَمَن
مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَٰلِكَ زُيِّنَ لِلْكَٰفِرِينَ مَا كَانُوا۟
يَعْمَلُونَ ﴿١٢٢﴾ وَكَذَٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ أَكَٰبِرَ مُجْرِمِيهَا لِيَمْكُرُوا۟
فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُوا۟
لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَآ أُوتِىَ رُسُلُ ٱللَّهِ ۘ ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ
رِسَالَتَهُۥ ۗ سَيُصِيبُ ٱلَّذِينَ أَجْرَمُوا۟ صَغَارٌ عِندَ ٱللَّهِ وَعَذَابٌ شَدِيدٌۢ بِمَا
كَانُوا۟ يَمْكُرُونَ ﴿١٢٤﴾

Is it (conceivable) that the one who was dead and to whom We gave life, and set for him a light with which he walks among men, (is held to) be like the one whose condition is such that he is in total darkness, never coming out of it? This is how their deeds appear beautified to the disbelievers. [31] [122] In a similar way, in every town We caused its chief sinners to commit mischief in it. And they do not commit mischief but against themselves, while they do not realize it. [123]

When a sign comes to them, they say, "We shall never come to believe unless we are given the like of what was given to the messengers of Allah." [32] Allah knows best where to place His message. Those who committed sin shall soon suffer from disgrace before Allah and face severe punishment for the mischief they have been making. [124]

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31) This means that although the disbelievers are in total darkness, they do not appreciate this fact and continue to take their deeds as beautiful.

32) They meant that Allah should send down His revelation directly to them without mediation of the prophet. Unless this is done, they would not embrace faith. The answer given is that it is Allah alone who can decide who is a suitable person to receive His message directly. Obviously, it is not possible to appoint everyone as a messenger. It would defeat the very purpose for which the prophets ﷺ are sent, that is, to test whether or not people believe and obey them by appreciating the proofs brought by them.

فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ
صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ ۚ كَذَٰلِكَ يَجْعَلُ ٱللَّهُ
ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا
ٱلْءَايَٰتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾ ۞ لَهُمْ دَارُ ٱلسَّلَٰمِ عِندَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُم بِمَا
كَانُوا۟ يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ
ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا
ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ إِنَّ رَبَّكَ
حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

So, whomsoever Allah wills to guide, He makes his heart wide open for Islam, and whomsoever He wills to let go astray, He makes his heart strait and constricted, (and he feels embracing Islam as difficult) as if he were climbing to the sky. In this way, Allah lays abomination on those who do not believe. [125]

This is the path of your Lord, a straight path. We have made the verses elaborate for people who accept the advice. [126] For them there is the Abode of Peace with their Lord, and He is their Guardian by virtue of what they used to do. [127]

The day He will assemble all of them together, (Allah will say to Jinn) "O species of Jinns, you have done too much against mankind." [33]Their friends from among the human beings will say, "Our Lord, some of us have benefited from others, [34]and we have reached our term that You had appointed for us." He will say, "The Fire is your Abode wherein you will remain for ever, unless Allah wills (otherwise). Surely, your Lord is All-Wise, All-Knowing." [128]

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33)This refers to the devils among the Jinns who misled the human beings.

34)This means that they have derived unfair worldly benefits from each other.

وَكَذَٰلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ يَا مَعْشَرَ الْجِنِّ
وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ
يَوْمِكُمْ هَٰذَا ۚ قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا ۖ وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ
أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾ ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ
وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾ وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا
يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۚ إِن يَشَأْ يُذْهِبْكُمْ
وَيَسْتَخْلِفْ مِن بَعْدِكُم مَّا يَشَاءُ كَمَا أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ
آخَرِينَ ﴿١٣٣﴾ إِنَّ مَا تُوعَدُونَ لَآتٍ ۖ وَمَا أَنتُم بِمُعْجِزِينَ ﴿١٣٤﴾

Thus We will make some wrongdoers companions of others (in the Hereafter) because of what they used to commit. [129]

"O species of Jinn and mankind, had the messengers not come to you, from among yourselves, who used to relate My verses to you, and used to warn you of the encounter of this your day?" They will say, "We testify against ourselves." The worldly life had deceived them, and they will testify against themselves that they were disbelievers. [130] That (Allah sends messengers) is because your Lord is not to destroy any towns on account of any wrongdoing, while their people are unaware.[35] [131]

For all people, there are ranks according to what they did, and your Lord is not unaware of what they do. [132]

Your Lord is the All-Independent, the Lord of Mercy. If He so wills, He can take you away and cause whomsoever He wills to succeed you, just as He has raised you from the progeny of other people. [133] Surely what you are promised is bound to come, and you cannot frustrate (it). [134]

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35) Allah does not subject His servants to punishment for their wrongdoings unless He warns them through His prophets ﷺ, so that there may be no occasion to complain that they have been destroyed without receiving any guidance from Allah.

قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُۥ
عَٰقِبَةُ ٱلدَّارِ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿١٣٥﴾ وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ
ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا فَقَالُوا۟ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا
كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ
إِلَىٰ شُرَكَآئِهِمْ ۗ سَآءَ مَا يَحْكُمُونَ ﴿١٣٦﴾ وَكَذَٰلِكَ زَيَّنَ
لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ
وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

Say, "O my people, do at your place (whatever you do.) I have to do (in my way). So, you will know for whom is the ultimate abode. Surely, the wrongdoers will not be successful." [135]

They have assigned a portion for Allah from the tillage and the cattle created by Him, and then said, "This is for Allah", so they claim, "And this is for our associate-gods." Then, that which is allocated for their associate-gods never reaches Allah, while that which is allocated for Allah does reach their associate-gods. Evil is what they judge. [36] [136] Similarly, their associate-gods have made the killing of their children [37] seem fair to many *mushriks* (idolators), so that they may ruin them and may confuse their faith for them. Had Allah so willed, they would not have done that. So, leave them alone with what they fabricate. [137]

36)The pagans of Arabia used to dedicate some of their wealth for Allah which used to be spent on the poor and the wayfarers etc. and some portion was allocated for their idols which was given to the caretakers of the temples. The custom was wrong in itself, because the wealth they possessed was admittedly created by no other than Allah, and therefore there was no justification for dedicating it to the idols. But the absurdity of the custom was further aggravated by another practice. The portion allocated to Allah was often used for the service of the idols when they felt a shortage in their funds, while the portion allocated for the idols was held as sacrosanct, never to be touched by any one, so much so that if some part of Allah's portion would have been borrowed for the idols, it would never be returned. It is this custom that has been referred to in this verse.

37)The reference is to the cruel custom of killing daughters or burying them

وَقَالُواْ هَٰذِهِۦٓ أَنْعَٰمٌ وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعْمِهِمْ
وَأَنْعَٰمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَٰمٌ لَّا يَذْكُرُونَ ٱسْمَ ٱللَّهِ عَلَيْهَا ٱفْتِرَآءً عَلَيْهِ ۚ
سَيَجْزِيهِم بِمَا كَانُواْ يَفْتَرُونَ ﴿١٣٨﴾ وَقَالُواْ مَا فِى بُطُونِ هَٰذِهِ
ٱلْأَنْعَٰمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزْوَٰجِنَا ۖ وَإِن يَكُن مَّيْتَةً فَهُمْ
فِيهِ شُرَكَآءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ
ٱلَّذِينَ قَتَلُوٓاْ أَوْلَٰدَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ وَحَرَّمُواْ مَا رَزَقَهُمُ ٱللَّهُ ٱفْتِرَآءً عَلَى
ٱللَّهِ ۚ قَدْ ضَلُّواْ وَمَا كَانُواْ مُهْتَدِينَ ﴿١٤٠﴾

They say, "These are prohibited cattle and produce; none can eat them except those whom we wish" - so they claimed - "and there are cattle whose backs are prohibited (for riding or loading)", and there are cattle over which they do not pronounce the name of Allah,__all being fabrications against Him. He will soon punish them for what they have been fabricating. [138]

They say, "Whatever is in the wombs of these cattle is purely for our males, and forbidden to our wives." If it be born dead, then all of them share in it. [38] Soon, He will punish them for what they attribute. Surely, He is All-Wise, All-Knowing. [139] Losers are those who kill their children foolishly, without knowledge, and hold as prohibited what Allah has provided them, falsely ascribing it to Allah. They have gone astray, and they are not on the right path. [140]

alive. The term 'associate-gods' is used here to refer to their leaders or devils who allowed for them the barbaric custom of killing their daughters. Since they believed these devils were entitled to declare something lawful or unlawful, which is in fact the sole prerogative of Allah Ta'ālā, it was tantamount to believing them as Allah's partners in His divinity.

38) This verse has described several pagan customs invented about the cattle dedicated to the idols. They had classified such cattle in different categories; each having a particular restriction, as mentioned in the verse. Since they held

۞وَهُوَ ٱلَّذِيٓ أَنشَأَ جَنَّٰتٖ مَّعۡرُوشَٰتٖ وَغَيۡرَ مَعۡرُوشَٰتٖ وَٱلنَّخۡلَ وَٱلزَّرۡعَ مُخۡتَلِفًا
أُكُلُهُۥ وَٱلزَّيۡتُونَ وَٱلرُّمَّانَ مُتَشَٰبِهٗا وَغَيۡرَ مُتَشَٰبِهٖۚ كُلُواْ مِن ثَمَرِهِۦٓ إِذَآ
أَثۡمَرَ وَءَاتُواْ حَقَّهُۥ يَوۡمَ حَصَادِهِۦۖ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ
﴿١٤١﴾ وَمِنَ ٱلۡأَنۡعَٰمِ حَمُولَةٗ وَفَرۡشٗاۚ كُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُواْ
خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ﴿١٤٢﴾ ثَمَٰنِيَةَ أَزۡوَٰجٖۖ مِّنَ ٱلضَّأۡنِ ٱثۡنَيۡنِ
وَمِنَ ٱلۡمَعۡزِ ٱثۡنَيۡنِۗ قُلۡ ءَآلذَّكَرَيۡنِ حَرَّمَ أَمِ ٱلۡأُنثَيَيۡنِ أَمَّا ٱشۡتَمَلَتۡ عَلَيۡهِ
أَرۡحَامُ ٱلۡأُنثَيَيۡنِۖ نَبِّـُٔونِي بِعِلۡمٍ إِن كُنتُمۡ صَٰدِقِينَ ﴿١٤٣﴾

He is the One who has created gardens, trellised and untrellised, and date-palms and crops with a variety of edibles, and the olive and the pomegranate, (some) similar to one another, and (some) dissimilar. Eat of its fruit when it bears fruits, and pay its due on the day of harvest, and do not be extravagant. Surely, Allah does not like the extravagant. [141]

Among cattle (He has created) those fit for loading and those fit for laying on the floor [39]. Eat of what Allah has provided you, and do not follow the footsteps of Satan. Surely, he is an open enemy to you. [142]

(Allah has created) eight pairs: two of sheep and two of goats. Say, "Is it the two males that He has prohibited or the two females, or whatever the wombs of the two females contain? Tell me on the basis of knowledge if you are true."[143]

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these restrictions as part of their religion, while no such instruction was given to them by Allah Ta'ālā, all these customs have been termed as 'fabrications against Allah'. The verse thus indicates that any custom having no basis in the original sources of revelation, or *Sharī'ah*, and is still held to be a part of the religious duties, is a fabrication against Allah Ta'ālā.

39) This refers to the smaller animals like goats and sheep that are used either as food after being slaughtered, or their skins are used as carpets. The words 'laying on the floor' include both ways of their utilization.

وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا
ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ ٱللَّهُ
بِهَٰذَا ۚ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ
ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٤٤﴾ قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ
طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ
رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾

And (He has created) two of camels and two of oxen. Say, "Is it the two males that He has prohibited or the two females or whatever the wombs of the two females contain? Or were you present when Allah has advised you of this?" [40]So, who is more unjust than the one who fabricates a lie against Allah in order to misguide people without knowledge? Surely, Allah gives no guidance to an unjust people. [144]

Say, "I do not find, in what has been revealed to me, anything (out of the cattle under discussion) prohibited for anyone who eats it, unless it be carrion or blood that pours forth, or flesh of swine - because it is impure - or there be an animal slaughtered sinfully by invoking on it the name of someone other than Allah. However, if anyone is compelled by necessity, neither seeking pleasure nor crossing the limit, then your Lord is Most-Forgiving, Very-Merciful." [41][145]

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40) This verse condemns in detail the pagan practice of holding certain cattle as prohibited. They had no uniform principle for prohibition. At times they declared the males unlawful, and at some other times they chose females to be declared as prohibited. The verse says all these pairs are created by Allah, and He has neither prohibited males nor females. Nor is there any instruction to the effect that whatever is born from the womb of a female, whether male or female, should be held as unlawful.

41) This exception relates to all prohibited things. See notes on 2:173 and 5:3

وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمۡنَا كُلَّ ذِي ظُفُرٖۖ وَمِنَ ٱلۡبَقَرِ وَٱلۡغَنَمِ حَرَّمۡنَا عَلَيۡهِمۡ شُحُومَهُمَآ إِلَّا مَا حَمَلَتۡ ظُهُورُهُمَآ أَوِ ٱلۡحَوَايَآ أَوۡ مَا ٱخۡتَلَطَ بِعَظۡمٖۚ ذَٰلِكَ جَزَيۡنَٰهُم بِبَغۡيِهِمۡۖ وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾ فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمۡ ذُو رَحۡمَةٖ وَٰسِعَةٖ وَلَا يُرَدُّ بَأۡسُهُۥ عَنِ ٱلۡقَوۡمِ ٱلۡمُجۡرِمِينَ ﴿١٤٧﴾ سَيَقُولُ ٱلَّذِينَ أَشۡرَكُواْ لَوۡ شَآءَ ٱللَّهُ مَآ أَشۡرَكۡنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا مِن شَيۡءٖۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ حَتَّىٰ ذَاقُواْ بَأۡسَنَاۗ قُلۡ هَلۡ عِندَكُم مِّنۡ عِلۡمٖ فَتُخۡرِجُوهُ لَنَآۖ إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنۡ أَنتُمۡ إِلَّا تَخۡرُصُونَ ﴿١٤٨﴾ قُلۡ فَلِلَّهِ ٱلۡحُجَّةُ ٱلۡبَٰلِغَةُۖ فَلَوۡ شَآءَ لَهَدَىٰكُمۡ أَجۡمَعِينَ ﴿١٤٩﴾

For those who are Jews We prohibited all that has claws. Of cows and goats, We prohibited for them their fats, except that which is borne by their backs or the entrails, or what is attached to a bone. [42] Thus We recompensed them for their transgression. We are definitely truthful. [146]

Then, if they give the lie to you, say, "Your Lord is the Lord of all-embracing mercy, and His punishment cannot be averted from the sinning people." [147]

Those who associate partners with Allah will say, "Had Allah willed, we would have not associated (partners with Him), nor our fathers, nor would we have made anything prohibited." In the same way those who went before them gave the lie to (the truth) until they tasted Our punishment. Say, "Do you have any sure knowledge that you may produce to us? You follow nothing but whims, and do nothing but make conjectures."[148]

Say, "Then, Allah's is the conclusive proof. So, had He willed, He would have brought all of you on the right path". [43] [149]

42) The reference of this prohibition was given earlier in 4:160. Both verses describe that this prohibition was imposed on the Jews as a punishment for some of their misdeeds. This should not be confused with the prohibition of camel referred to in 3:93, which was made unlawful by Ya'qūb ﷺ himself due to his vow. See note on 3:93

43) As mentioned several times before, it means that Allah had the power to

قُلْ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَٰذَا ۖ فَإِن شَهِدُوا۟ فَلَا تَشْهَدْ
مَعَهُمْ ۚ وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ وَهُم
بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾ ۞ قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا۟
بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۖ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُكُمْ
وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ
ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا۟ مَالَ
ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۖ وَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ

Say, "Bring your witnesses who testify that Allah has prohibited this." Then, if they testify, (O prophet), do not be a witness to them, and do not follow the desires of those who have given the lie to Our signs and those who do not believe in the Hereafter, and who equate others with their Lord. [150]

Say (O Prophet to the infidels), "Come, and I shall recite what your Lord has prohibited for you: Do not associate anything with Him (as His partner); and be good to parents, and do not kill your children because of poverty – We will give provision to you, and to them as well – and do not go near shameful acts, whether they are open or secret; and do not kill a person whom Allah has given sanctity, except rightfully. This He has enjoined upon you, so that you may understand. [151] Do not approach the property of the orphan, except with the best possible conduct, until he reaches maturity. Give full measure and full weight in all fairness [44]

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make all the infidels believe in the truth by force, but it was the requirement of the test for which man is sent to this world that he should accept the truth on his own volition on the basis of the proofs explained to him.

44) Although the primary sense of this directive seems to be related to buying or selling, its application is much wider; it covers all the obligations one may have towards other people, which must be discharged in all fairness without any omission.

لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَٱعْدِلُوا۟ وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ

وَبِعَهْدِ ٱللَّهِ أَوْفُوا۟ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَٰذَا

صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ

ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾ ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ تَمَامًا

عَلَى ٱلَّذِىٓ أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَآءِ رَبِّهِمْ

يُؤْمِنُونَ ﴿١٥٤﴾ وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ

لَغَٰفِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ

– We do not obligate anyone beyond his capacity –[45] and be just when you speak, even though the one (against whom you are speaking) is a relative; and fulfill the covenant of Allah. This is what He has enjoined upon you, so that you may observe the advice. [152]

And: This is My path that is straightforward. So, follow it, and do not follow the (other) ways, lest they should make you deviate from His way. This is what He has enjoined upon you, so that you may be God-fearing." [153]

Then We gave Mūsā the Book, perfect for the one who does good, and explaining everything in detail, and a guidance and mercy, so that they may believe in meeting their Lord. [154]

And this (Qur'ān) is a blessed Book We have sent down. So follow it and fear Allah, so that you may be favored with mercy. [155] (Had We not sent this book,) you would (have an excuse to) say, "The Book was sent down only upon two groups before us, (i.e. the Jews and the Christians) and we were unaware of what they read." [156] Or you would say, "If the Book had been sent down to us, we would have been more adhering to the right path than they are."

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45) This parenthesis indicates that all the obligations mentioned in this verse are to be fulfilled according to one's best ability. Any addition or omission beyond one's control is forgiven by Allah.

فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ
بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِى ٱلَّذِينَ يَصْدِفُونَ عَنْ ءَايَٰتِنَا سُوٓءَ ٱلْعَذَابِ بِمَا
كَانُوا۟ يَصْدِفُونَ ﴿١٥٧﴾ هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ
بَعْضُ ءَايَٰتِ رَبِّكَ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ
مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿١٥٨﴾ إِنَّ ٱلَّذِينَ فَرَّقُوا۟
دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا۟
يَفْعَلُونَ ﴿١٥٩﴾ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ
إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا
قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾

Now there has come to you a clear sign from your Lord, and a guidance and mercy. So, who is more unjust than the one who gives the lie to the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with an evil punishment, because of their turning away. [157]

They are waiting for nothing less than that the angels should come to them, or your Lord or some signs of your Lord should come. The day some signs of your Lord will come, the believing of a person shall be of no use to him who had never believed before, or had not earned some good through his faith. Say, "Wait. Of course, we are waiting." [158]

Surely, those who have made divisions in their religion and turned into factions, you have nothing to do with them. Their case rests with Allah alone; then He will tell them what they have been doing. [159]

Whoever comes with a good deed will receive ten times as much, and whoever comes with an evil deed will be requited with no more than the like of it, and they shall not be wronged. [160]

Say, "As for me, my Lord has guided me to a straight path, the straight religion, the faith of Ibrāhīm who was upright and was not of those who

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾ وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

Say, "My prayer, my offering, my life and my death are for Allah, the Lord of all the worlds. [162] For Him there is no partner. And thus I have been commanded, and I am the first one to submit." [163]

Say, "Should I seek a lord other than Allah while He is the Lord of everything? And nobody does anything but to his own account, and no bearer of burden shall bear the burden of another. Then to your Lord is your return. Then He will let you know what you were disputing about." [164]

It is He who made you the vicegerents of the earth and raised some of you in ranks over others, so that He may test you in what He has given you. Surely, your Lord is swift in punishing, and surely He is Most-Forgiving, Very-Merciful. [165]

سُورَةُ الأَعْرَاف

SŪRAH AL-A'RĀF

(The Heights)

Introduction

Literally, *a'rāf* means 'heights'. In Qur'ānic terminology, the word refers to a high place between Paradise and Hell. The people whose good and bad deeds are equal will be detained here for some time, but ultimately Allah's mercy will allow them to enter Paradise. Since verses 46 and 48 of this *Sūrah* contain a description of such people, it has been named after this place.

Like other Makki *Sūrah*s, the basic theme of this *Sūrah* is to invite the unbelievers of Makkah to accept the true faith, including the Oneness of Allah, the Messengership of the Holy Prophet ﷺ and Life after death. The last verse of the previous *Sūrah* warned the unbelievers of divine retribution. The present *Sūrah* describes the details of this warning by depicting scenes of Paradise and Hell, and by narrating the stories of the nations that were destroyed by the divine scourge, right here in this world, when they rejected their respective prophets ﷺ. Many subsidiary subjects are also taken up in the context of this basic theme.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓمٓصٓ ﴿١﴾ كِتَٰبٌ أُنزِلَ إِلَيۡكَ فَلَا يَكُن فِي صَدۡرِكَ حَرَجٞ مِّنۡهُ لِتُنذِرَ بِهِۦ وَذِكۡرَىٰ لِلۡمُؤۡمِنِينَ ﴿٢﴾ ٱتَّبِعُواْ مَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡ وَلَا تَتَّبِعُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۗ قَلِيلٗا مَّا تَذَكَّرُونَ ﴿٣﴾ وَكَم مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَا فَجَآءَهَا بَأۡسُنَا بَيَٰتًا أَوۡ هُمۡ قَآئِلُونَ ﴿٤﴾

SŪRAH AL-A'RĀF

(The Heights)

This *Sūrah* is *Makki* and comprises 206 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

***Alif, Lām, Mīm, Ṣād.*[1] [1] (This is) a book sent down to you. Therefore, your heart must not be straitened because of it.[2] (It is revealed to you) so that you may warn through it, and it may be an advice for the believers. [2] (O humankind,) follow what has been sent down to you from your Lord, and do not follow any masters other than Him.[3] Little you heed to advice! [3] How many a town We have destroyed! Our punishment came upon them at night or when they were having a nap at midday. [4]**

1) As explained in the beginning of *Sūrah* Al-Baqarah (*Sūrah* 2), the exact purport of the letters found at the beginning of various *Sūrah*s is not known to anyone except Allah.

2) This is a direction to the Holy Prophet ﷺ that he should convey the message of this Book to the people regardless of the reaction he received from them. Their hostile and obstinate attitude was hurtful to the Holy Prophet ﷺ, and at times caused him to think whether or not he was responsible for their aversion from the truth. The Holy Qur'ān frequently consoles him by declaring that his responsibility is no more than to convey the message. The reaction of the addressees is neither in his control, nor is he liable for it in the least. Therefore, he should carry on his mission without any fear of rejection, ridicule or hostility that may be demonstrated by the unbelievers.

3) The reference to masters here is to the leaders and the soothsayers upon whom the pagans used to rely in matters of faith.

فَمَا كَانَ دَعْوَىٰهُمْ إِذْ جَآءَهُم بَأْسُنَآ إِلَّآ أَن قَالُوٓا۟ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٥﴾ فَلَنَسْـَٔلَنَّ
ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ﴿٦﴾ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ۖ وَمَا كُنَّا
غَآئِبِينَ ﴿٧﴾ وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ
ٱلْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟
بِـَٔايَٰتِنَا يَظْلِمُونَ ﴿٩﴾ وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ ۗ قَلِيلًا
مَّا تَشْكُرُونَ ﴿١٠﴾ وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ
فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿١١﴾

So, when Our punishment came upon them, they could say nothing but cry, "We were wrongdoers indeed." [5]

So, We shall ask those to whom the messengers were sent, and We shall ask the messengers (how they conveyed the message). [6] Then, having full knowledge, We shall tell them the whole story, as We were never far from them. [7]

The Weighing (of deeds) on that day is definite. [4] As for those whose scales are heavy, they will be the successful ones. [8] But those whose scales are light, they are the ones who have brought loss to themselves, because they did not do justice to Our verses. [9] We established you on earth, and created in it means of living for you. Little you appreciate. [10]

We created you, then gave you a shape, then We said to the angels, "Prostrate yourselves before 'Ādam." So, they all prostrated themselves, except Iblīs (Satan). He did not join those who fell prostrate. [11]

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4) The Holy Qur'ān has mentioned at several places that all human deeds will be weighed on the Day of Judgment, and the decision for Paradise or Hell will be based upon the weighing. The old philosophers used to speculate about how such abstract things as 'deeds' can actually be 'weighed'. Modern instruments have proved that it is not impossible to weigh or measure such intangibles as temperature, light, voice, etc. If man is able to invent scales and meters to quantify these abstract things, how can it be presumed that the Omnipotent Creator of the whole universe is unable to weigh the deeds of His servants?

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ
﴿١٢﴾ قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ﴿١٣﴾
قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿١٥﴾ قَالَ فَبِمَآ أَغْوَيْتَنِى
لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ
أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ ﴿١٧﴾ قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ
لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ﴿١٨﴾ وَيَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ
فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿١٩﴾

Allah said, "What has prevented you from prostrating when I ordered you?" He said, "I am better than him. You have created me of fire, and created him of clay." [12] He said, "Then, get you down from here, it is not for you to show arrogance here. So, get out. You are one of the degraded. [13]

He said, "Then give me respite until a day when all will be resurrected. [14] He (Allah) said, "You are granted respite". [15] He said, "Now that You have led me astray, I will certainly sit for them (in ambush) on Your straight path. [16] Then I will come upon them from their front side and from their behind, and from their right and from their left. You will not find most of them grateful. [17]

He (Allah) said, "Get out of here, condemned, rejected. Indeed, whosoever will follow you from among them, I will fill Hell with all of you together. [18]

O 'Ādam, dwell, you and your wife, in Paradise, and eat from wherever you like, but do not go near this tree, otherwise you shall join the transgressors." [19]

فَوَسْوَسَ لَهُمَا ٱلشَّيْطَٰنُ لِيُبْدِيَ لَهُمَا مَا وُۥرِيَ عَنْهُمَا مِن سَوْءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ ٱلْخَٰلِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَآ إِنِّي لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ ﴿٢١﴾ فَدَلَّىٰهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيْطَٰنَ لَكُمَا عَدُوٌّ مُّبِينٌ ﴿٢٢﴾

Then Satan whispered to them, so that he might expose to them their shame that was hidden from them; and said, "Your Lord has not prohibited this tree for you, but to avoid your becoming angels or your becoming eternal." [5] **[20] He declared to them on oath, "I am one of your well-wishers." [21] Thus, he cast both of them down by deception. When they tasted (the fruit of) the tree, their shame was exposed to them,** [6] **and they began to patch together some leaves of Paradise upon themselves, and their Lord called them, "Did I not forbid you from that tree? Did I not tell you that Satan is your declared enemy?" [22]**

5) The story of 'Ādam ﷺ, Ḥawwā' ﷺ and Iblīs has already been mentioned in *Sūrah* Al-Baqarah (2:34 to 39) See the relevant notes on these verses. The present verse mentions how Iblīs (Satan) was able to persuade them to eat from the prohibited tree. The gist of his argument was that the tree was banned for 'Ādam ﷺ and Ḥawwā' ﷺ at the initial stage because they were not strong enough to bear its consequences, otherwise it was useful for them to eat from it, as to do so would make them immortal like the angels. Now that substantial time has elapsed and they have acquired the ability to eat from it, the basic reason for prohibition is no longer applicable to them.

6) The nature of the tree was such that, after eating from it, their private parts were somehow uncovered. As soon as they realized this, they felt shy and tried to cover themselves with leaves. This shows that nudity and lewdness are contrary to the natural instincts of a human being, and it is a requirement of his very nature that he should feel ashamed. This aspect of the story has been highlighted here as a prologue to verses 26 to 31 that condemn the nudity practiced by the pagan Arabs.

قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ ﴿٢٣﴾ قَالَ ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَـٰعٌ إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾ يَـٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ ءَايَـٰتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and do not bless us with mercy, we shall, indeed, be among the losers. [7] [23]

He said, "Go down, some of you enemies of some; and for you on the earth there will be a dwelling place and enjoyment for a time." [24] (Further) He said, "There you shall live and there you shall die, and from there you shall be raised again." [25]

O children of 'Ādam, We have sent down to you the dress that covers your shame and provides adornment. As for the dress of *Taqwā* (piety), that is the best. [8]That is one of the signs of Allah, so that they may learn a lesson. [26]

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7. These are the words referred to by the Qur'ān in *Sūrah* Al-Baqarah: "Then 'Ādam learned certain words (to pray with) from his Lord; so, Allah accepted his repentance." (2:37)

8. These verses emphasize that the first and foremost obligation of a human being is to cover the shameful parts of his body. This is the first purpose for which Allah has created the 'dress', the second purpose being 'adornment'. The pagan Arabs used to be obscene in various aspects of their life, and worst of all, most of their tribes used to undress themselves while making *tawāf* (circumambulation) around the House of Allah. It is pointed out by these verses that all those activities that lead men or women to nudity are initiated by Satan, and that one should beware of his temptations. At the same time, the verse reminds us that garments are an adornment only for the body, whereas spiritual beauty depends on piety. Thus the word 'dress' is used for *taqwā* in its figurative sense. (See note 52 in *Sūrah* 3 for the meaning and nuance of the term: *taqwā*)

يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ كَمَآ أَخۡرَجَ أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ عَنۡهُمَا
لِبَاسَهُمَا لِيُرِيَهُمَا سَوۡءَٰتِهِمَآۚ إِنَّهُۥ يَرَىٰكُمۡ هُوَ وَقَبِيلُهُۥ مِنۡ حَيۡثُ لَا تَرَوۡنَهُمۡۗ إِنَّا
جَعَلۡنَا ٱلشَّيَٰطِينَ أَوۡلِيَآءَ لِلَّذِينَ لَا يُؤۡمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُواْ فَٰحِشَةٗ قَالُواْ وَجَدۡنَا عَلَيۡهَآ
ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَاۗ قُلۡ إِنَّ ٱللَّهَ لَا يَأۡمُرُ بِٱلۡفَحۡشَآءِۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا
تَعۡلَمُونَ ﴿٢٨﴾ قُلۡ أَمَرَ رَبِّي بِٱلۡقِسۡطِۖ وَأَقِيمُواْ وُجُوهَكُمۡ عِندَ كُلِّ مَسۡجِدٖ
وَٱدۡعُوهُ مُخۡلِصِينَ لَهُ ٱلدِّينَۚ كَمَا بَدَأَكُمۡ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ
عَلَيۡهِمُ ٱلضَّلَٰلَةُۚ إِنَّهُمُ ٱتَّخَذُواْ ٱلشَّيَٰطِينَ أَوۡلِيَآءَ مِن دُونِ ٱللَّهِ وَيَحۡسَبُونَ أَنَّهُم
مُّهۡتَدُونَ ﴿٣٠﴾

O children of ’Ādam, “Do not let Satan put you in trouble the way he had your parents expelled from Paradise, having their dress removed from them, so that he could show them their shame. Indeed, he sees you _ he and his company _ from where you do not see them. Surely, We have made the devils friends to those who do not believe. [27]

When they do a shameful act, they say, “We have found our fathers doing it, and Allah has ordered us to do so.” Say, “Allah never orders anything shameful. Do you say about Allah what you do not know?” [28]

Say, “My Lord has ordered me to do justice.” [9] Set your faces aright on each occasion of prostration, and pray to Him with pure faith in Him. Just as He has originated you, so you will be raised again. [29] He has led a group to guidance; and established for another group its misguidance. Indeed, they have taken the devils for their friends, instead of Allah, and they think that they are on the right path. [30]

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9)The original Arabic word used here is: *qist* which is normally translated as 'justice', but it also implies moderation in every matter, far from both extremes of excessiveness and deficiency. Without prejudice to the generality of the term in the present context it includes moderation in the matter of one's dress. One should neither neglect the requirement of covering the body and using dress as an adornment, nor should one take the beauty of dress as an objective in life and neglect the divine injunctions relating to it or to other obligations.

۞ يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ﴿٣١﴾ قُلۡ مَنۡ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِيٓ أَخۡرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزۡقِۚ قُلۡ هِيَ لِلَّذِينَ ءَامَنُواْ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا خَالِصَةٗ يَوۡمَ ٱلۡقِيَٰمَةِۗ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡلَمُونَ ﴿٣٢﴾

O children of 'Ādam, take on your adornment at every mosque. [10] Eat and drink and do not be extravagant. Surely, He does not like the extravagant. [31] Say, "Who has prohibited the adornment Allah has brought forth for His servants, and the wholesome things of sustenance?"

Say, "They are for the believers during this worldly life (though shared by others), while they are purely for them on the day of Resurrection. [11] This is how We elaborate the verses for people who understand." [32]

10) 'Adornment' in this verse refers to garments. According to the belief of the pagan Arabs, it was the exclusive prerogative of some specific tribes, called *hums,* to make *ṭawāf* of *Ka'bah* with their garments on. All other tribes had to borrow garments from them for this purpose, and if they found none to lend his or her garments, they had to undress themselves and make *ṭawāf* fully naked. The absurd plea for this practice was that they could not present themselves before Allah with garments polluted with sins. The present verse condemns this foolish custom, and orders all people to wear their clothes when attending any mosque, including the Sacred Mosque in Makkah.

11) The pagans of Arabia had not only prohibited wearing their dress while making *ṭawāf,* but they had also prohibited different permissible foods, as mentioned in the previous *Sūrah* (6: 138-140). The present verse says that making something lawful or unlawful is the prerogative of Allah alone. Nobody can hold a lawful thing as unlawful. This is the import of the first sentence of the verse. The second sentence in this verse refutes an argument advanced by some pagans. They at times argued that all the lawful and wholesome things are bounties of Allah, as mentioned by the Qur'ān. On the other hand, all the pagans are blessed with these divine bounties in abundance, which they are enjoying. According to their reasoning, this shows that Allah is not displeased with the pagans; otherwise He would have withheld such bounties from them. The answer given in the verse is that enjoyment in this world is not a proof of Allah's pleasure and approval unless it continues in the Hereafter too. So, while the enjoyment of the unbelievers is restricted to this world only, the believers are enjoying Allah's bounty here in this world and will continue to enjoy His bounty in the Hereafter as well. In this world, the unbelievers share these

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن
تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾ وَلِكُلِّ أُمَّةٍ
أَجَلٌ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾ يَٰبَنِىٓ ءَادَمَ إِمَّا
يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٣٥﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ
فِيهَا خَٰلِدُونَ ﴿٣٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ أُو۟لَٰٓئِكَ
يَنَالُهُمْ نَصِيبُهُم مِّنَ ٱلْكِتَٰبِ حَتَّىٰٓ إِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوٓا۟ أَيْنَ مَا كُنتُمْ
تَدْعُونَ مِن دُونِ ٱللَّهِ قَالُوا۟ ضَلُّوا۟ عَنَّا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿٣٧﴾

Say, "My Lord has prohibited only the shameful acts, whether open or secret, and (every) sinful act, and unjust aggression, and that you associate with Allah anything for which He has not sent any authority, and that you attribute to Allah any thing about which you do not have sure knowledge. [33]

For every people there is an appointed time. So, when their appointed time will come, they cannot be late for a moment, nor will they get ahead. [34] O children of 'Ādam, if messengers from among you come to you conveying My verses to you, then, those who fear Allah and correct themselves will have no fear, nor shall they grieve. [35]

Those who reject Our verses and stand arrogant against them, – they are the inmates of the Fire. There they shall live forever. [36]
So, who is more unjust than the one who coins a lie against Allah or rejects His signs? They shall receive their share from that (sustenance) which is written (for them in their destiny) until, when Our envoys (angels) shall come to them to take their souls away, they (the angels) will say, "Where are those (so-called gods) whom you used to invoke besides Allah?" They (the unbelievers) will say, "They all have vanished from us", and they shall testify against themselves that they were unbelievers. [37]

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bounties with them, but in the Hereafter it will be the believers only who will enjoy them to the exclusion of all others.

قَالَ ٱدْخُلُوا۟ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ ۖ كُلَّمَا
دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ
رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا
تَعْلَمُونَ ﴿٣٨﴾ وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا۟
ٱلْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَا لَا
تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا يَدْخُلُونَ ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ ۚ
وَكَذَٰلِكَ نَجْزِى ٱلْمُجْرِمِينَ ﴿٤٠﴾

He (Allah) will say, "Enter the Fire along with the peoples who passed before you from the Jinn and the human beings." Whenever a group will enter it, they will curse their fellows, until when all of them will have joined each other in it, the latter ones will say about the former ones [12] "Our Lord, they misguided us; so, give them a double punishment of the Fire." He will say, "For each there is a double, [13] but you do not know." [38] The former ones will say to the latter ones, "So, you have no privilege against us. [14] Now, taste the punishment for what you have been earning." [39] Surely, those who have rejected Our signs and stood arrogant against them, the gates of the heavens shall not be opened for them, and they shall not enter Paradise unless a camel passes through the eye of a needle. [15] This is how We recompense the sinners. [40]

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12) The phrase 'former ones' refers to the predecessors who left a legacy of disbelief and evil deeds for following generations, and 'latter ones' stands for the successors who will try to shift the blame to the 'former ones'.

13) The punishment of each group is said to be double, either because of the severity of the punishment of each in its own force, or because each successor has been a predecessor for the next generation.

14) After Allah will have decided that the plea of the latter ones will not help them in lightening their punishment, the former ones will reply to them that they cannot enjoy any privilege in the matter of punishment.

15) Obviously a camel can never pass through the eye of a needle. Therefore,

لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي ٱلظَّٰلِمِينَ ﴿٤١﴾
وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَآ أُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ تَجْرِى مِن
تَحْتِهِمُ ٱلْأَنْهَٰرُ ۖ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا
ٱللَّهُ ۖ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ ۖ وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٤٣﴾ وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ
وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا۟ نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ
﴿٤٤﴾ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْءَاخِرَةِ كَٰفِرُونَ ﴿٤٥﴾

For them there is a bed from the *Jahannam*, and over them there are coverings. This is how We recompense the transgressors. [41]

Those who believe and do good deeds,__We do not obligate anyone beyond his capacity___they are the people of Paradise; they shall remain there for ever. [42] We will remove whatever amount of malice they had in their hearts. Rivers will flow beneath them, and they will say, "All praise is to Allah who has guided us to this. We would not have been able to find the way, had Allah not guided us. Surely, the messengers of our Lord came with the truth." Then they will receive a call, "Here is the Paradise which you have been made to inherit because of the deeds you have been doing." [43]

The inmates of Paradise will call out to the inmates of the Fire: "We have found true what our Lord had promised to us. Have you, too, found true what your Lord had promised?" They will say, "Yes." Then, an announcer between them will call out, "The curse of Allah is on the wrongdoers [44] who used to turn themselves away from the way of Allah, seeking to make it crooked, while they were the deniers of the Hereafter." [45]

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this is an idiomatic expression indicating the impossibility of their entrance into Paradise.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى ٱلْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَىٰهُمْ وَنَادَوْا۟ أَصْحَٰبَ ٱلْجَنَّةِ أَن سَلَٰمٌ
عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾ ۞ وَإِذَا صُرِفَتْ أَبْصَٰرُهُمْ تِلْقَآءَ أَصْحَٰبِ ٱلنَّارِ قَالُوا۟
رَبَّنَا لَا تَجْعَلْنَا مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤٧﴾ وَنَادَىٰٓ أَصْحَٰبُ ٱلْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَىٰهُمْ
قَالُوا۟ مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا
يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ ٱدْخُلُوا۟ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٤٩﴾ وَنَادَىٰٓ
أَصْحَٰبُ ٱلنَّارِ أَصْحَٰبَ ٱلْجَنَّةِ أَنْ أَفِيضُوا۟ عَلَيْنَا مِنَ ٱلْمَآءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ
قَالُوٓا۟ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾

Between the two groups there will be a barrier. And on *A'rāf* (the Heights) there shall be people who will recognize each group through their signs, [16] and they will call out to the people of Paradise, "Peace on you." They will not have entered it, yet they will hope to. [46] When their eyes will be turned to the people of the Fire, they will say, "Our Lord, do not join us with the unjust people." [47] The people of *A'rāf* will call out to the people (of Fire) whom they will recognize through their signs: "Your masses were not of any help to you, nor was the arrogance you used to show. [48] Is it these (people of Paradise) about whom you swore that Allah would not allow His mercy to reach them?" (It will be said to such people,) "Enter Paradise; [17] there will be no fear for you, nor shall you grieve." [49] The people of the Fire will call out to the people of Paradise, "Pour on us some water, or some of what Allah has provided you." They will say, "Allah has prohibited these for disbelievers, [50]

16) As mentioned in the introduction, *A'rāf* is the name of a high place between Paradise and Hell. The people whose good and bad deeds are found equal will be detained there for a while, but ultimately they will be allowed to enter Paradise. The present verse depicts the scene of a time when they will not have entered Paradise, and will be watching those who will have entered Paradise or Hell, hoping to join the former and praying not to be joined with the latter.

17) This address could be to the people of *A'rāf,* as interpreted by 'Abdullāh Ibn 'Abbās ﷺ, and it could be to the people who will have already entered Paradise. In the latter case, it will be a part of the address of the people of *A'rāf* to the people of Hell, and the sense would be: "You claimed about these believers that they would not receive Mercy from Allah, but Allah has said to them, 'Enter Paradise…'.

ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَـٰذَا وَمَا كَانُوا۟ بِـَٔايَـٰتِنَا يَجْحَدُونَ ﴿٥١﴾ وَلَقَدْ جِئْنَـٰهُم بِكِتَـٰبٍ فَصَّلْنَـٰهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ ۚ يَوْمَ يَأْتِى تَأْوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٥٣﴾ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ ﴿٥٤﴾

who had taken their faith as play and a game, and the worldly life had deceived them." So, We shall forget them today, as they had forgotten to face this day of theirs, and as they used to deny Our signs. [51]

Surely We have brought them a book that We have elaborated with knowledge, as guidance and mercy for a people who believe. [52]

They are waiting for nothing but its final result (i.e. the punishment promised in the Qur'ān). The day when its final result will come, those who had ignored it earlier will say, "Surely, the messengers of our Lord had come with truth. So, are there any intercessors for us who could intercede in our favor? Or, could we be sent back, so that we might do contrary to what we used to do?" Indeed, they have put their selves to loss, and vanished from them all that they used to fabricate. [53]

Surely, your Lord is Allah who created the heavens and the earth in six days, then He positioned himself on the Throne. He covers the day with the night that pursues it swiftly. (He created) the sun and the moon and the stars, subjugated to His command. Lo! To Him alone belong the creation and the command[18]. Glorious is Allah, the Lord of all the worlds. [54]

18) 'Creation' relates to the material objects, and 'command' to the abstract

ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا۟ فِى
ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ
ٱلْمُحْسِنِينَ ﴿٥٦﴾ وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۖ حَتَّىٰٓ
إِذَآ أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن
كُلِّ ٱلثَّمَرَٰتِ ۚ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ وَٱلْبَلَدُ ٱلطَّيِّبُ
يَخْرُجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِۦ ۖ وَٱلَّذِى خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ
ٱلْءَايَٰتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

Supplicate to your Lord humbly and secretly. Surely, He does not like those who cross the limits. [55]

Do not make mischief on the earth after it has been set in order. Supplicate Him in fear and hope. Surely, the mercy of Allah is close to those who are good in their deeds. [56]

He is the One who sends the winds carrying good news before His blessings [19], until when they lift up the heavy clouds, We drive them to a dead land. Then, there We pour down water. Then, We bring forth with it all sorts of fruits. In similar way, We will bring forth all the dead. (All this is being explained to you), so that you may learn a lesson. [57] As for a good land, its vegetation comes out with the permission of its Lord. But that which is bad does not grow except what is bad. [20] Thus We alternate the verses in various ways for a people who pay gratitude. [58]

things. The sense is that it is Allah alone who creates and rules all the material and abstract things of the entire universe.

19) 'Blessings' here stands for the 'rain'.

20) Apart from affirming the reality of life after death, the verse conveys another hint. The rain causes useful vegetation to grow in receptive soil, but it cannot produce any useful crop in a barren land. Similarly, the call of the prophets benefits only those who are receptive to their advice, but not those who lend a deaf ear to it.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَٰقَوْمِ لَيْسَ بِى ضَلَٰلَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦١﴾ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ ﴿٦٤﴾ ۞ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا تَتَّقُونَ ﴿٦٥﴾

Surely We sent Nūḥ [21] to his people. So he said, "O my people, worship Allah. You have no god other than Him. I fear for you the punishment of a great Day." [59] The chiefs of his people said, "Indeed we see you in an obvious error." [60] He said, "O my people, there is no error in me, but I am a messenger from the Lord of all the worlds. [61] I convey to you the messages of my Lord and wish your betterment, and I know from Allah what you do not know.[62] Do you wonder that an advice from your Lord has come to you through a man from among you, so that he may warn you and that you may fear Allah, and that you may be blessed with mercy?" [63]

Then, they accused him of falsehood; so We saved him, and those with him in the Ark, and drowned those who rejected Our signs. Certainly, they were a blind people. [64]

To 'Ād, We sent their brother Hūd. [22] He said, "O my people, worship Allah; you have no god other than Him. So, will you not fear Allah?" [65]

21) The most comprehensive accounts of the Holy Prophet Nūḥ ﷺ and his people found in the Holy Qur'ān are in *Sūrah* Hūd (11:25 to 49) and *Sūrah* Nūḥ ﷺ (71: 1 onwards). References to him are also made in 3:33, 6:84, 21:76, 23:23, 29:14, 42:13, and 57:26.

22) 'Ād was an ancient Arab tribe living in Yemen. The Prophet Hūd ﷺ was sent to them. When they refused to believe in him, they were destroyed by a violent wind. For a fuller account see *Sūrah* Hūd (11:50 to 60), and for other references to Hūd ﷺ 11: 89 and 26:124, and for 'Ād 9:70, 14:9, 22:42, 25: 38, 29:38, 38:12, 40:31, 41:13, 46:21, 50:13, 51:41, 53:50, 54:18, 69:4-6, 89:6.

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ
مِنَ الْكَاذِبِينَ ﴿٦٦﴾ قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَٰكِنِّي رَسُولٌ مِّن رَّبِّ
الْعَالَمِينَ ﴿٦٧﴾ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾ أَوَعَجِبْتُمْ أَن
جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ وَاذْكُرُوا إِذْ جَعَلَكُمْ
خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً ۖ فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٦٩﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۖ
فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٧٠﴾ قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن
رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا
نَزَّلَ اللَّهُ بِهَا مِن سُلْطَانٍ ۚ فَانتَظِرُوا إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ ﴿٧١﴾

Said the chiefs of his people who disbelieved, "Indeed, we see you in folly, and we believe you are one of the liars." [66] He said, "O my people, there is no folly in me, but I am a messenger from the Lord of all the worlds. [67] I convey to you the messages of my Lord; and I am an honest well-wisher for you. [68] Do you wonder that an advice from your Lord has come to you through a man from among you, so that he may warn you? And remember when He made you successors after the people of Nūḥ and gave you increased strength in physique.[23] So, be mindful of the bounties of Allah, so that you may be successful." [69] They said, "Have you come to us that we should worship Allah alone and give up what our fathers used to worship? Now, bring upon us that (scourge) with which you threaten us if you are one of the truthful." [70] He said, "The punishment and the anger from your Lord have fallen upon you. Do you quarrel with me about mere names that you and your fathers have concocted and for which Allah has sent down no authority? So, wait. I am one of those waiting with you." [71]

23) The reference here is to the extraordinary stature and physical strength given to this nation. The Holy Qur'ān has mentioned in 89:6 that the likes of

فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ وَمَا كَانُوا۟ مُؤْمِنِينَ ﴿٧٢﴾ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً ۖ فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

So, We saved him and those with him out of mercy from Us, and We eradicated those who rejected Our signs. They were not believers. [72]

To Thamūd, (We sent) their brother, Ṣāliḥ. [24] He said, "O my people, worship Allah. You have no god other than Him. There has come to you a clear sign from your Lord. This is the she-camel of Allah, a sign for you. So, leave her to eat on the earth of Allah, and do not touch her with mischief, lest a painful punishment should seize you. [73]

these people have never been created in the whole world.

24) Thamūd was another Arab tribe, and they lived in Al-Ḥijr, an ancient city north of Madīnah. Today it is called "Madā'in Ṣāliḥ", where the ruins of their habitations are still visible. This tribe had a flourishing civilization and was known for its skill at rock-carving and building houses and monuments. Apart from polytheism, they developed many social evils, and Prophet Ṣāliḥ ﷺ was sent to them. After a long time of persistent refusal to accept the truth, they asked him to bring out a pregnant she-camel from a mountain. They promised to believe in him if he could do so. Ṣāliḥ ﷺ prayed to Allah and the she-camel appeared from the mountain as demanded. Witnessing the miraculous birth of the she-camel, some people embraced the faith and others were inclined to, but their chiefs prevented them. Ṣāliḥ ﷺ, apprehending a divine scourge to befall them, asked them to protect the she-camel and abide by the conditions under which she was born, including that they would let her graze freely, and that she would drink water of the well exclusively on one day, and others would drink the other day. They violated the conditions and got her killed. For this, they were seized by the divine scourge in the form of a loud cry and an earthquake which destroyed all of them. A fuller account of Ṣāliḥ ﷺ may be found in *Sūrah* Hūd (11:61-89) and Ash-Shu'arā' (26:142).

وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى ٱلْأَرْضِ
تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ
وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن
قَوْمِهِۦ لِلَّذِينَ ٱسْتُضْعِفُوا۟ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن
رَّبِّهِۦ ۚ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلَ بِهِۦ مُؤْمِنُونَ ﴿٧٥﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟
إِنَّا بِٱلَّذِىٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ ﴿٧٦﴾ فَعَقَرُوا۟ ٱلنَّاقَةَ وَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ
وَقَالُوا۟ يَٰصَٰلِحُ ٱئْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلْمُرْسَلِينَ ﴿٧٧﴾ فَأَخَذَتْهُمُ
ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٧٨﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ
أَبْلَغْتُكُمْ رِسَالَةَ رَبِّى وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ ﴿٧٩﴾

Remember when He made you successors after ‘Ād and lodged you on earth (whereby) you make castles in its plains and hew out the mountains to build houses. So be mindful of the bounties of Allah, and do not go about the earth spreading disorder." [74]

The haughty chiefs of his people said to those of the oppressed who had believed (in the Messenger), "Do you know for sure that Ṣāliḥ is a messenger from his Lord?" They said, "Of course, we believe in what he has been sent with." [75] The haughty people said, "As for us, we disbelieve in what you believe." [76]

Then they slaughtered the she-camel and defied the command of their Lord and said, "O Ṣāliḥ, bring to us what you threaten us with, if you are one of the messengers." [77] So, the earthquake seized them, and they were (found dead) in their homes, fallen on their faces. [78] So, he turned away from them and said, "O my people, indeed I have delivered to you the message of my Lord, and wished you betterment, but you do not like the well-wishers." [79]

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾ فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٨٤﴾

And (We sent) Lūṭ (Lot) when he said to his people, "Do you commit the shameful act in which nobody in the world has ever preceded you? 25 [80] You come to men lustfully instead of women. No, you are a people who cross the limits." [81] The answer of his people was no other than to say, "Expel them from your town. They are a people who pretend too much purity." [82] So, We saved him and his family, except his wife. She was one of those who remained behind. 26 [83] And We rained down upon them a rain. So, look! How was the fate of the sinners! [84]

25) Lūṭ ﷺ was a nephew of the Holy Prophet Ibrāhīm ﷺ who migrated from Iraq along with him. Then following the directions of his noble uncle, Lūṭ ﷺ settled in Syria and Palestine. He was later invested with prophethood and sent to the people of Sodom and adjoining towns who, apart from their polytheism, were notorious for homosexuality. When they did not heed the sincere advices of the Holy Prophet Lūṭ ﷺ, they were seized by the divine scourge, and all their towns were overturned. No traces of these towns are found today, and most probably they were submerged in the Dead Sea of Jordan, which is also named as the Sea of Lūṭ ﷺ . The most detailed account of Lūṭ ﷺ is found in *Sūrah* Hūd (11:69 to 82). See also 15:59-61, 26:160-167, 27:56, 29:26. For other references, see 22:43, 38:13, 50:13, 54:33 and 66:10.

26) As mentioned in *Sūrah* Hūd and At-Taḥrīm, the wife of the Prophet Lūṭ ﷺ did not accept the true faith, preferring instead to help the disbelievers. When, before the divine scourge, Lūṭ ﷺ was directed to leave the city, she remained behind and was destroyed along with the other disbelievers.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ
غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ
وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا ۚ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨٥﴾ وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ
تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا ۚ
وَٱذْكُرُوٓا۟ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ
ٱلْمُفْسِدِينَ ﴿٨٦﴾ وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءَامَنُوا۟ بِٱلَّذِىٓ أُرْسِلْتُ بِهِۦ
وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا۟ فَٱصْبِرُوا۟ حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٧﴾

And to Madyan (We sent) their brother Shu‘aib. [27] He said, "O my people, worship Allah. You have no god other than Him. There has come to you a clear sign from your Lord. Give the measure and weight in full, and do not make people short of their things, and do not make mischief on the earth after it has been set in order. That is good for you, if you are believers. [85] Do not sit in every path threatening and preventing from the way of Allah the people who believe in Him, and seeking a twist in it. Remember the time when you were few, then He increased you in number. Consider the fate of those who used to make mischief. [86] If a group from among you has believed in what I have been sent with, and another group has not believed, then keep patience until Allah decides between us. He is the best of all judges." [87]

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27) Madyan is the name of a place as well as of the people who lived there. Apart from polytheism, they were involved in a number of corrupt practices. When selling and buying, they used to cheat the opposite party by giving short measure or weight. Shu‘aib ﷺ was sent to them, but when they persisted in their heinous crimes, they were subjected to a horrible punishment. Fire was rained on them, accompanied by an earthquake and terrible noise. For further details in the Holy Qur’ān, see 11:87 to 95, 26:177 and 29:36

۞ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَـٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن
قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَـٰرِهِينَ ﴿٨٨﴾ قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا
إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن
يَشَآءَ ٱللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۚ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ
قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَـٰتِحِينَ ﴿٨٩﴾ وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ لَئِنِ
ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَـٰسِرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ
جَـٰثِمِينَ ﴿٩١﴾ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۚ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا
كَانُوا۟ هُمُ ٱلْخَـٰسِرِينَ ﴿٩٢﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَـٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَـٰلَـٰتِ
رَبِّى وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَـٰفِرِينَ ﴿٩٣﴾

The chiefs of his people, who were arrogant, said, "O Shu'aib, we will expel you and those who believe with you from our town, or you shall have to turn to our faith." He said, "Even if we hate it? [88] We will be forging a lie against Allah, if we were to turn to your faith after Allah has saved us from it. It is not for us that we turn to it unless Allah, our Lord so wills. Our Lord has encompassed everything with His knowledge. In Allah we place our trust. Our Lord, decide between us and our people with truth, and You are the best of all judges." [89]

The chiefs of his people who disbelieved said, "If you are to follow Shu'aib, then you will be utter losers." [90]

So, the earthquake seized them, and they were (found dead) in their homes, fallen on their faces. [91] Those who rejected Shu'aib became as if they never dwelt there. Those who rejected Shu'aib were themselves the losers. [92] So, he turned away from them and said, "O my people, I have surely delivered to you the message of my Lord, and wished your betterment. How, then, should I grieve over a disbelieving people?" [93]

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ أَهْلَهَا بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ
يَضَّرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ حَتَّىٰ عَفَوا۟ وَّقَالُوا۟ قَدْ مَسَّ
ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ
ءَامَنُوا۟ وَٱتَّقَوْا۟ لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ وَلَٰكِن كَذَّبُوا۟
فَأَخَذْنَٰهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا
وَهُمْ نَآئِمُونَ ﴿٩٧﴾

We did not send any prophet to a town, but We seized its people with hardship and suffering, so that they may turn humble. [94] Thereafter, We substituted good in place of evil until they increased, and said, "Hardship and prosperity came to our fathers (too)." Then We seized them suddenly while they were not aware.[28] [95]

If the people of the towns believed and feared Allah, We would have opened for them blessings from the heavens and the earth, but they disbelieved. So, We seized them because of what they used to earn for themselves. [96] So, do the people of the towns feel themselves immune from Our punishment that may befall them at night while they are asleep? [97]

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28) This verse refers to a general practice adopted by Allah before subjecting a people to the divine scourge because of their refusal to accept the message of the prophets ﷺ. In the beginning, they are afflicted by some hardships and sufferings in this world, like famines, epidemics, adverse economic conditions etc. According to the human nature, these hardships have a positive impact on one's ability to turn to the Creator and repent for one's misdeeds. Once one's heart is softened and humbled, one may listen to the advice of the prophets ﷺ more attentively. But when this measure does not make some of them pay heed to the advice, they are subjected to another trial. Now they experience welfare and prosperity, because some people's nature makes them thankful to their Creator in good times, if not in adverse conditions. But when the affluent ones refuse to accept the truth in both conditions, they claim that alternation of hardship and prosperity is a natural phenomenon, faced by their ancestors too. Thus, instead of turning to Allah, they persist in their infidelity. At this stage, they are subjected to the divine scourge.

أَوَ أَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا۟
مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ﴿٩٩﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ
يَرِثُونَ ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ أَن لَّوْ نَشَآءُ أَصَبْنَٰهُم بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ
قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾ تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا ۚ وَلَقَدْ
جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن قَبْلُ ۚ
كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ
عَهْدٍ ۖ وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَٰسِقِينَ ﴿١٠٢﴾ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ
إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَظَلَمُوا۟ بِهَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٠٣﴾

Or do the people of the towns feel themselves immune from Our punishment that may befall them in broad daylight while they are at play? [98] Do they feel secure from Allah's plan? None can feel secure from Allah's plan except the people who are losers. [99]

Have all these events still not taught a lesson to those who inherit the land after its (former) inhabitants, that if We so willed, We could afflict them for their sins? But We seal their hearts, so that they do not listen. [100] Those are the towns We narrate to you their important events. Surely their messengers came to them with clear signs, but they were not able to believe in what they had rejected earlier. This is how Allah seals the hearts of the disbelievers. [101] We did not find with most of them any covenant (unbroken), and surely We have found most of them sinners. [102] After them, We sent Mūsā with Our signs to Pharaoh and his chiefs.[29] But they did injustice to them. So, consider the fate of the mischief-makers. [103]

29) The story of Mūsā ﷺ is narrated by the Holy Qur'ān at many places. Ap[illegible] from this *Sūrah*, the most detailed accounts are found in *Sūrah* Ṭāhā (20:9 to [illegible]) and *Sūrah* Al-Qaṣaṣ (28:3 to 76). For other important references see 2:51-[illegible], 2:246, 10:75-88, 71:2, 18:60, 26:10-65, 40:26.

وَقَالَ مُوسَىٰ يَٰفِرۡعَوۡنُ إِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ﴿١٠٤﴾ حَقِيقٌ عَلَىٰٓ أَن لَّآ
أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ قَدۡ جِئۡتُكُم بِبَيِّنَةٖ مِّن رَّبِّكُمۡ فَأَرۡسِلۡ مَعِيَ بَنِيٓ
إِسۡرَٰٓءِيلَ ﴿١٠٥﴾ قَالَ إِن كُنتَ جِئۡتَ بِـَٔايَةٖ فَأۡتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٠٦﴾
فَأَلۡقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعۡبَانٞ مُّبِينٞ ﴿١٠٧﴾ وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيۡضَآءُ
لِلنَّٰظِرِينَ ﴿١٠٨﴾ قَالَ ٱلۡمَلَأُ مِن قَوۡمِ فِرۡعَوۡنَ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٞ ﴿١٠٩﴾ يُرِيدُ أَن
يُخۡرِجَكُم مِّنۡ أَرۡضِكُمۡۖ فَمَاذَا تَأۡمُرُونَ ﴿١١٠﴾ قَالُوٓاْ أَرۡجِهۡ وَأَخَاهُ وَأَرۡسِلۡ فِي ٱلۡمَدَآئِنِ
حَٰشِرِينَ ﴿١١١﴾ يَأۡتُوكَ بِكُلِّ سَٰحِرٍ عَلِيمٖ ﴿١١٢﴾ وَجَآءَ ٱلسَّحَرَةُ فِرۡعَوۡنَ قَالُوٓاْ إِنَّ
لَنَا لَأَجۡرًا إِن كُنَّا نَحۡنُ ٱلۡغَٰلِبِينَ ﴿١١٣﴾ قَالَ نَعَمۡ وَإِنَّكُمۡ لَمِنَ ٱلۡمُقَرَّبِينَ ﴿١١٤﴾
قَالُواْ يَٰمُوسَىٰٓ إِمَّآ أَن تُلۡقِيَ وَإِمَّآ أَن نَّكُونَ نَحۡنُ ٱلۡمُلۡقِينَ ﴿١١٥﴾

Mūsā said, "O Pharaoh, I am a messenger from the Lord of all the worlds; [104] it befits me not to say anything about Allah except the truth. I have come to you with a clear sign from your Lord. So, let the children of Isrā'īl go with me." [105] He said, "If you have come with a sign, then bring it forth, if you are really truthful." [106] So he threw down his staff, and in no time it was a vivid serpent; [107] and he drew out his hand, and it was luminous for the onlookers. [108]

The chiefs of the people of Pharaoh said, "This man is certainly a sorcerer of great knowledge. [109] He wants to expel you from your land. So, what do you suggest?" [110] They said, "leave him and his brother alone for a while, and send (your) men to the cities to collect [111] and bring to you every expert sorcerer (who could defeat him)." [112]

The sorcerers came to Pharaoh. They said, "There must be a reward for us, if we are the victors." [113] He said, "Yes, and of course, you will be among the closer ones (to me)." [114] They said, "O Mūsā, would you throw (first) or are we to throw?" [115]

نَ أَلْقُواْ فَلَمَّآ أَلْقَوْاْ سَحَرُوٓاْ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ
عَظِيمٍ ﴿١١٦﴾ ۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ
﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُواْ يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُواْ هُنَالِكَ وَٱنقَلَبُواْ صَٰغِرِينَ ﴿١١٩﴾
وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾ قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ
﴿١٢٢﴾ قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ
لِتُخْرِجُواْ مِنْهَآ أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ
لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾ قَالُوٓاْ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿١٢٥﴾ وَمَا تَنقِمُ مِنَّآ إِلَّآ
أَنْ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

He said, "You throw." So when they threw, they bewitched the eyes of the people, and made them frightened, and produced great sorcery. [116] We revealed to Mūsā, "Throw your staff." Then of a sudden, it began to swallow all that they had concocted. [117] Thus the truth prevailed, and what they were doing became a nullity. [118] So, they were overcome then and there and turned humiliated. [119] The sorcerers could not but fall in prostration. 30 [120] They said, "We believe in the Lord of the worlds, [121] the Lord of Mūsā and Hārūn." [122]

Pharaoh said, "You have believed in him before my permission. Undoubtedly, this is a plot you have designed in the city, so that you may expel its people from it. Now you shall know (its end). [123] I will cut off your hands and your legs from opposite sides. Then I will crucify you all together." [124] They said, "We have surely to return to our Lord. [125] For what fault would you punish us except that we have believed in the signs of our Lord when they appeared to us? O our Lord, pour out patience upon us, and cause us to die as Muslims (those who submit to you.)" [126]

30) This is an idiomatic expression to reflect the passive voice used by the Holy Qur'ān to connote that the evidence left them with no choice but to bow to the obviously superior power.

وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ وَيَذَرَكَ
وَءَالِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ ﴿١٢٧﴾ قَالَ
مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ
عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوٓا۟ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا
جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ
فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِٱلسِّنِينَ وَنَقْصٍ مِّنَ
ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾ فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ
سَيِّئَةٌ يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا۟ مَهْمَا تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

The chiefs of the people of Pharaoh said, "Shall you leave Mūsā and his people free to spread disorder in the land and to abandon you and your gods?" He said, "We shall slaughter their sons and let their women remain alive. We have full power over them." [127]

Mūsā said to his people, "Seek help from Allah and be patient. Surely, the land belongs to Allah. He lets whomsoever He wills inherit it from among His servants; and the end-result is in favor of the God-fearing." [128] They said, "We were persecuted before you came to us and after you have come to us." He said, "Hopefully your Lord will destroy your enemy and make you successors in the land, then He will see how you act." [129]

And We seized the people of Pharaoh with years of famine and poor production of fruits, so that they may learn a lesson. [130] When good times came to them, they said, "This is our right." And if an evil touched them, they took it as an ill omen of Mūsā and those with him. Listen, their ill omen lies with Allah only, but most of them do not know. [131] They said, "Whatever sign you bring to us to enchant us with, we are not going to believe in you." [132]

فَأَرْسَلْنَا عَلَيْهِمُ ٱلطُّوفَانَ وَٱلْجَرَادَ وَٱلْقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ فَٱسْتَكْبَرُوا۟
وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُوا۟ يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ
بِمَا عَهِدَ عِندَكَ ۖ لَئِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ
إِسْرَٰٓءِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمْ
يَنكُثُونَ ﴿١٣٥﴾ فَٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ فِى ٱلْيَمِّ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟
عَنْهَا غَٰفِلِينَ ﴿١٣٦﴾ وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَٰرِقَ ٱلْأَرْضِ
وَمَغَٰرِبَهَا ٱلَّتِى بَٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا
صَبَرُوا۟ ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟ يَعْرِشُونَ ﴿١٣٧﴾

So We sent upon them the storm and locusts and lice and frogs and blood, as signs distinct from each other. [31] Yet they showed arrogance, and they were a guilty people. [133] Whenever a scourge befell them, they said, "O Mūsā, pray for us to your Lord by the covenant He has made with you. If you remove the scourge from us, we will truly believe in you, and will send the children of Isrā'īl with you." [134] But when We removed the scourge from them for a term they had to reach, in no time they started to break their promise. [135] Then We subjected them to retribution, and drowned them in the sea, because they rejected Our signs, and were neglectful of them. [136] We caused those people who were deemed to be weak (the Israelites) to inherit the East and West of the land that We had blessed. And the sublime word of your Lord was fulfilled for the children of Isrā'īl, because they stood patient; and We destroyed what Pharaoh and his people used to build and what they used to raise high. [137]

31) There were different signs of Allah's displeasure with them, sent one after the other to serve as warnings against a greater scourge that might befall them if they persisted in their disbelief and misdeeds. To begin with, they experienced a furious storm; then locusts were sent to destroy their crops; lice or pests were created in abundance to afflict men and livestock; frogs were found everywhere, which made their life miserable; blood used to be present in their water and

وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟
يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَٰٓؤُلَآءِ
مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ
إِلَٰهًا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٤٠﴾ وَإِذْ أَنجَيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ ۖ يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى
ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾ ۞ وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً
وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ
ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ﴿١٤٢﴾

We made the children of Isrā'īl cross the sea, then they came across a people sitting in devotion before their idols. They (the Israelites) said, "O Mūsā, make a god for us like they have gods." He said, "You are really an ignorant people. [138] What these people are engaged in is sure to be destroyed; and false is what they are doing." [139] He said, "Shall I seek any one other than Allah as God for you, while He has given you excellence over the (people of all the) worlds." [140] (Remember) when We delivered you from the people of Pharaoh who inflicted grievous torment upon you, slaughtered your sons and left your women alive. In all that there was a great trial from your Lord. [141]

And We made an appointment with Mūsā for thirty nights, then We supplemented them with another ten. So, the total period fixed by his Lord was forty nights. 32 Mūsā said to his brother Hārūn, "Take my place among my people and keep things right, and do not follow the way of mischief makers." [142]

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eatables. Each time they faced a hardship from one of these signs, they requested Mūsā ﵇ to pray to Allah to remove it, but when it was removed, they attributed it to sorcery of Mūsā ﵇, and then another sign was sent to them from above.

32) When the Israelites acquired safety and were about to start their life as an independent nation, they asked Mūsā ﵇ to give them a religious law that they

وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى
وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِى ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ
لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ
إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ﴿١٤٣﴾ قَالَ يَٰمُوسَىٰٓ إِنِّى ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ
بِرِسَٰلَٰتِى وَبِكَلَٰمِى فَخُذْ مَآ ءَاتَيْتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُۥ فِى
ٱلْأَلْوَاحِ مِن كُلِّ شَىْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَىْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ
قَوْمَكَ يَأْخُذُوا۟ بِأَحْسَنِهَا ۚ سَأُو۟رِيكُمْ دَارَ ٱلْفَٰسِقِينَ ﴿١٤٥﴾

When Mūsā came at Our appointed time and his Lord spoke to him, he said, "My Lord, show (Yourself) to me that I may look at You." He said: "You shall never see Me. But look at the mount. If it stays at its place, you will see Me." So when his Lord appeared to the Mount, He made it smashed, and Mūsā fell down unconscious. When he recovered, he said: "Pure are You. I repent to You, and I am the first to believe (that no one can see You in this world.)" [143] He said, "Mūsā, I have chosen you above all men for my messages and for My speaking (to you). So, take what I have given to you, and be among the grateful." [144]

We wrote for him on the Tablets advice of every kind, and explanations of all (needful) things. "So hold it firm, and ask your people to hold on to the best things in it. I shall show you the house of the sinners. [33] [145]

could follow. On his request, Allah Ta'ālā called Mūsā ﷺ to the mount Ṭūr (Mount Sinai) to sit in devotion for forty nights. Originally he was asked to stay there for thirty nights, but for reasons best known to Allah, the term was extended for another ten days to make the total period forty days. During this period, Mūsā ﷺ devoted himself to acts of worship including fasts, meditation etc. This was required to develop the spiritual qualities that would enable him to receive Allah's Book and to act upon it. It was during this stay that he was given the sacred Tablets of Torah.

33) This is the good news given to the Israelites that they will conquer the lands of Syria and Palestine etc.

سَأَصْرِفُ عَنْ ءَايَٰتِيَ ٱلَّذِينَ يَتَكَبَّرُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ
ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا۟
سَبِيلَ ٱلْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ
﴿١٤٦﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلْءَاخِرَةِ حَبِطَتْ أَعْمَٰلُهُمْ ۚ هَلْ يُجْزَوْنَ
إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿١٤٧﴾ وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِۦ مِنْ حُلِيِّهِمْ عِجْلًا
جَسَدًا لَّهُۥ خُوَارٌ ۚ أَلَمْ يَرَوْا۟ أَنَّهُۥ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۘ ٱتَّخَذُوهُ
وَكَانُوا۟ ظَٰلِمِينَ ﴿١٤٨﴾ وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ وَرَأَوْا۟ أَنَّهُمْ قَدْ ضَلُّوا۟ قَالُوا۟
لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿١٤٩﴾

I shall keep away from My verses those who show arrogance on the earth with no right to do so. Even if they were to see every sign, they would not believe in it; and if they see the Path of guidance, they do not take it as their way; and if they see the path of misguidance, they would take it as their way. That is because they have rejected Our signs, and have been neglectful of them. [146] Gone to waste are the deeds of those who have rejected Our signs and the meeting of the Hereafter. They will be recompensed only for what they have been doing. [147]

And in the absence of Mūsā, his people made a calf from their ornaments, which was merely a sculpture with a moaning sound.[34] Did they not see that it neither talked to them nor could it guide them to any way? They adopted it (as god), and were so unjust. [148] When they became remorseful and saw that they had gone astray, they said, "If Allah shows no mercy to us, and does not forgive us, we shall certainly be among the losers." [149]

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34) As mentioned in *Sūrah* Ṭāhā (20:85-95), it was Sāmiriyy, the sorcerer, who made the image of a calf out of the ornaments of the Israelites. It was a hollow sculpture, and Sāmiriyy carved it in a way that when air passed through the hollow passage, a moaning sound was heard from its mouth. He invited the people to worship it as god, and the Israelites started to take it as such. The Holy Qur'ān has fully refuted the version of the Bible (Exodus 32:1-6) that it was Hārūn ﷺ who carved the calf and misguided his people. Obviously it is not even imaginable from a holy prophet to make his people indulge in idolatry.

وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ ۖ أَعَجِلْتُمْ
أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ ۚ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ
ٱسْتَضْعَفُونِى وَكَادُوا۟ يَقْتُلُونَنِى فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِى مَعَ ٱلْقَوْمِ
ٱلظَّٰلِمِينَ ﴿١٥٠﴾ قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى وَأَدْخِلْنَا فِى رَحْمَتِكَ ۖ وَأَنتَ أَرْحَمُ
ٱلرَّٰحِمِينَ ﴿١٥١﴾ إِنَّ ٱلَّذِينَ ٱتَّخَذُوا۟ ٱلْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِى
ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُفْتَرِينَ ﴿١٥٢﴾ وَٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ ثُمَّ تَابُوا۟ مِنۢ
بَعْدِهَا وَءَامَنُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾ وَلَمَّا سَكَتَ عَن مُّوسَى
ٱلْغَضَبُ أَخَذَ ٱلْأَلْوَاحَ ۖ وَفِى نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

When Mūsā returned to his people, angry and sad, he said, "How bad is the thing you have done in my absence! How did you act in haste against the command of your Lord?" He dropped down the Tablets, and grabbed the head of his brother, pulling him towards himself. He (Hārūn) said, "My mother's son, the people took me as weak and were about to kill me. So do not let the enemies laugh at me, and do not count me with the wrong-doers." [150] He said, "My Lord! Forgive me and my brother, and admit us into Your mercy. You are the most Merciful of all the merciful." [151]

Surely, those who have taken the calf (as god) shall be seized by Allah's wrath and by humiliation in the worldly life. That is how we recompense the fabricators. [152] As for those who do evil, and repent thereafter, and embrace faith, your Lord is then most forgiving, very merciful (for them). [153]

When the fury of Mūsā calmed down, he picked up the Tablets, and in its contents there was guidance, and mercy for those who are fearful before their Lord. [154]

وَٱخۡتَارَ مُوسَىٰ قَوۡمَهُۥ سَبۡعِينَ رَجُلٗا لِّمِيقَٰتِنَاۖ فَلَمَّآ أَخَذَتۡهُمُ ٱلرَّجۡفَةُ قَالَ رَبِّ لَوۡ
شِئۡتَ أَهۡلَكۡتَهُم مِّن قَبۡلُ وَإِيَّٰيَۖ أَتُهۡلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآۖ إِنۡ هِيَ إِلَّا
فِتۡنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهۡدِي مَن تَشَآءُۖ أَنتَ وَلِيُّنَا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَاۖ وَأَنتَ
خَيۡرُ ٱلۡغَٰفِرِينَ ﴿١٥٥﴾ ۞وَٱكۡتُبۡ لَنَا فِي هَٰذِهِ ٱلدُّنۡيَا حَسَنَةٗ وَفِي ٱلۡأٓخِرَةِ إِنَّا
هُدۡنَآ إِلَيۡكَۚ قَالَ عَذَابِيٓ أُصِيبُ بِهِۦ مَنۡ أَشَآءُۖ وَرَحۡمَتِي وَسِعَتۡ كُلَّ شَيۡءٖۚ
فَسَأَكۡتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤۡمِنُونَ ﴿١٥٦﴾

And Mūsā selected seventy men from his people for Our appointment.[35] Later when the earthquake seized them, he said, "My Lord, had it been Your will, You could have destroyed them earlier, and me too. Would You destroy us for what the foolish among us have done? It is nothing but a trial from You, wherewith you let go astray whom You will, and give guidance to whom You will. You are our protector, so forgive us, and have mercy on us, and You are the best among those who forgive. [155]

And write for us good in this world and in the Hereafter. We turn to You in repentance." He (Allah) said, "As for My punishment, I afflict with it whom I will. And My mercy extends to everything.[36] So, I shall write it for those who guard themselves against evil, and pay *Zakāh*, and those who do believe in Our verses, [156]

35) When the Torah was brought by Mūsā ﷺ, some Israelites asserted that they would act on it only when they could hear Allah's speech directly. Mūsā ﷺ selected seventy people from them and took them again to the mount Ṭūr where they heard Allah's speech, but still expressed their doubts about its genuineness, and demanded to see Allah openly, as mentioned by the Holy Qur'ān in 2:55 and 56. As a punishment to their obstinacy, an earthquake overtook them whereby they fell unconscious.

36) This means that even though every disobedient person is liable to punishment, Allah does not punish except those transgressors whom He wills. His mercy, however, extends to everyone.

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٥٧﴾

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those who follow the Messenger, the *Ummiyy* (unlettered) prophet [37] whom they find written with them in the Torah and the Injīl , [38] and who bids them what is fair and forbids what is unfair, and makes lawful for them good things, and makes unlawful for them impure things, and relieves them of their burden, and of the shackles that were upon them. [39] So, those who believe in him and support him, and help him and follow the light sent down with him, __ those are the ones who are successful." [157]

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37) The 'unlettered prophet' refers to the Holy Prophet Muhammad ﷺ . Allah Ta'ālā had kept him unlettered in order to demonstrate the miraculous nature of the eloquent discourse revealed to him. When Mūsā ﷺ prayed for Allah's mercy for his people, Allah Ta'ālā granted the prayer, though He deemed it fit to explain that a full demonstration of His mercy would be forthcoming in regard to the *Ummah* of the Holy Prophet Muhammad ﷺ, because he would be sent to the whole of humankind, and not only to a particular nation. In this context, some characteristics of his *Sharī'ah* have been spelt out in the verse.

38) This refers to the prophecies made in earlier divine books like the Torah and the Injīl, whereby the advent of the Last Prophet Muhammad ﷺ was foretold. Despite a plethora of distortions introduced to the text of the Bible, some of these prophecies may still be found in it. For details on these, the book: *Izhār-ul-Ḥaq* by Maulānā Raḥmatullāh Kairānwī may be consulted. Its Urdu and English translations are also available.

39) The 'burden' and 'shackles' in this verse refer to the stern religious laws that were imposed on the Israelites as a punishment for their rebellious attitude. It is mentioned that the Holy Prophet Muhammad ﷺ will relieve the people from such strict rules and injunctions.

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ
ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾
وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾ وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ
أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ ٱضْرِب بِّعَصَاكَ
ٱلْحَجَرَ ۖ فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۚ
وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا
رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

(O Prophet Muhammad) Say, "O people, I am a messenger of Allah (sent) to you from the One to whom belongs the kingdom of the heavens and the earth. There is no god but He. He gives life and brings death. So, believe in Allah and His Messenger, the *Ummiyy* (unlettered) prophet, who believes in Allah and in His words, and follow him, so that you may find the right path." [40] **[158] Among the community of Mūsā there are people who guide with truth and do justice thereby.** [41] **[159]**

And We divided them into twelve tribes, as separate communities, and We revealed to Mūsā when his people asked him for water, [42] **"Strike the rock with your staff." Then twelve springs gushed forth from it. Each tribe came to know their drinking place. We shaded them with the shadow of the clouds. And We sent down to them *Mann* and *Salwā* (saying), "Eat of the good things we have provided you." And they did us no harm, rather they have been harming their own selves. [160]**

40) After mentioning that the advent of the Holy Prophet Muhammad ﷺ was foretold to Mūsā عليه السلام, it was pertinent to invite people - Jews in particular - to believe in him. This verse is thus the logical conclusion one should draw from what had been said to Mūsā عليه السلام.

41) This refers to the Israelites who remained faithful to the original version of the Mosaic religion and fully obedient to the genuine Torah. History bears out that a small group among the Israelites did never deviate from their genuine religion. Ibn Jarīr has narrated an interesting story about such people. It also includes the Israelites who embraced Islam, like 'Abdullāh Ibn Salām رضي الله عنه

42) The events referred to in verses 160 to 162 have already been mentioned in

وَإِذْ قِيلَ لَهُمُ اسْكُنُوا هَٰذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا
حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيئَاتِكُمْ ۚ سَنَزِيدُ
الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ
فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾
وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي
السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ ۙ لَا
تَأْتِيهِمْ ۚ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

(Recall) when it was said to them, "Live in this town and eat therefrom anywhere you like, and say, *Ḥiṭṭah* (we seek forgiveness) and enter the gate prostrating yourselves, so that We forgive your errors. We shall give much more to those who are good in their deeds." [161] But those of them who were unjust substituted another word for the one that was said to them. So, We sent down upon them a scourge from the heavens, because they had been transgressing. [162]

Ask them about the town situated by the sea, when they used to transgress in the matter of Sabbath,[43] when their fish came to them openly on their Sabbath, and did not come to them when they did not have Sabbath. In this way, We put them to a test, because they used to act sinfully. [163]

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verses 55 to 60 of *Sūrah* Al-Baqarah. See the notes there.

43) Sabbath means Saturday, which was prescribed for the Israelites as a sacred day to be devoted for worship. Economic activities were prohibited for them on that day. A group of them, living near a sea-shore, violated the prohibition by going for fishing. For that purpose, they invented, at first, some clever pretences, but gradually they started doing it openly. As a punishment, they were metamorphosed into apes and swine. This episode belongs to the time of Dawūd ﷺ. (See also 2:65)

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا۟ مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾ فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦٓ أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا۟ بِعَذَابٍۭ بَـِٔيسٍۭ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا۟ عَن مَّا نُهُوا۟ عَنْهُ قُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ ﴿١٦٦﴾

When a group of them said, "Why do you exhort a people whom Allah is going to destroy or chastise with a severe punishment?" They said, "To absolve ourselves before your Lord, and in order that they may fear Allah." 44 [164] So, when they forgot the advice they were given, We saved those who used to forbid evil and seized those who transgressed with a bitter punishment, because they had been disobeying. [165] When they persisted in doing what they were forbidden from, We said to them, "Become apes debased." 45 [166]

44) There were some people in the town who, though not involved in violation of the Sabbath, were silent on the violation committed by others; while another group used to admonish the sinners for their violation. The former group asked the latter why they were wasting their time in admonishing sinners who did not appear to accept their advice and were going to be punished by Allah. In answer to them, the latter group mentioned two objectives for their preaching. Firstly they wished to absolve themselves before Allah by fulfilling their obligation to call their people to the right path, and secondly they did not lose hope in their fellow citizens who might fear Allah and abstain from their sinful acts. These people were saved from the divine scourge, while others were subjected to punishment. There are three important lessons worth learning from these verses. Firstly, it is not sufficient for a Muslim to abstain from evil himself; one is duty bound to admonish others and try his or her best to eradicate evil from society. Secondly, a preacher should perform his duty to absolve himself before his Creator, whether or not his efforts bear fruit. Thirdly, a preacher should not lose hope in his audience despite their negative attitude, and should go on preaching on the assumption that at least some of them may accept the message.

45) Some so-called modernists question the possibility of turning human beings into apes and swine. Apart from the fact that it amounts to questioning

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ مَن يَسُومُهُمْ سُوٓءَ ٱلْعَذَابِ ۗ

إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ ۖ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾ وَقَطَّعْنَـٰهُمْ فِى ٱلْأَرْضِ

أُمَمًا ۖ مِّنْهُمُ ٱلصَّـٰلِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَـٰهُم بِٱلْحَسَنَـٰتِ وَٱلسَّيِّـَٔاتِ

لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

(Recall) when your Lord declared that He would surely keep sending to them, till the Day of Judgment, those who inflict on them evil chastisement.[46] Certainly, your Lord is swift in punishing, and certainly He is the Most-forgiving, Very Merciful. [167]

We divided them on the earth as separate communities. Some of them were righteous, while some others were otherwise. We tested them with good and bad times, so that they might return. [168]

encompassing power, I cannot help myself quoting here a comment made by my late friend Prof. Muhammad Hasan Askari about such people. He says, "Our modernists are, in fact, all too ready to swallow without batting an eyelid the most preposterous and unfounded notions, only if they come from the West. So they have complete certitude with regard to Darwin's speculation, that the apes evolved into man, although no verifiable data has yet been gathered to support the contention; but when it comes to the statement in the Holy Qur'ān that men were changed into apes, they look askance at it. Although this kind of change is rationally and logically as possible as the other." (Ma‘ariful-Qur'ān v.1, p.233)

46) This is a warning for the Jews who, given their rebellious attitude, will be subjected continually to persecution by other people until the Day of Judgment. History bears out that throughout centuries they have been subjected to humiliating persecution at the hands of different rulers. Obviously, the verse does not imply that they will never enjoy a peaceful life at any time. Rather, the import of the verse is that they will continue to face persecution till the Day of Judgment in different phases of their history. Intervals of relative peace are not contrary to this statement.

فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٞ وَرِثُواْ ٱلۡكِتَٰبَ يَأۡخُذُونَ عَرَضَ هَٰذَا ٱلۡأَدۡنَىٰ وَيَقُولُونَ سَيُغۡفَرُ
لَنَا وَإِن يَأۡتِهِمۡ عَرَضٞ مِّثۡلُهُۥ يَأۡخُذُوهُۚ أَلَمۡ يُؤۡخَذۡ عَلَيۡهِم مِّيثَٰقُ ٱلۡكِتَٰبِ أَن لَّا يَقُولُواْ
عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّ وَدَرَسُواْ مَا فِيهِۗ وَٱلدَّارُ ٱلۡأٓخِرَةُ خَيۡرٞ لِّلَّذِينَ يَتَّقُونَۚ أَفَلَا
تَعۡقِلُونَ ١٦٩ وَٱلَّذِينَ يُمَسِّكُونَ بِٱلۡكِتَٰبِ وَأَقَامُواْ ٱلصَّلَوٰةَ إِنَّا لَا نُضِيعُ أَجۡرَ
ٱلۡمُصۡلِحِينَ ١٧٠ ۞ وَإِذۡ نَتَقۡنَا ٱلۡجَبَلَ فَوۡقَهُمۡ كَأَنَّهُۥ ظُلَّةٞ وَظَنُّوٓاْ أَنَّهُۥ وَاقِعُۢ بِهِمۡ
خُذُواْ مَآ ءَاتَيۡنَٰكُم بِقُوَّةٖ وَٱذۡكُرُواْ مَا فِيهِ لَعَلَّكُمۡ تَتَّقُونَ ١٧١ وَإِذۡ أَخَذَ رَبُّكَ مِنۢ
بَنِيٓ ءَادَمَ مِن ظُهُورِهِمۡ ذُرِّيَّتَهُمۡ وَأَشۡهَدَهُمۡ عَلَىٰٓ أَنفُسِهِمۡ أَلَسۡتُ بِرَبِّكُمۡۖ قَالُواْ بَلَىٰ
شَهِدۡنَآۚ أَن تَقُولُواْ يَوۡمَ ٱلۡقِيَٰمَةِ إِنَّا كُنَّا عَنۡ هَٰذَا غَٰفِلِينَ ١٧٢

Then, after them, came a generation that inherited the Book, opting for the mundane stuff of this world and saying, "We shall be forgiven." But if there comes to them similar stuff, they would opt for it (again). [47] **Was not the covenant of the Book taken from them that they should not say anything but the truth about Allah? They learnt what it contained. Certainly, the Last Abode is better for those who fear Allah. Have you then, no sense? [169] Those who hold fast to the Book and establish *Ṣalāh*, We shall never let the reward of (such) righteous people to go to waste. [170]**

When We raised the mountain over them as though it were a canopy, and they thought it was falling upon them, (We said,) "Adhere firmly to what We have given you and remember what is therein, so that you may become God-fearing." [48] **[171] (Recall) when your Lord brought forth their progeny from the loins of the children of 'Ādam, and made them testify about themselves (by asking them,) "Am I not your Lord?" They said, "Of course, You are. We testify."** [49] **(We did so) lest you should say on the Day of Judgment, "We were unaware of this," [172]**

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47) This means that they used to change the rules of Torah according to the desires of people after taking bribes from them, and carelessly observed that they would be forgiven by Allah. But when they were offered bribes, they were all too ready to accept it again and to commit the same crime of distorting the Torah.

48) See 2:63 and its relevant note.

49) This is the description of the initial covenant taken from all human beings

أَوۡ تَقُولُوٓاْ إِنَّمَآ أَشۡرَكَ ءَابَآؤُنَا مِن قَبۡلُ وَكُنَّا ذُرِّيَّةٗ مِّنۢ بَعۡدِهِمۡۖ أَفَتُهۡلِكُنَا بِمَا فَعَلَ ٱلۡمُبۡطِلُونَ ﴿١٧٣﴾ وَكَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ وَلَعَلَّهُمۡ يَرۡجِعُونَ ﴿١٧٤﴾ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱلَّذِيٓ ءَاتَيۡنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنۡهَا فَأَتۡبَعَهُ ٱلشَّيۡطَٰنُ فَكَانَ مِنَ ٱلۡغَاوِينَ ﴿١٧٥﴾ وَلَوۡ شِئۡنَا لَرَفَعۡنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخۡلَدَ إِلَى ٱلۡأَرۡضِ وَٱتَّبَعَ هَوَىٰهُۚ فَمَثَلُهُۥ كَمَثَلِ ٱلۡكَلۡبِ إِن تَحۡمِلۡ عَلَيۡهِ يَلۡهَثۡ أَوۡ تَتۡرُكۡهُ يَلۡهَثۚ ذَّٰلِكَ مَثَلُ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۚ فَٱقۡصُصِ ٱلۡقَصَصَ لَعَلَّهُمۡ يَتَفَكَّرُونَ ﴿١٧٦﴾

or you should say, "It was our forefathers who associated partners with Allah, and we were their progeny after them; would you then destroy us on account of what the erroneous did?" [173] This is how We elaborate the verses, so that they may return. [174] Recite to them the story of the one whom We gave Our verses, then he wriggled out from them, so Satan pursued him and he became one of the perverted. [175] If We so willed, We would have elevated him thereby; but he clung to the earth and followed his desires. [50] So, his example is like the example of a dog, if you attack him, he pants with his tongue protruding, and if you leave him alone he still pants with his tongue protruding. [51] That is the example of those who rejected Our signs. So, relate the chronicles, so that they may ponder. [176]

before they would be sent to the world. Allah Ta'ālā assembled the souls of all humans who were to come to this world till the Day of Judgment, and after giving them necessary faculties to understand and take a decision, asked them whether they testify that Allah is their Creator whom they should obey. All of them testified and undertook to remain obedient to Him. Although there are some people, like Dhun-Nūn Al-Miṣrī, who assert that they still remember this event, it is true that it did not remain in the conscious memory of the majority of human beings. The fact however is that, apart from some atheists who have distorted their natural instincts due to some external factors, the recognition of the Creator is inherently embedded in the subconscious of all human beings. Unless hindered by external impediments, this recognition has a strong potential to accept the truth. That is why a sincere seeker of the truth jumps at it whenever it appears to him, as if it was his lost property.

50) Many commentators have taken this verse as referring to Bal'ām b. Bā'ūr, a

سَآءَ مَثَلًا ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا وَأَنفُسَهُمْ كَانُوا۟ يَظْلِمُونَ ﴿١٧٧﴾ مَن يَهْدِ
ٱللَّهُ فَهُوَ ٱلْمُهْتَدِى ۖ وَمَن يُضْلِلْ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ ﴿١٧٨﴾ وَلَقَدْ ذَرَأْنَا
لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا
يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ ۚ أُو۟لَـٰٓئِكَ كَٱلْأَنْعَـٰمِ بَلْ هُمْ أَضَلُّ ۚ أُو۟لَـٰٓئِكَ
هُمُ ٱلْغَـٰفِلُونَ ﴿١٧٩﴾

Evil is the example of those who have rejected Our signs and have been doing wrong to themselves. [177]

The one whom Allah gives guidance is the one on the right path. As for those whom Allah lets go astray, those are the losers. [178] Surely We have created for Hell a lot of people from among Jinn and mankind. They have hearts wherewith they do not understand, eyes wherewith they do not see, and ears wherewith they do not hear. They are like cattle. Rather, they are much more astray. They are the heedless. [179]

devout worshipper who had the knowledge of the divine books and was known for his prayers being accepted by Allah. According to a narration reported by Ṭabarī, when Mūsā عليه السلام intended to launch an attack on his town, his people requested him to pray against Mūsā عليه السلام. In the beginning, he refused, but later he accepted some bribe and prayed as demanded, though when he did so, the words coming out of his mouth were a prayer against his own people. Having failed in this attempt, he advised his people to send women to the army of Mūsā عليه السلام and offer themselves to his men for fornication. The Israelites fell prey to this plot, and faced a widespread plague in which a large number of them died. This story, with some minor differences, is also found in the Bible (Numbers, chapter 22 to 25). Since the Holy Qur'ān has not named any particular person, we cannot say with certitude whether or not this story is meant here. The basic purpose however is to warn the people who, despite having the knowledge of a divine book, deviate from its teachings in pursuit of mundane benefits.

51) According to some exegetes, the tongue of Bal'ām was stretched to reach his chest as a divine punishment, and thus he became like a dog. Some others interpret this verse to refer to the greed of a dog whose tongue remains ever protruded in desire for something to eat. Even if attacked by a stone, he jumps at it with his tongue protruded in the hope that it could be something to eat.

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا
كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾ وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٨١﴾ وَٱلَّذِينَ
كَذَّبُوا۟ بِـَٔايَٰتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى
مَتِينٌ ﴿١٨٣﴾ أَوَلَمْ يَتَفَكَّرُوا۟ ۗ مَا بِصَاحِبِهِم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أَوَلَمْ
يَنظُرُوا۟ فِى مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَىْءٍ وَأَنْ عَسَىٰٓ أَن يَكُونَ
قَدِ ٱقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿١٨٥﴾ مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ ۚ
وَيَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٨٦﴾ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ
رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ
كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

For Allah there are the most beautiful names. So, call Him by them, and leave those who deviate in (the matter of) His names. [52] They shall be recompensed for what they have been doing. [180]

Among those whom We have created there are people who guide with truth and do justice thereby. [181] As for those who reject Our signs, We will lead them gradually (towards their punishment) in a way that they do not know. [182] I give them respite. Surely My plan is firm. [183] Have they not reflected that their fellow (i.e. the Holy Prophet ﷺ) does not suffer from any madness? He is but a plain warner. [184] Have they not looked into the kingdom of the heavens and the earth, and into the things Allah has created, and into the fact that their time might have possibly drawn near? In which other discourse, then, shall they believe after this? [185]

For those whom Allah lets go astray, there is no one to guide, and He leaves them wandering blindly in their rebellion. [186] They ask you about the Hour (i.e. the Doomsday), "When is it due to happen?" Say, "Its knowledge is only with my Lord. No one can unfold it except He at its time. It shall weigh heavy in the heavens and the earth. It shall not come upon you but suddenly." They ask you as if you were aware of it. Say, "Its knowledge is only with Allah, but most of the people do not know." [187]

52) This verse prohibits reference to Allah Ta'ālā by any name other than those recognized by the Holy Qur'ān.

قُل لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ ۚ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ
لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِىَ ٱلسُّوٓءُ ۚ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ
﴿١٨٨﴾ ۞ هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ
فَلَمَّا تَغَشَّىٰهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ ۖ فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنْ
ءَاتَيْتَنَا صَٰلِحًا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿١٨٩﴾ فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ
فِيمَآ ءَاتَىٰهُمَا ۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾ أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ
يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٢﴾

Say, "I have no power to bring a benefit or a harm to myself, except that which Allah wills. If I had the knowledge of the Unseen, I would have accumulated a lot of good things, and no evil would have ever touched me. I am but a warner, and a herald of good news for a people who believe." [188] He is the One who has created you from a single soul, and out of him created his wife, so that he may find comfort in her. So when he covers her with himself, she carries a light burden and moves about with it. Thereafter, when she grows heavy, they both pray to Allah, their Lord, "If You bless us with a perfect child, we shall be grateful." [189] But when We bless them with a perfect child, they ascribe partners to Him in what He blessed them with. [53] Indeed Allah is much higher than what they associate with Him. [190] Do they associate those with Allah who do not create any thing, rather, they are created (themselves)? [191] And they (the alleged partners) cannot extend to them any help, nor can they help themselves. [192]

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53) The first part of the verse 188 refers to the creation of 'Ādam ﷺ and Ḥawwā' ﷺ. After that, the mindset of the infidels from their progeny is disclosed. When a man from them has intercourse with his wife and she conceives a child, they pray to none but Allah to bless them with a sound and perfect child, but when the child is born, they ascribe it to their invented deities.

وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَّبِعُوكُمْ سَوَآءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ صَـٰمِتُونَ ﴿١٩٣﴾ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟ لَكُمْ إِن كُنتُمْ صَـٰدِقِينَ ﴿١٩٤﴾ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا قُلِ ٱدْعُوا۟ شُرَكَآءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ﴿١٩٥﴾ إِنَّ وَلِـِّۧىَ ٱللَّهُ ٱلَّذِى نَزَّلَ ٱلْكِتَـٰبَ وَهُوَ يَتَوَلَّى ٱلصَّـٰلِحِينَ ﴿١٩٦﴾ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٧﴾ وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا۟ وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَـٰهِلِينَ ﴿١٩٩﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَـٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾ إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَـٰٓئِفٌ مِّنَ ٱلشَّيْطَـٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾

If you call them to the right path, they will not follow you. It is all the same for them whether you call them or remain silent. [193] Surely, those whom you invoke beside Allah are slaves (of Allah) like you. So, call them, and they should respond to you if you are true. [194] Do they have legs to walk with? Or do they have hands to grasp with? Or do they have eyes to see with or do they have ears to hear with? Say, "Call to your associate-gods, then, plot against me and allow me no respite. [195] Surely, my protector is Allah who has revealed the Book and who does protect the righteous." [196] Those whom you call beside Him cannot help you, nor can they help themselves. [197] If you call them for guidance, they shall not hear. You see them as if they are looking at you, while they cannot see. [198]

(O Prophet,) take forgiveness (as your habit), enjoin virtue, and ignore the ignorant. [199] Should a stroke from the Satan strike you, seek refuge with Allah. Surely, He is All-Hearing, All-Knowing. [200] Surely when the God-fearing are touched by any instigation from Satan, they become conscious (of Allah), and at once they discern (the reality). [201]

وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى ٱلْغَىِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾ وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُوا۟
لَوْلَا ٱجْتَبَيْتَهَا ۚ قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَىَّ مِن رَّبِّى ۚ هَٰذَا بَصَآئِرُ مِن رَّبِّكُمْ
وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾ وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟
لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ
ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾ إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا
يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ۩ ﴿٢٠٦﴾

As for the brethren of satans, they are dragged by them on into the error, and they do not desist.[54] **[202] When you do not bring them a sign, they say, "Could you not make up one?"**[55] **Say, "I only follow what is revealed to me from my Lord." This is (a Book of) insights from your Lord and a guidance and mercy for a people who believe. [203]**

When the Qur'ān is recited, listen to it and be silent, so that you may be blessed. [204] Remember your Lord in your heart with humility and awe, and without speaking loudly, in mornings and evenings, and do not be among the heedless. [205] Surely, those who are with your Lord (i.e. the angels) are not arrogant against His worship, and they proclaim His purity, and before Him they prostrate themselves.[56] **[206]**

(54) Satan is always in pursuit of instigating human beings to commit evils. The present verse directs us to beware of such instigations and counter them with seeking refuge with Allah by reciting *A'ūdhu billāhi minash-shaiṭānir-rajīm,* and to be conscious that Allah is watchful over them. Once this is done, the reality of satanic instigations becomes clear, which helps one in resisting evil.

(55) Despite a large number of miracles shown at the hands of the Holy Prophet ﷺ the pagans kept on demanding miracles of their choice. When they were not shown, they commented that if Muhammad ﷺ was a real prophet, he could have made up miracles at his pleasure. The answer given is that instead of demanding new miracles, they should ponder on the Holy Qur'ān, which in itself is a miracle and which contains guidance for the entire mankind.

(56) This is a verse of *sajdah* (prostration). The Holy Qur'ān contains fourteen such verses, this being the first of them. It is obligatory to perform *sajdah* of *tilawah* (recitation) by everyone who recites or hears this verse in its original Arabic words. Details of the correct procedure and rulings on performing this *sajdah* can be seen in the books of *fiqh* (Islamic Jurisprudence).

سُورَةُ الأَنفَال

SŪRAH AL-ANFĀL

(The Spoils)

Introduction

This *Sūrah* was revealed around the second year after the migration of the Holy Prophet ﷺ from Makkah to Madīnah. This was the year in which the first formal battle, known as the battle of Badr, was fought by the Muslims against the pagans of Arabia. The main focus of this *Sūrah* is to describe the issues relating to this battle, to draw the attention of the Muslims towards some weaknesses found in their behavior, to remind them of the divine blessings they enjoyed during the battle, and to lay down certain rules about *jihād*, including the rules about the distribution of the spoils of war. The *Sūrah* is named after the spoils of war because of these rules. The Muslims are told that it is their firm faith, righteous attitude, unity and total obedience to Allah and His Messenger ﷺ that may ensure their success in such battles. As a background of the battle, the circumstances in which the Holy Prophet ﷺ was forced to migrate to Madīnah are mentioned, followed by a reference to the obstinate attitude of the pagans that invited Allah's wrath manifested in their defeat at Badr. After the victory of Badr, the Muslims are told how to manage their internal affairs in full submission to Allah and His Messenger ﷺ and how to deal with their enemies. Towards the end of the *Sūrah*, the Muslims who were still living in Makkah are directed to migrate to Madīnah. The direction is coupled with some rules of inheritance that issued forth from the migration.

The Battle of Badr

Since the present *Sūrah* was revealed in the background of the battle of Badr, many of its verses cannot be properly understood without a reference to its major events. A brief account of this battle is, therefore, given below.

After thirteen years of severe persecution in Makkah, when the Holy Prophet ﷺ and his noble *Ṣaḥābah* ؓ migrated to Madīnah, the pagans of Makkah started a new campaign against them. Firstly, they wrote to 'Abdullāh Ibn 'Ubayy and other pagans of Madīnah: "You have provided

shelter to our enemy (i.e. the Holy Prophet ﷺ). We swear by Allah that you must fight against him or expel him, otherwise we, with all our army, will set out against you and kill your males and enslave your females." (Abū Dawūd, *Kitāb-ul-Kharāj*, Chapter 23, *ḥadīth* 3004). When Sa'd Ibn Mu'ādh ؓ, the chief of the tribe of Aws and one of the main supporters of the Holy Prophet ﷺ, visited Makkah to perform 'Umrah, Abū Jahl, the chief leader of the Quraish, threatened him that since the inhabitants of Madīnah had accommodated the Holy Prophet ﷺ, they should not be allowed to perform *ṭawāf*, and that if Sa'd were not in the shelter of Umayyah, he would not have been able to go back alive. Sa'd ؓ replied: "If you prevent us from this, we will subject you to a prevention that will cause you much greater harm, that is, your route to Madīnah" (Bukhārī, book 64, chapter 2, *ḥadīth* 3950) Sa'd ؓ had thus made it clear to Abū Jahl that their trade caravans bound for Syria would no longer remain safe, because they had to pass through Madīnah, and given this hostile attitude on the part of the Makkans, the Muslims would be free to interrupt these caravans. The Makkans, in the meantime, sent several expeditions around Madīnah, and some of them succeeded in looting the cattle of the Muslims. It was in this background that a huge caravan, headed by Abū Sufyān, was coming back from Syria. It comprised one thousand camels fully loaded with goods. The total worth of the caravan, as mentioned by the historians, was 50000 *dīnār*s (guineas). The caravan was guarded by about forty armed people, each one of whom was the chief of his respective branch of the tribe. According to authentic reports, the capital of the caravan consisted of contributions from each and every male and female of the tribe. As declared by Sa'd Ibn Mu'ādh ؓ clearly before Abū Jahl, the Muslims were free to attack this caravan which, if reached successfully to Makkah, would definitely add up much to the militant designs of Quraish. The Holy Prophet ﷺ, therefore, decided to interrupt it, and without a formal campaign to recruit a sizeable army, assembled only those of his *Ṣaḥābah* ؓ who were readily available. Thus a group of only 313 persons set out with 70 camels and 2 horses. Only 60 persons from them had coats of mail.

It should be noted here that some non-Muslim writers have, conscious... unconsciously, objected on this expedition as an attack on a peaceful civ... caravan, and as an apologetic response to this objection, s... contemporary Muslim writers have denied the very fact that the H... Prophet ﷺ had ever intended to interrupt the caravan, while this fac... unanimously reported by all authentic resources of our earlier history. B... these groups have overlooked the socio-political pattern of the Arab soc... prevailing in those days. In fact, there was no distinction, in that se... between civil and military personnel. Each and every male member of ... tribe used to be a warrior and was recognized as such. The term *muq...* (warriors) stood for all the male members of a society. The term 'civilian... understood today, was simply out of their concept about a male. T... caravan under discussion was headed by Abū Sufyān, the sworn enem... the Muslims, and it was escorted by about forty armed warriors who sp... no effort in persecuting the Muslims, plundering their wealth, making ... lives perpetually dangerous and preparing for their bloodshed in the ... future. It was, in fact, a caravan led by the armed warriors in a state ... declared war in which several armed encounters had already taken place. ... challenges were exchanged and it was made clear to the enemy that ... Muslims would be free to intercept their caravans. The attack on ... caravan was by no means objectionable in the surrounding circumstan...

Be that as it may, when Abū Sufyān sensed that he might be attacked ... diverted his caravan from the normal course towards the coastline o... Red Sea, and sent a message to Abū Jahl to send an army to defend ... caravan. Abū Jahl took this opportunity, prepared one thousand warr... and set out to Madīnah. Both groups encountered each other at the fie... Badr. With Allah's grace and support, 313 Muslims, despite their ... number and deficient weapons, gained a remarkable victory. Seventy ch... of Quraish, including Abū Jahl, were killed, and seventy were held ... captives. The rest of them fled away.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ ﴿١﴾ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾

SŪRAH AL-ANFĀL

(The Spoils)

This *Sūrah* is *Madanī* and comprises 75 *'āyāt* (verses)

With the name of Allah, the Most Merciful, the Very Merciful

They ask you about the spoils. Say, "The spoils are for Allah and the Messenger." So, fear Allah, and set your relations right, and obey Allah and His Messenger, if you are believers. [1] [1] Certainly, the believers are those whose hearts are filled with awe when (the name of) Allah is mentioned; and when His verses are recited to them, it makes them more developed in faith; and in their Lord they place their trust. [2] (They are) those who establish *Ṣalāh*, and give away from what We have given to them. [3]

1) When the pagans fled away from the battle-field of Badr, a group of *Ṣaḥābah* ﷺ went after them. Another group remained with the Holy Prophet ﷺ to guard him against the possible attack from the enemy, while a third group started collecting the spoils of war, and was under the impression that the spoils belonged to them to the exclusion of all others. The former two groups claimed that they too are entitled to receive a share from the spoils, because they equally participated in the battle, and could not participate in collecting the spoils because of chasing the enemy or guarding the Holy Prophet ﷺ. The question was placed before the Holy Prophet ﷺ and the present verse was revealed to clarify that the spoils belonged to Allah Ta'ālā who has empowered the Holy Prophet ﷺ to distribute it according to His command. The Holy Prophet ﷺ distributed the spoils equally among all those who participated in *jihād*. All of them were then pleased with the decision.

ئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

﴿٤﴾ كَمَآ أَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَٰرِهُونَ

﴿٥﴾ يُجَٰدِلُونَكَ فِى ٱلْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ

ظُرُونَ ﴿٦﴾

Those are the believers in reality. For them there are high ranks with their Lord, and forgiveness, and dignified provision. [4]

It is like when your Lord made you leave your home for the sake of truth, while a group from the believers were averse to it; [3] [5] they were disputing with you about the truth after it became clear, as if they were being driven to death being seen by them. [6]

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2) That is: 'As you disputed at first instance in the matter of spoils, but when Allah's decision was implemented, it was proved to be equitable and better for you, likewise a group from you was averse to fighting with the army of Quraish, but when they surrendered to Allah's will, they witnessed its good results with their own eyes'.

3) Although the initial intent of the Holy Prophet ﷺ when leaving his home was to attack the caravan of Abū Sufyān, as is established by the next verse and the unanimous reports of authentic traditions, yet Allah was aware from the very outset that ultimately this expedition would end up with a decisive battle with Quraish. This verse, therefore, says that Allah did not make you leave your home for the sake of the caravan; He actually did so in order that you win a conclusive victory against your enemy, which has been referred to in the verse as the 'truth'. But when the Muslims, who were initially under the impression that they were leaving for an easier mission of attacking the caravan, were confronted with an unexpected advance of the army of Quraish, some of them were reluctant to face it with such a small number of people and such deficient equipment that might have been sufficient to attack a caravan, but not for a formal battle with such a huge army. Therefore, they were averse to the battle at that point, but when the Holy Prophet ﷺ, according to Allah's command and in consultation with the majority of his *Ṣaḥābah* ﷺ, decided to face the army of Quraish, they ultimately surrendered to the command of Allah and His Messenger ﷺ.

وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَيَقْطَعَ دَابِرَ ٱلْكَٰفِرِينَ ﴿٧﴾ لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَٰطِلَ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨﴾ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

And recall when Allah was promising you that one of the two groups would become yours, and you were wishing that the one without strength should fall to you. And Allah wanted to establish the truth through His words and to cut off the very root of the disbelievers, [4] **[7] so that He proves the truth to be true and the falsehood to be false, even though the sinners might dislike it. [8]**

When you were calling your Lord for help, so He responded to you (saying): "I am going to support you with one thousand of the angels, one following the other." [9] And Allah has made it (the promise) merely to give you a good news, and so that your hearts might be at rest thereby. And the help is from none but Allah. Surely, Allah is Mighty, Wise. [10]

4) The phrase 'two groups' stands for the army of Abū Jahl on the one hand, and for the caravan of Abū Sufyān on the other. Allah had promised that one of these two groups would be overcome by the Muslims. Those who were against having a fight with the former wished that the latter should fall in their hands, because it was the weaker of the two, while the strength of the former group was disproportionately higher than that of the Muslims. But Allah willed to give a decisive blow to the military power and self-assumed grandeur of Quraish, which was the main hurdle for many Arabs in their accepting the truth.

إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ
وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾
إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ سَأُلْقِى فِى قُلُوبِ
ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ
﴿١٢﴾ ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ
شَدِيدُ ٱلْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ ﴿١٤﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ﴿١٥﴾

When He covered you with drowsiness, as tranquility (descending) from Him[5] and sent down upon you water from the heavens, so that He might purify you with it, and remove from you the impurity of Satan, and so that He might strengthen your hearts and make (your) feet firm therewith.[6] [11] When your Lord revealed to the angels: "I am with you. So, make firm the feet of those who believe. I shall cast awe into the hearts of those who disbelieve. So, strike at the necks, and strike at every finger-joint of theirs." [12] That is because they were hostile to Allah and His Messenger; and whoever becomes hostile to Allah and His Messenger, then, Allah is severe at punishment. [13] That is what you have to taste, and for the disbelievers is the (further) punishment of the Fire. [14]

O you who believe, when you face the disbelievers in a battle, do not turn your backs to them. [15]

5) Despite the frightening atmosphere of the battlefield where the number and equipment of the enemy was much greater, Allah filled the hearts of the Muslims with peace and tranquility and they were overcome by drowsiness.

6) The army of Quraish having possessed the best area of the vicinity, the Muslims had to stay at a sandy place with no water around and where they could not move about with firm paces due to slippery sand. Allah Almighty sent a downpour that not only provided them sufficient water to store, but also made their feet firm on the ground.

وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ
بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾ فَلَمْ تَقْتُلُوهُمْ
وَلَـٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَـٰكِنَّ ٱللَّهَ رَمَىٰ ۚ وَلِيُبْلِىَ
ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَٰلِكُمْ وَأَنَّ ٱللَّهَ
مُوهِنُ كَيْدِ ٱلْكَـٰفِرِينَ ﴿١٨﴾ إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ وَإِن تَنتَهُوا۟
فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَعُودُوا۟ نَعُدْ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ وَأَنَّ
ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ ﴿١٩﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ
وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ قَالُوا۟ سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

Whoever turns his back to them on such a day,__ unless it is for a tactic in the battle, or to join a company,__turns with wrath from Allah, and his abode is *Jahannam* (Hell), and it is an evil place to return. [16]

So, it is not you who killed them, but in fact Allah killed them. And you did not throw when you threw but Allah did throw, [7] so that He might bless the believers with a good favour. Surely, Allah is All-Hearing, All-Knowing. [17] Apart from that, Allah is the One who frustrates the device of the disbelievers. [18] (O unbelievers,) if you were looking for a decision, the 'decision' has come upon you. And if you give up, it is better for you. And if you repeat, We shall repeat. And your people shall not suffice you at all, even though they are many in number; and Allah is with the believers. [19]

O you who believe, obey Allah and His Messenger, and do not turn away from Him when you listen (to him). [20] And do not be like those who say, "We have listened" while they do not listen [8]. [21]

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7) The Holy Prophet ﷺ had thrown a handful of dust and pebbles towards the enemy in the battle of Badr. These pebbles reached the eyes of the enemy and caused panic amidst them.

8) The reference is to the hypocrites who claimed that they heard the command of the Messenger, but since they did not act accordingly, their listening is of no

إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلۡبُكۡمُ ٱلَّذِينَ لَا يَعۡقِلُونَ ﴿٢٢﴾ وَلَوۡ عَلِمَ ٱللَّهُ فِيهِمۡ خَيۡرٗا لَّأَسۡمَعَهُمۡۖ وَلَوۡ أَسۡمَعَهُمۡ لَتَوَلَّواْ وَّهُم مُّعۡرِضُونَ ﴿٢٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا يُحۡيِيكُمۡۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ وَأَنَّهُۥٓ إِلَيۡهِ تُحۡشَرُونَ ﴿٢٤﴾ وَٱتَّقُواْ فِتۡنَةٗ لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُواْ مِنكُمۡ خَآصَّةٗۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ﴿٢٥﴾ وَٱذۡكُرُوٓاْ إِذۡ أَنتُمۡ قَلِيلٞ مُّسۡتَضۡعَفُونَ فِي ٱلۡأَرۡضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمۡ وَأَيَّدَكُم بِنَصۡرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمۡ تَشۡكُرُونَ ﴿٢٦﴾

Surely, the worst of all animals in the sight of Allah are the deaf and the dumb who do not understand. [22] Had Allah seen in them some good, He would have made them listen (as due). But if He makes them listen (now), they will turn away paying no heed. [23] O you who believe, respond to Allah and the Messenger when He calls you to what gives you life, and be sure that Allah intervenes between man and his heart, and that to Him you shall be gathered. [24] And beware of a scourge that shall not fall only on the wrongdoers from among you, 9 and know well that Allah is severe at punishment. [25] Recall when you were few in number, oppressed on the earth, fearing that the people would snatch you away. Then, He gave you shelter and fortified you with His support and provided you with good things, so that you may be grateful. [26]

use, as if they had not listened in real terms.

9)This means that if an evil becomes rampant in the society, and even those who abstain from that evil do not try to stop others from it, and remain content on their own righteousness, then the divine scourge befalls all the members of the society and it does not differentiate between the righteous and the wrongdoers. The righteous people too are seized by such a scourge, because, instead of trying to reform their society, they remained passive spectators of what was happening around them. This verse is thus a severe warning to those who confine their righteousness to their own selves, and remain indifferent to the evils spread by others.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَخُونُواْ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓاْ أَمَٰنَٰتِكُمۡ وَأَنتُمۡ تَعۡلَمُونَ ﴿٢٧﴾
وَٱعۡلَمُوٓاْ أَنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ فِتۡنَةٞ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجۡرٌ عَظِيمٞ ﴿٢٨﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَتَّقُواْ ٱللَّهَ يَجۡعَل لَّكُمۡ فُرۡقَانٗا وَيُكَفِّرۡ عَنكُمۡ
سَيِّـَٔاتِكُمۡ وَيَغۡفِرۡ لَكُمۡۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ﴿٢٩﴾ وَإِذۡ يَمۡكُرُ بِكَ ٱلَّذِينَ
كَفَرُواْ لِيُثۡبِتُوكَ أَوۡ يَقۡتُلُوكَ أَوۡ يُخۡرِجُوكَۚ وَيَمۡكُرُونَ وَيَمۡكُرُ ٱللَّهُۖ وَٱللَّهُ خَيۡرُ
ٱلۡمَٰكِرِينَ ﴿٣٠﴾

O you who believe, do not betray the trust of Allah and the Messenger__, and do not betray your mutual trusts, while you know. [27] Be aware that your wealth and your children are but a trial and that with Allah there is a great reward. [28]

O you who believe, if you fear Allah, He will provide you with a criterion (to distinguish between right and wrong) and will write off your evil deeds and will forgive you. Allah is the Lord of great bounty. [29]

And (recall) when the disbelievers were conspiring against you to hold you as a captive, or to kill you, or to expel you. [10] They were planning, and Allah was planning, and Allah is the best planner. [30]

10) This refers to a council of the pagans convened by Quraish where different suggestions were discussed to prevent the Holy Prophet ﷺ from migration and further propagating his message. Some of them proposed that he should be arrested and detained in a house until he dies. Some others suggested that he should be banished from the city. Both proposals were ruled out by the majority. Finally, they agreed on the proposal that a band of young men selected from different tribes should be used to kill him. All preparations were made accordingly. The youth selected for the purpose besieged his house to execute their evil design, but Allah frustrated their plan by providing the Holy Prophet ﷺ a miraculous opportunity to come out of the home unharmed, and then he managed to leave the city of Makkah, and migrated to Madīnah.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا قَالُوا۟ قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَٰذَآ ۙ إِنْ
هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ
مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

When Our verses are recited to them, they say, "We have heard; if we wish, we can compose a discourse like this. It is nothing but the tales of the ancient people." [11] **[31] And (recall) when they said, "O Allah, if this is indeed the truth (revealed) from You, then, rain down stones upon us from the heavens, or bring upon us a painful punishment." [32]**

11) The import of the verses 31 to 35 is as follows: Naḍr Ibn Ḥārith, one of the participants of the council referred to above (in note on verse 30) claimed that he might compose a discourse like the Qur'ān. When confronted by the challenge of the Qur'ān (2:23-24), he resorted to another line of argumentation claiming that if the Qur'ān is true, then Allah should subject the unbelievers to a heavenly scourge. Verse 33 responds that a general and unusual scourge cannot be sent upon them because of two reasons; firstly, because of the presence of the Holy Prophet ﷺ in their midst, and secondly because they used to seek forgiveness from Allah during *ṭawāf* by saying: *Ghufrānak* (O Allah, we seek your forgiveness). Although because of their disbelief, this prayer of theirs was not acceptable to absolve them from the punishment in the Hereafter, yet it was acceptable to the extent of this world, and therefore they would not be subjected to an unusual divine scourge. Verse 34, however, warns them that Allah's avoidance from such a scourge does not mean that they do not deserve any punishment at all. In fact, they do deserve it, and therefore they would be subjected to a lighter punishment in this world by famines etc. and by being killed and disgraced during their battles with the Muslims, and they would also be subjected to the ultimate punishment in the Hereafter. The members of the tribe of Quraish used to be proud of being the custodians and caretakers of the Sacred Mosque, and presumed that this custodianship would save them from punishment. Verses 34 and 35 maintain that they were not the competent and rightful custodians of the Mosque, firstly because they were not God-fearing, secondly because, instead of facilitating the acts of worship in the Mosque, they prevented people from it whenever they willed, and thirdly because their own worship in the Mosque was no more than whistling and clapping, which is more like having fun than offering a serious and sincere worship.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ
يَسْتَغْفِرُونَ ﴿٣٣﴾ وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ
الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ عِندَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً ۚ فَذُوقُوا
الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾ إِنَّ الَّذِينَ كَفَرُوا يُنفِقُونَ أَمْوَالَهُمْ
لِيَصُدُّوا عَن سَبِيلِ اللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ
وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ
وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ ۚ
أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

And Allah was not to send scourge upon them while you (O Prophet), were in their midst, nor would Allah send scourge upon them while they are seeking forgiveness. [33] And what privilege do they have that Allah should not punish them, while they prevent (people) from *Al-Masjid-ul-Ḥarām* (the Sacred Mosque), even though they are not (competent to be) its custodians? Its (competent) custodians are none but the God-fearing, but most of them do not know. [34] And their prayer near the House was not more than whistling and clapping. So, taste the punishment, because you used to disbelieve. [35] Surely, those who disbelieve spend their wealth to prevent (people) from the way of Allah.[12] So, they shall spend it, then it will become remorse for them, then they shall be overpowered, and those who disbelieve shall be gathered into *Jahannam*, [36] so that Allah may separate the wicked from the good people, and join the wicked with each other, and heaps them all together, and puts them into *Jahannam*. Those are the losers. [37]

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12) This refers to the contributions the pagans had collected for waging war against the Muslims.

قُل لِّلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن يَعُودُواْ فَقَدْ
مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ ﴿٣٨﴾ وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
ٱلدِّينُ كُلُّهُۥ لِلَّهِ فَإِنِ ٱنتَهَوْاْ فَإِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِن
تَوَلَّوْاْ فَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ مَوْلَىٰكُمْ نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾ ۞ وَٱعْلَمُوٓاْ أَنَّمَا
غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِي ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَٱبْنِ ٱلسَّبِيلِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ
يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

Say to those who disbelieve that if they desist (from infidelity), they shall be forgiven for what has passed (of their sins), and if they repeat, then, the precedent of the earlier people is already established (that the infidels are punished). [38]

And fight them until there is no *Fitnah* (mischief), and total obedience becomes for Allah. So, if they desist, then, Allah is indeed watchful over what they do. [39] And if they turn away, then, rest assured that Allah is your protector. So excellent a protector is He, and so excellent a supporter. [40]

And know that whatever spoils you receive, its one fifth is for Allah and for His Messenger, and for kinsmen and orphans and the needy and the wayfarer, if you do believe in Allah and in what We have sent down upon Our Servant on the decisive day [13], the day when the two forces encountered each other. And Allah is powerful over everything. [41]

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13) That is, the divine help with angels, the tranquility and the good news of the victory.

إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ ۚ وَلَوْ
تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَٰدِ ۙ وَلَٰكِن لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا
لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ ۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ
عَلِيمٌ ﴿٤٢﴾ إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ
وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۗ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾

(Remember) when you were on the nearest end of the valley, and they were on the farthest one, and the caravan was downwards from you. [14] **Had you made an appointment with each other, you would have disagreed about the appointment. But (it happened like this) so that Allah might accomplish what was destined to be done, so that whoever is going to perish may perish knowingly, and whoever is going to live may live knowingly.** [15] **Allah is indeed All-Hearing, All-Knowing. [42] (Recall) when in your dream, Allah showed them to you few in number. And if He had shown them to you many in number, you would have been demoralized and would have disputed in the matter, but Allah saved (you). Surely, Allah is fully aware of what lies in the hearts. [43]**

(14) The verse depicts the scene of the battlefield at Badr. The Muslims camped at that side of the valley which was nearer to Madīnah, and as mentioned earlier, it was a sandy place not suitable to camp an army. The enemy camped at the opposite end of the valley, which was better. Moreover the pagans had the advantage that the caravan had bypassed the valley and had reached a place on the seaside from where it could support the army of Abū Jahl when necessary.

(15) Two points are made in this section of the verse. One, that Allah created such circumstances that the Muslims and the pagans had to face each other in a battle without a previous appointment made between the two. A prearranged time and place for the battle was hardly conceivable in the given circumstances, because it was too early for both to have a formal war at that point of time. The second point is that Allah Ta'ālā decreed that such a battle should take place, and the sweeping victory of the Muslims with such feeble resources might demonstrate the truth of their cause, and one might choose Islam or disbelief with open eyes. Thus the words 'perish' or 'live' in this verse stand respectively for 'disbelief' and 'belief'.

وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ لِيَقْضِىَ
ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾
وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ
ٱلصَّٰبِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ
وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾ وَإِذْ زَيَّنَ لَهُمُ
ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّى جَارٌ
لَّكُمْ ۖ فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ
أَرَىٰ مَا لَا تَرَوْنَ إِنِّىٓ أَخَافُ ٱللَّهَ ۚ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾

And when, at the time you met each other, He showed them to you few in number in your eyes, and reduced your number in their eyes, so that Allah might accomplish what was destined to be done. And to Allah all matters are returned. [44]

O you who believe, when you face a group (in battle), stand firm and remember Allah abundantly, so that you may be successful. [45] Obey Allah and His Messenger, and do not quarrel with each other, lest you should lose courage, and your prowess should evaporate; and be patient. Surely, Allah is with the patient. [46] And do not be like those who set forth from their homes waxing proud and showing off to people, preventing (people) from the way of Allah. Allah is All-Encompassing of what they do. [47]

When the Satan made their deeds look beautiful to their eyes, and said, "None of the people can overpower you today, and I am a protector for you." But, when the two groups faced each other, he turned back on his heels and said, "I am quit of you. I am seeing what you do not see. I am scared of Allah, and Allah is severe in punishment."[16] [48]

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16) The verse tells us that Satan had persuaded the people of Quraish to attack

إِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ ۗ وَمَن يَتَوَكَّلْ
عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾ وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ۙ
ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ بِمَا
قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٥١﴾ كَدَأْبِ ءَالِ فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن
قَبْلِهِمْ ۚ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٥٢﴾

When the hypocrites and those who have a malady in their hearts said, "The belief of these people has deluded them." 17 **And whoever places his trust in Allah (becomes victorious, because) Allah is Mighty, Wise. [49] Only if you were to see (them) when the angels take out the souls of those who disbelieve, beating their faces and their backs, and (saying) "Taste the punishment of the flaming Fire. [50] That is due to what your hands sent ahead, and that Allah is not cruel to (His) servants." [51]**

(Their way is) like the way of the people of Pharaoh and of those before them. They rejected the signs of Allah; so Allah seized them for their sins. Surely, Allah is strong, severe in punishment. [52]

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the Muslims. This persuasion could be through whispering in the hearts, but the style of the Qur'ānic expression indicates that the Satan had appeared to them in human form. This is supported by a narration reported by Ibn Jarīr on the authority of Ibn 'Abbās ﷺ that while leaving their homes, the people of Quraish apprehended that the neighboring tribe of Bakr, who were their enemies, could attack their homes in their absence. In order to remove this apprehension, the Satan appeared to them in the form of Surāqah, a person well-known to Quraish. He claimed that he, through his tribe, would protect their homes and their families against any attack from Bakr, and that they might safely proceed to their mission against the Muslims. He then joined the Quraish in Badr and claimed that the Muslims could never defeat them in the battle. But when the armies grappled with each other, and he saw the angels descending for the help of the Muslims; he ran away and disowned his promises to the Quraish declaring that he was seeing what they could not see, i.e. the angels. (Ibn Kathīr)

17) When the hypocrites observed that such a small number of Muslims was going to face the huge army of the Quraish, they remarked that the religion of

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۙ وَأَنَّ
ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾ كَدَأْبِ ءَالِ فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَٰتِ
رَبِّهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ ﴿٥٤﴾ إِنَّ
شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُوا۟ فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾ ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ
ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ فَإِمَّا تَثْقَفَنَّهُمْ فِى
ٱلْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾

All this is because Allah is not the one who may change a favour He has conferred on a people unless they change their own condition, and that Allah is All-Hearing, All-Knowing. [53]

Their practice is like that of the people of Pharaoh and those before them. They rejected the signs of their Lord. So, We destroyed them for their sins and drowned the people of Pharaoh; and all of them were wrongdoers. [54]

Surely, the worst of all the moving creatures, in the sight of Allah, are those who reject Faith and do not believe [55]__those with whom you have entered into a treaty, then they break their treaty each time, and they do not fear Allah. [18] [56] So, if you find them in war, deal with them in a way that those behind them have to disperse fearfully, so that they take a lesson. [57]

the Muslims had made them overconfident, but they would realize the truth when they would be defeated by their enemy.

18) The reference is to the Jews. The Holy Prophet ﷺ had entered into a treaty with them soon after he migrated to Madīnah. According to this treaty, the Jews and the Muslims should have to live in peace with each other, and should not support each other's enemies. The Jews violated this treaty by supporting the pagans against the Muslims at the time of Badr under the hope that the pagans would put the Islamic state to an end, but after the victory of the Muslims they begged pardon from the Holy Prophet ﷺ and he forgave them. Then they breached the covenant again and again at the time of the battles of

وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٨﴾ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾ وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾ وَإِن جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾ وَإِن يُرِيدُوا أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

And if you apprehend a breach from a people, then, throw (the treaty) towards them in straight-forward terms.[19] Surely, Allah does not like those who breach the trust. [58] The disbelievers should never think that they have surpassed (the divine punishment). Surely, they cannot frustrate (the Divine will). [59]

Prepare against them whatever force you can, and the trained horses whereby you frighten Allah's enemy and your own enemy and others besides them whom you do not know. Allah knows them. Whatever thing you spend in the way of Allah, it will be paid to you in full, and you shall not be wronged. [60]

And if they tilt towards peace, you too should tilt towards it, and place your trust in Allah. Surely, He is the All-Hearing, the All-Knowing. [61]

If they intend to deceive you, then, Allah is all-sufficient for you. He is the One who supported you with His help and with the believers, [62]

Uhud and Aḥzāb.

19) This means that the termination of the treaty should be declared openly, so that the enemy may not remain under the impression that the treaty is intact. It is not permissible to act against the terms of the treaty without such a clear declaration, unless the enemy has violated it openly and it is known to everyone, in which case an action may be taken without such a declaration.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ
وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ
وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾ يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۚ إِن
يَكُن مِّنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّائَةٌ يَغْلِبُوا
أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾ الْآنَ خَفَّفَ اللَّهُ
عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ۚ
وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾

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and united their hearts. Had you spent all that is on earth, you could not have united their hearts. But Allah did unite their hearts. Surely, He is All-Mighty, All-Wise. [63]

O Prophet, Allah is sufficient for you, and the believers who followed you. [64] O Prophet, rouse the believers to fighting. If there are twenty among you, who are patient, they will overcome two hundred; and if there are one hundred among you, they will overcome one thousand of those who disbelieve, because they are a people who do not understand. [20] [65] Now Allah has lightened your burden, and He knew that there is weakness in you. So, if there are one hundred among you, who are patient, they will overcome two hundred; and if there are one thousand among you, they will overcome two thousand by the will of Allah.[21] Allah is with the patient. [66]

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20) The sense is that the unbelievers do not understand the reality of life after death, and all their efforts revolve around the pleasures of this world, and therefore they do not have the courage of sacrificing their lives for the betterment of the next life. Conversely, the Muslims believe that if they are martyred in *jihād*, they will have a much better life in the next world.

21) This is a complement to the injunction laid down in verses 15 and 16 above, where it was prohibited for the Muslims to flee from facing the enemy. These verses prescribe limits to that injunction. Initially, verse 65 laid down the rule that if the number of the enemy is ten times more, the Muslims are obligated to

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْءَاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾

It is not befitting a prophet that he has captives with him unless he has subdued the enemy by shedding blood in the land.[22] You intend to have the stuff of this world, while Allah intends the Hereafter (for you). And Allah is All-Mighty, All-Wise. [67] Had there not been a decree from Allah that came earlier, a great punishment would have overtaken you because of what you have taken.[23] [68]

face the enemy with patience, because they will triumph with the help of Allah, if they observe patience as due. But verse 66 has lightened the rule and restricted it to a situation where the number of the enemy is twice as that of the Muslims, and not ten times more. Many exegetes take the verse 66 as abrogating the rule mentioned in verse 65. According to some others, however, verse 65 is referring to the best level of patience required from the Muslims, while the verse 66 refers to the minimum level. (See Rāzī, v.15, p.195)

22) Seventy outstanding people of the Quraish were taken as captives in the battle of Badr. The Holy Prophet ﷺ consulted his *Ṣaḥābah* ؓ how to deal with them. Majority of the noble *Ṣaḥābah* ؓ, including Abū Bakr ؓ was of the view that they should be freed after taking ransom from them, while 'Umar ؓ and Sa'd Ibn Mu'ādh ؓ suggested that they should be killed, so that the power of the Quraish is totally suppressed, and they should not be given an opportunity to rearrange their forces against the Muslims. The Holy Prophet ﷺ acted upon the view of the majority, and after accepting ransom from the captives, set them free. The present verse was revealed on that occasion to declare that accepting ransom from the captives might have been resorted to only after the enemy was totally suppressed and demoralized, and his aggressive designs were entirely eliminated. In the given circumstances, therefore, it was not proper to accept ransom from them.

23) That is, because of the ransom you have taken from the captives without an express permission from Allah, a divine punishment might have seized you, but there was a previous decree from Allah that saved you from it. The Holy Qur'ān did not mention the details of that decree, and the exegetes have expressed

فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَـٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾ يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّمَن فِىٓ أَيْدِيكُم مِّنَ ٱلْأَسْرَىٰٓ إِن يَعْلَمِ ٱللَّهُ فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّآ أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِن يُرِيدُوا۟ خِيَانَتَكَ فَقَدْ خَانُوا۟ ٱللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

So, eat of the spoils you have got,[24] lawful and pure, and fear Allah. Surely, Allah is Most-Forgiving, Very-Merciful. [69]

O Prophet, say to the prisoners in your hands, "If Allah knows any goodness in your hearts,[25] He will give you something better than what has been taken from you, and will forgive you. Allah is Most-Forgiving, Very-Merciful." [70] And if they intend to commit treachery against you, then, they have already committed treachery against Allah, and in turn Allah has given you full control over them.[26] And Allah is All-Knowing, Wise. [71]

different views to identify it. Most probably it refers to the decree that the Muslim *'Ummah* will not be subjected to an all-encompassing divine punishment, especially because of a *bona fide* mistake in judgment.

24) On the basis of the previous verse, one might presume that the ransom taken from the captives or the spoils acquired during the war are not lawful for the Muslims. To remove this doubt, this verse says that accepting ransom in the given circumstances was though improper; it does not mean that the amount so acquired is unlawful. It is in fact a part of the spoils acquired during the war and it is allowed to benefit from it.

25) That is, 'if you embrace Islam wholeheartedly, the ransom you have paid will be compensated by Allah with much more valuable benefits, both in this world and in the Hereafter. 'Abbās ﷺ, the noble uncle of the Holy Prophet ﷺ who was one of the captives, embraced Islam after Badr. He states that he saw this promise coming true in his case. (Ibn Kathīr)

26) The sense is that if someone from the captives pretends to have accepted Islam, while he intends to deceive the Muslims, Allah will give him again in the control of the Muslims, as He did in the battle of Badr.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟ أُو۟لَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يُهَاجِرُوا۟ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ حَتَّىٰ يُهَاجِرُوا۟ ۚ وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ إِلَّا عَلَىٰ قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

Surely those who believed and emigrated and carried out *Jihād* in the way of Allah with their wealth and lives, and those who gave refuge and help (to the emigrants), both are close friends to each other. [27]And those who believed and did not emigrate, you have no friendship with them at all, unless they emigrate. However, if they seek your help in the matter of faith, then, you are bound to help, except against a people with whom you have a treaty. Allah is watchful over what you do. [72]

27)According to most exegetes, these verses spell out some rules of inheritance. 'Close friendship' stands for the right of heirship. The rules mentioned in verses 72 to 74 relate to a time when many Muslims had migrated to Madīnah, while their womb-relatives were either Non-Muslims or the Muslims living in Makkah. The Holy Prophet ﷺ had established a fraternal relationship of such emigrant Muslims with the natives of Madīnah (*Anṣār*) who had provided shelter to them. In this background the present verses laid down the following rules:

(a)The emigrants who have no womb-relations in Madīnah will be deemed as rightful heirs of those *Anṣār* with whom they have fraternal relationship (*mu'ākhāt*), and vice versa. (*...both are close friends to one another...*72)

(b)The emigrants will not be the legal heirs of their non-Muslim relatives, (because a Muslim cannot inherit a Non-Muslim). Nor will they be the heirs of those Muslim relatives who did not migrate from Makkah, because by failing to discharge their obligation to migrate, they have lost their right of inheritance. Moreover, an Islamic state has no control over the Muslim citizens of a Non-Muslim state. (*And those who believed and did not emigrate, you have no friendship with them at all, unless they emigrate...*72)

(c)Deprivation of the Muslim citizens of Makkah from inheritance does not mean that they are not Muslims, or that they should be left at the mercy of the non-believers. If they seek help from the Muslims of the Islamic

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ
وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ
آوَوا وَّنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ
آمَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ
بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

And those who disbelieve are friends to each other. If you do not do so, there shall be disorder on the earth, and a great corruption. [73]

Those who have believed and emigrated and carried out *Jihād* in the way of Allah, and those who gave refuge and help, both are the believers in truth. For them there is forgiveness and a respectful provision. [74] Those who believed later on and emigrated and carried out *Jihād* alongwith you, then, they are joined with you. As for the womb-relatives, they are closer to one another according to the Book of Allah. [28] Surely, Allah is aware of every thing. [75]

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state, the latter should help the former against the non-believers, even though it entails an armed conflict with them. However, if the Muslims have a peace treaty with those non-Muslims (against whom help is sought), then the treaty must be honored, and it is not permissible to fight with them on the request of their Muslim citizens. (*And if they seek your help in the matter of faith, then, you are bound to help, except against a people with whom you have a treaty*...72)

(d) The matters of inheritance between Non-Muslims will be decided according to their own religious laws. (*And those who disbelieve are friends to each other*...73)

28) According to some exegetes, this verse was revealed after Makkah was conquered, and it has abrogated the rule (a) mentioned in verse 72 above. According to them, it means that the inheritance between Emigrants and *Anṣār* was due to the fact that the Emigrants had no blood relations in Madīnah. When Makkah became a part of the Islamic state, and most of the blood relatives of the Emigrants embraced Islam, the original principle of inheritance

was restored, according to which inheritance was based on close blood relations. Therefore, inheritance between the Emigrants and the *Anṣār* was no more applicable.

Some other exegetes, however, take this verse as a proviso to the rule mentioned above. According to them, the verse means that the Emigrants and *Anṣār* are though inheritors of each other, the rule will apply only when an emigrant has no Muslim womb - relative living in Madīnah. If he has one, he will inherit him. (Bayān-ul-Qur'ān)

سُورَةُ التَّوبَة

SŪRAH AT-TAUBAH

(Repentance)

Introduction

This *Sūrah* is known by two names, At-Taubah, which means repentance, and Al-Barā'ah, which means disavowal. The first name refers to those verses of the *Sūrah* which have declared the divine pardon for the Muslims who had repented on some of their lapses, while the second name is after the declaration of disavowal made in the beginning part of the *Sūrah*. All the Qur'ānic *Sūrah*s normally commence with *Bismillah*...(With the name of Allah...). But this formula was not revealed in the beginning of this *Sūrah*, probably because it was to be placed after *Sūrah* Al-Anfāl, and was though independent in some respects, it had many similarities with the previous *Sūrah*, which made it a complement to *Sūrah* Al-Anfāl. Keeping both aspects in view, the present *Sūrah* was separated from *Sūrah* Al-Anfāl, but the formula of *Bismillah* was avoided to show its close relation with the former *Sūrah*.

The period of revelation of this *Sūrah* is between year 8 and 10 after *Hijrah*. The pagans of Makkah had breached the peace treaty signed at Ḥudaibiyah, after which the Holy Prophet ﷺ had conquered the city of Makkah, and had given a decisive blow to the hostile forces at the valley of Ḥunain. The truth of the message of Islam was recognized throughout the Arabian Peninsula. Even those tribes who, under the influence of Quraish, were reluctant to accept Islam and had been waiting for the ultimate end of the conflict between the Muslims and Quraish, freed themselves from all apprehensions and rushed towards Madīnah to embrace Islam, and thus major part of Arabia was converted into an Islamic state. The present *Sūrah* mostly deals with the issues relating to this new situation. In the beginning part of the *Sūrah*, it is declared that the Arabian peninsula, having gained the status of the main headquarter of Islam, is a state meant exclusively for Islam and Muslims, where no form of polytheism will be allowed to contaminate

its pure atmosphere. The polytheists, who have been persecuting the Muslims during last two decades and have breached all covenants made with them from time to time, will no more be allowed to permanently reside in the peninsula. Their different groups were allowed different periods after which they had to leave the land. The Sacred Mosque of Makkah has to return to its original sanctity and no trace of paganism will be tolerated. The polytheist customs had tampered even with the sequence of sacred months by the irrational practice of *Nasī'*, which has also been nullified by this *Sūrah*. Having seen the speedy progress of Islam, the ruler of Byzantine empire had mustered a huge army to attack Madīnah. The Holy Prophet ﷺ launched the expedition of Tabūk against this danger. A considerable part of the *Sūrah* is devoted to the issues relating to this expedition. The hypocrites, living around Madīnah, spared no effort to undermine the progress of Islam through their nefarious activities. The *Sūrah* has exposed their evil designs and laid down the strategy the Muslims should adopt to deal with them. These are the main subjects of the *Sūrah*, which have been taken up with the unique Qur'ānic style in which the emphasis on adopting *taqwā* and being mindful of the Hereafter is never ignored.

SŪRAH AT-TAUBAH

(Repentance)

This *Sūrah* is *Madani* and comprises 129 *'āyāt* (verses)

Here is a disavowal (proclaimed) by Allah and His Messenger against the *Mushriks* (polytheists) with whom you have a treaty. [1][1]

1)In order to understand these verses, it is necessary to note that the polytheists in Arabia were of four categories as regards their political relationship with the Muslims:

(a)Those who had entered a peace treaty with the Muslims for an indefinite period. Verse 1 declares the termination of such a treaty, but verse 2 allows a period of four months for such people before the termination takes effect. In other words, the terms of the treaty are allowed to be continued for four months only.

(b)Those who had a treaty for a definite period, and did not violate its terms. Verse 4 directs the Muslims to honor the treaty up to the agreed period, no matter how long it may be. But after the expiry of the agreed term, it will not be renewed, and the disavowal will be operative.

(c)Those who had no treaty with the Muslims at all. Such people are again allowed (in verse 2) a period of peace for four months.

(d)Those who had a treaty with the Muslims but breached it on their own initiative (like Quraish). Such people did not deserve any respite, but the disavowal having been announced in the Sacred Months, no war could be waged against them during this period. The Muslims are therefore directed to fight against them only after the expiry of the Sacred Months. (verse 5)

As explained in the introduction, the basic purpose of this announcement was that the Arabian Peninsula, the base of Islam, had to be cleansed from polytheism. The polytheists have been given these different periods to think about their future and to decide whether they are convinced to accept Islam, or they wished to leave the land and live elsewhere, or to face war. Since all these rules must have been clearly conveyed to the relevant parties, the Holy Prophet ﷺ directed his noble *Sahābah* Abū Bakr and 'Alī to announce them at the time of *Hajj* in year 9 A.H. (See verse 3)

فَسِيحُوا۟ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۙ وَأَنَّ ٱللَّهَ مُخْزِى
ٱلْكَٰفِرِينَ ﴿٢﴾ وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ
مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ
مُعْجِزِى ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟ بِعَذَابٍ أَلِيمٍ ﴿٣﴾ إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ
ٱلْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ أَحَدًا فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ
إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٤﴾ فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ
حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا۟
وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾

So, move in the land freely for four months, and be aware that you can never frustrate Allah, and that Allah is going to disgrace the disbelievers. [2] And here is an announcement, from Allah and His Messenger, to the people on the day of the greater *Ḥajj,*[2] that Allah is free from (any commitment to) the *Mushriks*, and so is His Messenger. Now, if you repent, it is good for you. And if you turn away, then be aware that you can never frustrate Allah. And give those who disbelieve the 'good' news of a painful punishment. [3] Except those of the *Mushriks* with whom you have a treaty, and they were not deficient (in fulfilling the treaty) with you, and did not back up any one against you. So fulfill the treaty with them up to their term. Surely, Allah loves the God-fearing. [4]

So, when the sacred months expire, kill the *Mushriks* wherever you find them, and catch them and besiege them and sit in ambush for them everywhere. Then, if they repent and establish *Ṣalāh* and pay *Zakāh*, leave their way. Surely, Allah is most Forgiving, Very-Merciful. [5]

It should also be borne in mind that the rules mentioned above are restricted only to the Arabian Peninsula. In other Muslim states, the non-Muslims may live as minority citizens with all their civil rights safeguarded, so far as they submit to the laws of the Islamic state.

2) 'Greater *Ḥajj*' (*Al-Ḥajj-ul-Akbar*) is the name of *Ḥajj*, as opposed to *'Umrah* which is termed as: minor *Ḥajj*.

وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَـٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ
مَأْمَنَهُۥ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ﴿٦﴾ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ
عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَـٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ فَمَا
ٱسْتَقَـٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧﴾ كَيْفَ وَإِن
يَظْهَرُوا۟ عَلَيْكُمْ لَا يَرْقُبُوا۟ فِيكُمْ إِلًّا وَلَا ذِمَّةً يُرْضُونَكُم بِأَفْوَٰهِهِمْ وَتَأْبَىٰ
قُلُوبُهُمْ وَأَكْثَرُهُمْ فَـٰسِقُونَ ﴿٨﴾ ٱشْتَرَوْا۟ بِـَٔايَـٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا۟
عَن سَبِيلِهِۦٓ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِى مُؤْمِنٍ إِلًّا وَلَا
ذِمَّةً وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُعْتَدُونَ ﴿١٠﴾

And if any one of the *Mushriks* seeks your protection, give him protection until he listens to the Word of Allah, then let him reach his place of safety.[3] That is because they are a people who do not know. [6] How can the *Mushriks* have a treaty with Allah and His Messenger? Except those with whom you made a treaty near *Al-Masjid-ul-Ḥarām*. Then, as long as they remain straight with you, you too remain straight with them. Surely, Allah loves the God-fearing. [7]

How (can they have a treaty) while if they overcome you, they will not observe any bond or treaty with you. They want to please you with (words of) their mouths, but their hearts refuse. Most of them are sinners. [8] They have taken a paltry price for the verses of Allah, so they have prevented (people) from His path. Indeed, evil is what they have been doing. [9] They do not observe any bond or treaty with a believer; and they are the transgressors. [10]

3) This means that, even after the expiry of the term allowed for different categories of the *Mushriks,* if someone from them seeks permission to remain in or enter Arabia, under the protection of the Muslims, in order to find out the truth and understand Islam, the Muslims should provide protection to him and let him listen to the message of the Qur'ān, then he should be allowed a place of safety, so that he may think upon it and may take a decision with open mind.

فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ ۗ وَنُفَصِّلُ
ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِن نَّكَثُوٓا۟ أَيْمَٰنَهُم مِّنۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوا۟ فِى
دِينِكُمْ فَقَٰتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ ۙ إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ ﴿١٢﴾
أَلَا تُقَٰتِلُونَ قَوْمًا نَّكَثُوٓا۟ أَيْمَٰنَهُمْ وَهَمُّوا۟ بِإِخْرَاجِ ٱلرَّسُولِ وَهُم
بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم
مُّؤْمِنِينَ ﴿١٣﴾ قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ
وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ
مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ
جَٰهَدُوا۟ مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً ۚ
وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٦﴾

Then, if they repent and establish *Ṣalāh* and pay *Zakāh*, they are your brothers in faith. We elaborate the verses for a people who understand. [11] And if they break their oaths after they have made a covenant, and speak evil of your Faith, then fight the leaders of infidelity,__since their oaths are nothing,___so that they may desist, [12] Would you not fight a people who broke their oaths and conspired to expel the Messenger, and it was they who started (fighting) against you for the first time? Do you fear them? But Allah has greater right that you fear Him, if you are believers. [13]

Fight them, so that Allah should punish them at your hands and disgrace them, and help you win against them and bring relief to bosoms of the believing people, [14] and remove the rage of their hearts. And Allah relents to whomsoever He wills. Allah is (All-) Knowing, (All-) Wise. [15]

Do you think that you will be left alone (without being tested), while Allah has not yet seen those of you who struggle in *Jihād* and never take anyone as their confidant other than Allah and His Messenger and the believers? Allah is fully aware of what you do. [16]

مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ
أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ ﴿١٧﴾ إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ
مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا
ٱللَّهَ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ﴿١٨﴾ ۞ أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ
وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ لَا
يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٩﴾ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟
فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾

It is not for the *Mushriks* to build up the mosques of Allah while they are witnesses of their own infidelity. Those are the ones whose deeds have gone to waste; and in the Fire they shall remain forever. [17]

In fact, the mosques of Allah are built-up only by those who believe in Allah and the Last Day and those who establish *Ṣalāh* and pay *Zakāh* and who fear none but Allah.[4] So, it is hoped that they are to be among those on the right path. [18] Have you taken the serving of water to the pilgrims and the maintenance of *Al-Masjid-ul-Ḥarām* as equal to (the acts) of one who believes in Allah and in the Last Day, and carries out *Jihād* in the way of Allah? They are not equal in the sight of Allah. Allah does not lead the wrongdoing people to the right path. [19]

Those who believed and emigrated and carried out *Jihād* in the way of Allah with their wealth and lives are greater in rank in the sight of Allah, and it is they who are the successful. [20]

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4) The polytheists used to take pride in serving the Sacred Mosque in Makkah. The present verse clarifies that the service of the Mosque can be laudable only if it is based on sincere faith in Allah and in His Oneness. Those who associate partners with Allah have no right to build the Mosque or to serve it, because the service of the mosque is not an objective in itself. It is a means of Allah's worship. If one does not recognize the true attributes of Allah and His Oneness, the very purpose of building a mosque is frustrated.

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾
خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا
تَتَّخِذُوٓا۟ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ وَمَن
يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾ قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ
وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ
تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ
يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾ لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى
مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ
شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾

Their Lord gives them the happy news of Mercy from Him, and of (His) Pleasure, and of Gardens having an everlasting bliss for them, [21] where they shall dwell forever. Surely, it is Allah with whom lies a great reward. [22]

O you who believe, do not take your fathers and your brothers as your friends, if they prefer infidelity to Faith. Those of you who have friendship with them are the wrongdoers. [23] Say, "If your fathers and your sons and your brothers and your spouses and your clan and the wealth you have earned and the trade you apprehend will recede and the homes you like are dearer to you than Allah and His Messenger and *Jihād* in His way, then, wait until Allah comes with His command. Allah does not lead the sinning people to the right path." [24] Allah has surely blessed you with His help on many battlefields, and on the day of Hunain,[5] when you were proud of your great number, then it did not help you at all, and the earth was straitened for you despite all its vastness, then you turned back on your heels. [25]

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5. After the conquest of Makkah, the Holy Prophet ﷺ came to know that some neighboring tribes, like Hawāzin, have assembled a huge force to attack the

ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ
ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ
مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْمُشْرِكُونَ
نَجَسٌ فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً
فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ۚ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

Then Allah sent down His tranquility upon His Messenger and upon the believers, and sent down troops that you did not see, and punished those who disbelieved. That is the recompense of the disbelievers. [26] Yet Allah relents, after that, to whomsoever He wills. Allah is Most-Forgiving, Very-Merciful. [27]

O you who believe, the *Mushriks* are impure indeed, so let them not approach *Al-Masjid-ul-Ḥarām* after this year. [6] And if you apprehend poverty, then, Allah shall, if He wills, make you self-sufficient with His grace. [7] Surely, Allah is All-Knowing, All-Wise. [28]

Muslims. The Holy Prophet ﷺ proceeded towards them and the battle took place in the valley of Ḥunain, about ten miles east from Makkah. The number of the Muslims marching towards the enemy was twelve thousand - a number that the Muslim army never had in any other battle before. Therefore, when setting out for the expedition, some *Ṣaḥābah* رضي الله عنهم of the Holy Prophet ﷺ, who always won the previous battles despite small numbers, remarked that such a large number of the Muslims could never be defeated. Since the remark pretended to show their confidence in the material resources, rather than Allah's help, Allah disliked it, and they faced a serious set back in the beginning of the battle, and a large number of the Muslim army was dispersed. The Holy Prophet ﷺ, however, remained firm along with some of his devout *Ṣaḥābah* رضي الله عنهم. After some time, the scene changed and the Muslims won the field by the help of Allah. The present verse reminds these events.

6) This is a complement to the disavowal pronounced in verses 1 to 5 above. The polytheists are barred from performing *Ḥajj* or *'Umrah* after year 9. However, the Muslim jurists have different views about the interpretation of this verse. Imam Mālik رحمه الله and Imam Aḥmad رحمه الله take it in its literal sense, and hold that the verse has prohibited the entry of any disbeliever not only in the Sacred Mosque, but also in the precincts of Ḥaram, and in any other mosque

قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ ﴿٢٩﴾

Fight those People of the Book who do not believe in Allah, nor in the Last Day,[8] and do not take as unlawful what Allah and His Messenger have declared as unlawful, and do not profess the Faith of Truth; (fight them) until they pay *jizyah* with their own hands while they are subdued.[9] [29]

for any purpose whatsoever. Imam Shafiʿī ﷺ says that the entry of the disbelievers is prohibited only in the Sacred Mosque of Makkah, but not in other mosques. According to Imam Abū Ḥanīfah ﷺ, the verse prohibits only performance of *Ḥajj* or *'Umrah* for them, and not entering the Sacred Mosque, or any other mosque, for any other purpose. He says that the words 'let them not approach…' is an emphatic expression for the prohibition of *Ḥajj* or *'Umrah,* and the intention is not to bar their entry in absolute sense, firstly because the announcement made in the *Ḥajj* of year 9 on the basis of this verse was confined to prohibiting the performance of *Ḥajj* and *ṭawāf* (circumambulation) for the disbelievers, and did not extend to their entry for any other purpose, and secondly because the Holy Prophet ﷺ has allowed the Non-Muslim delegation of Thaqīf to stay in the mosque even after the conquest of Makkah. (Jaṣṣāṣ). Imam Abū Ḥanīfah ﷺ says that the impurity of the polytheists referred to in the verse is the impurity of their beliefs, and not a physical impurity. However, since they may be in the state of *Janābah* (major impurity that results from ejaculation or sexual intercourse), in which even a Muslim is not allowed to enter a mosque, their entry should be avoided to the best possible extent, and they should be allowed to enter a mosque in cases of necessity when their being in the state of *Janābah* is unknown.

7 Prohibition of *Ḥajj* for the polytheists might bring an economic problem. Makkah had no agricultural or industrial produce of its own. Its economy depended on trade. When the people from all around Arabia came to Makkah at *Ḥajj*, their trade flourished. Some people apprehended that the prohibition might have adverse effects on their trade. The verse consoles them that poverty and prosperity lies with Allah; He would create other channels for their economic prosperity, and the Muslims should place their trust in Him.

8 'People of the Book' is a term frequently used by the Holy Qur'ān for Christians and Jews, because they claim to believe in previous divine books.

وَقَالَتِ ٱلْيَهُودُ عُزَيْرٌ ٱبْنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَٰرَى ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ
ذَٰلِكَ قَوْلُهُم بِأَفْوَٰهِهِمْ يُضَٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ
قَٰتَلَهُمُ ٱللَّهُ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾

The Jews say, " 'Uzair (Ezra) is the Son of Allah"[10] and the Christians say, "*Masīḥ* (the Christ) is the Son of Allah." That is their oral statement. They imitate the saying of the earlier disbelievers. May Allah ruin them, how far they are turned back from the truth! [30]

This verse has stated that they do not believe in Allah and the Last Day, while they apparently believe in God, and most of them also believe in the Life after death. The reason is that their belief in God is tainted with Trinity or with other false beliefs attributed to God. Therefore, they have been described here as not believing in Allah. Similarly their belief in the Hereafter is not in its true perspective, and therefore it is as bad as not believing in the Hereafter.

9) *Jizyah* is a tax levied by an Islamic state on its Non-Muslim citizens in exchange of the protection offered to their lives, wealth, honor and the civil rights recognized for them. The principle is that they may profess their own faith if they so wish, but they must submit to the laws of *Sharī'ah* in all civil and criminal matters, except in their family laws. *Jizyah* is a token of such a submission. They are not legally required to pay *Zakāh,* a ritual levy imposed on the Muslims, but they may enjoy the benefits of any social welfare scheme offered by the state to its citizens. *Jizyah* is one of the resources from which such schemes may be offered to its Non-Muslim citizens.

A point to note here is that this verse has described *Jizyah* as a levy imposed only on the Jews and the Christians, but according to the Holy Prophet ﷺ, *Jizyah* is to be imposed on all Non-Muslim citizens of an Islamic state. The reason why the verse has mentioned only the People of the Book is probably that it was revealed in the context of the Expedition of Tabūk, which was launched against the Christians.

10) The Jews hold Ezra ('Uzair ﷺ) in great esteem, because he was the person who compiled Torah after it was lost during the captivity of Babylon. Although most of them do not believe him to be the son of God, some of their sects, especially of those living in Arabia, believed him as such. The Holy Qur'ān has referred to the belief of these sects.

ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ
مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟ إِلَٰهًا وَٰحِدًا ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ۚ
سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾ يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ
بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٣٢﴾ هُوَ
ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ
كَرِهَ ٱلْمُشْرِكُونَ ﴿٣٣﴾ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ
وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ
وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم
بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

They have taken their rabbis and their monks as gods beside Allah, [11] and also (they have taken) *Masīḥ* the son of Maryam (as god). And they were not commanded but to worship only One God. There is no god but He. Pure is He from what they associate with Him. [31] They wish to blow out the Light of Allah with their mouths, and Allah rejects everything short of making His light perfect, no matter how the disbelievers may hate it. [32] He is the One who has sent down His Messenger with guidance and the Faith of Truth, so that He makes it prevail over every faith, no matter how the *Mushriks* may hate it. [33]

O you who believe, many of the rabbis and the monks do eat up the wealth of the people by false means and prevent (them) from the way of Allah. As for those who accumulate gold and silver and do not spend it in the way of Allah, give them the 'good' news of a painful punishment, [34]

11. This means that they treat their rabbis and monks as gods in the sense that they invest them with the power of declaring something lawful or unlawful, not only in their capacity as interpreters of the divine books, but on the basis of their inherent power to make laws and hold them as divine law.

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ
هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾ إِنَّ عِدَّةَ
الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ
أَنفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً
وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

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on the day it (the wealth) will be heated up in the fire of *Jahannam*, then their foreheads and their sides and their backs shall be branded with it: "This is what you had accumulated for yourselves. So, taste what you have been accumulating." [35]

Surely, the number of months according to Allah is twelve (as written) in the Book of Allah on the day He created the heavens and the Earth, of which there are Four Sacred Months. That is the right faith. So, do not wrong yourself therein. [12] And fight the *Mushriks* all together, as they fight you all together, and be sure that Allah is with the God-fearing. [36]

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12) Just as the Jews and the Christians tampered with the divine laws, so did the polytheists of Arabia who claimed to be the followers of the noble prophet Ibrāhīm ﷺ, but had distorted his religion completely. One of their evil customs was *Nasī'*, which literally means 'deferment' or 'postponement'. The practice of *Nasī'* in Arabia meant 'to postpone a particular month to another month'. Four months of the lunar calendar (*Dhul-Qa'dah, Dhul-Ḥijjah, Muḥarram* and *Rajab*) were held in the religion of Ibrāhīm ﷺ as sacred months in which fighting (though for a just cause) was totally prohibited. If the new moon of a sacred month, like *Muḥarram,* appeared at a time when pagans of Arabia wished to launch a war, they announced that the month of *Muḥarram* would commence after one month, and the new month would be held as of *Ṣafar*, and not *Muḥarram.* This evil practice has not only disturbed the whole system of the lunar calendar, but affected many rules of *Sharī'ah* relating to particular months including *Ḥajj,* which had to be in the real month of *Dhul-Ḥijjah,* and not in a month falsely declared as such. According to Imam Rāzī ؒ, another reason for which they practiced *Nasī'* was that the *Ḥajj,* being based on a lunar month

إِنَّمَا ٱلنَّسِيٓءُ زِيَادَةٌ فِي ٱلْكُفْرِ ۖ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا۟ يُحِلُّونَهُۥ عَامًا
وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا۟ عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّوا۟ مَا حَرَّمَ ٱللَّهُ ۚ زُيِّنَ
لَهُمْ سُوٓءُ أَعْمَٰلِهِمْ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٣٧﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى
ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ ۚ فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا
فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

***Nasī'* (i.e. postponement of months) is nothing but a further excess in infidelity, whereby the disbelievers are misguided. They allow it one year and disallow it another year, so that they may conform (only) to the number of what Allah has sanctified,[13] and allow what Allah has disallowed. The evil of their deeds has been beautified for them (by Satan). And Allah does not lead the disbelieving people to the right path. [37]**

O you who believe, what is wrong with you that when it is said to you, "Come out in the way of Allah," you turn heavy (and cling) to the ground. Have you become happy with the worldly life instead of the Hereafter? So, (remember that) the enjoyment of the worldly life is but trivial in (comparison with) the Hereafter. [14] [38]

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used to fall in different seasons. If a season was not deemed suitable for their trade, they used to postpone it for another month according to their desires. When the difference between lunar and solar years reached a period of full one year, they added one month to the lunar year, making it thirteen months instead of twelve months. (Rāzī v.15, p.50) The present verse condemns this practice. The Holy Prophet ﷺ nullified *Nasī'* in his last *Ḥajj,* which fell in the real month of *Dhul-Ḥijjah* after a circle of distorted months was completed.

13) The sense is that they conform only to the number or four sacred months in that they observe the sanctity in four months during one year, but do not observe the identity of these months as prescribed by Allah.

14) Henceforth the Holy Qur'ān has taken up issues relating to the Expedition of Tabūk. This subject continues up to the end of the *Sūrah* with some subsidiary topics that issued forth from the behavior of the hypocrites. Tabūk

إِلَّا تَنفِرُوا۟ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ
شَيْـًٔا ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾ إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ
إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ
لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ

If you do not march forth (in the way of Allah), He will chastise you with a painful punishment and will replace you with another nation, and you can do Him no harm at all. Allah is powerful to do anything. [39] If you do not help him, (it makes no difference to the Prophet, because) Allah has already helped him when the disbelievers expelled him, and he was the second of the two, when they were in the cave, and he was saying to his companion, "Do not grieve. Allah is surely with us." [15] So, Allah caused His tranquility to descend on him,

is a place on the Northern border of the state of Madīnah adjacent to Jordan that was a part of Syria ruled by the Byzantine Empire. Observing the constant victories of the Muslims that placed the entire peninsula under their reign, the Byzantine emperor amassed a huge army against them and planned to attack Madīnah with the help of some Christian Arab states. Coming to know this, the Holy Prophet ﷺ took the courageous decision to march towards them before they could launch an attack. It was the hottest season in Arabia. In order to reach Tabūk, the Muslim army had to pass through the scorching heat of the barren deserts stretched over hundreds of miles. The season of harvest of dates, the sole basis of the economy of Madīnah, was near at hand and it was very difficult for the farmers to leave their fields. There was an extreme shortage of camels and other logistics, and thus it was the most arduous expedition the Muslims had ever undertaken. Although most of the *Ṣaḥābah* ؓ of the Holy Prophet ﷺ were prepared for the expedition with their hearts and souls, some of them were reluctant because of the difficulties mentioned above, but most of them too participated in the expedition ultimately. The present verse addresses such Muslims. The hypocrites, however, were not prepared at all to undertake such an arduous journey, and they lagged behind by offering different excuses. The coming verses have exposed their evil designs and warned them of a severe punishment. Eventually, when the Muslim army - comprising thirty thousand *Ṣaḥābah* ؓ - reached Tabūk, the Roman emperor decided to call his army back, and no actual war took place.

15)The reference is to the migration of the Holy Prophet ﷺ. Coming to know

وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟
ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾ ٱنفِرُوا۟ خِفَافًا
وَثِقَالًا وَجَٰهِدُوا۟ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن
كُنتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّٱتَّبَعُوكَ وَلَٰكِنۢ
بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِٱللَّهِ لَوِ ٱسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ
أَنفُسَهُمْ وَٱللَّهُ يَعْلَمُ إِنَّهُمْ لَكَٰذِبُونَ ﴿٤٢﴾

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and supported him with troops that you did not see, and rendered the word of the disbelievers humiliated. And the word of Allah is the uppermost. Allah is Mighty, Wise. [40] March forth (in the way of Allah), no matter whether you are light or heavy, and carry out *Jihād* (struggle) in the way of Allah with your wealth and lives. That is good for you, if you were to realize. [41]

Had it been a gain at hand or an average journey, they would have certainly followed you, but the distance seemed too far to them. They will swear by Allah: "We would have certainly set out with you, if we were able to." They are putting themselves to ruin. [16] Allah knows that they are liars. [42]

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that the pagans of Makkah have conspired to assassinate him, the Holy Prophet ﷺ set forth to migrate to Madīnah along with his most devout *Ṣaḥābī* Abū Bakr ؓ. Since he knew well that his enemies would spare no effort to chase him, he went to the cave of the mount Thawr situated at a direction opposite to that of Madīnah, where he remained in hiding for three days. His enemies searched for him in all directions until some of them reached at the very cave. Abū Bakr ؓ got worried, but the Holy Prophet ﷺ consoled him by saying, "Do not grieve. Allah is surely with us." Allah had caused a spider to weave its net on the mouth of the cave, seeing which they ruled out the possibility of a man being inside. Thus they passed by the cave without looking into it.

16) These verses expose the mental state and the false excuses of the hypocrites who pretended that they were staying back in Madīnah for some valid reasons, otherwise they would have happily joined the Muslim army in the expedition.

عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ
ٱلْكَـٰذِبِينَ ﴿٤٣﴾ لَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ أَن
يُجَـٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ لَا
يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ
﴿٤٥﴾ ۞ وَلَوْ أَرَادُوا۟ ٱلْخُرُوجَ لَأَعَدُّوا۟ لَهُۥ عُدَّةً وَلَـٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ
فَثَبَّطَهُمْ وَقِيلَ ٱقْعُدُوا۟ مَعَ ٱلْقَـٰعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا۟ فِيكُم مَّا زَادُوكُمْ
إِلَّا خَبَالًا وَلَأَوْضَعُوا۟ خِلَـٰلَكُمْ يَبْغُونَكُمُ ٱلْفِتْنَةَ وَفِيكُمْ سَمَّـٰعُونَ لَهُمْ ۗ وَٱللَّهُ
عَلِيمٌۢ بِٱلظَّـٰلِمِينَ ﴿٤٧﴾ لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ
حَتَّىٰ جَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ وَهُمْ كَـٰرِهُونَ ﴿٤٨﴾

(O Prophet,) Allah has forgiven you; why did you permit them (to stay in Madīnah) before the truthful ones could become distinct to you, and you could be sure of the liars. [43] Those who believe in Allah and in the Last Day do not ask you to excuse them from *Jihād* with their wealth and lives. Allah is aware of the God-fearing. [44] Only those people ask you to be excused who do not believe in Allah and in the Last Day and whose hearts are in doubt; so they are wavering in their doubt. [45] Had they wished to set out, they would have made some preparation for it, but Allah disliked their going forth, [17] so He made them lag behind, and it was said to them, "Stay back with those who are staying back." [46]

And had they set out with you, they would have added nothing for you but trouble, and would have run around in your midst seeking mischief against you. Still, among you there are those who spy for them. Allah is aware of the wrongdoers. [47] They sought mischief even earlier and tried to upset matters for you, until the Truth arrived and the will of Allah prevailed, though they disliked it. [48]

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17) This is because Allah willed that only sincere Muslims should participate in the expedition.

وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّي وَلَا تَفْتِنِّيٓ ۚ أَلَا فِي ٱلْفِتْنَةِ سَقَطُوا۟ ۗ وَإِنَّ
جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٤٩﴾ إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن
تُصِبْكَ مُصِيبَةٌ يَقُولُوا۟ قَدْ أَخَذْنَآ أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا۟ وَّهُمْ
فَرِحُونَ ﴿٥٠﴾ قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوْلَىٰنَا ۚ وَعَلَى
ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿٥١﴾ قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى
ٱلْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ مِّنْ عِندِهِۦٓ أَوْ
بِأَيْدِينَا ۖ فَتَرَبَّصُوٓا۟ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴿٥٢﴾ قُلْ أَنفِقُوا۟ طَوْعًا أَوْ كَرْهًا لَّن
يُتَقَبَّلَ مِنكُمْ ۖ إِنَّكُمْ كُنتُمْ قَوْمًا فَٰسِقِينَ ﴿٥٣﴾

And among them there is one who says, "Allow me (to stay behind) and do not expose me to an ordeal." [18]Look! They have already fallen into an ordeal, and certainly *Jahannam* (the Hell) has the disbelievers encircled. [49]

If some good comes to you, it annoys them, and if hardship befalls you, they say, "We had already taken care of our problem", and they go their way delighted. [50] Say, "Nothing can ever reach us except what Allah has destined for us. He is our Master. And in Allah alone the believers must place their trust." [51] Say, "What you are expecting for us is nothing but one of the two good things (martyrdom or victory). And we are expecting for you that Allah sends to you a punishment from Himself or at our hands. So, wait. Of course, we are waiting with you." [52]

Say, "Spend, willingly or unwillingly, it will never be accepted from you. You have been a sinning people." [53]

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18) Jadd Ibn Qais, a hypocrite, came to the Holy Prophet ﷺ and sought exemption from the expedition of Tabūk on the plea that he was known among his fellows for his extraordinary desire for beautiful women, and if he were to see the beautiful Roman women, he would not be able to suppress his sexual desire, and would face a big ordeal. Allah says that he and his other fellow hypocrites are already in a big ordeal because of their evil deeds.

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا
يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ ﴿٥٤﴾ فَلَا
تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٥٥﴾ وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم
مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ أَوْ
مُدَّخَلًا لَّوَلَّوْا۟ إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾ وَمِنْهُم مَّن يَلْمِزُكَ فِى ٱلصَّدَقَٰتِ فَإِنْ
أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ
رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن
فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ﴿٥٩﴾

Nothing has prevented their spending from being accepted from them but that they have disbelieved in Allah and in His Messenger, and they do not come to the *Ṣalāh* but lazily, and do not spend but without volition. [54] So, their wealth and their children should not attract you. In fact, Allah intends to punish them with these in this lowly life and that their souls should depart while they are disbelievers. [55] They swear by Allah that they are from among you, whereas they are not from among you, but they are a people in fear. [56] If they find a place of refuge or caves or any place to enter, they will turn towards it running (as) unbridled (horses). [57] And among them there are those who find fault with you in (the distribution of) *Ṣadaqāt* (alms). So, if they are given something out of it, they are quite happy, and if they are given nothing from it, they at once get annoyed. [58]

Would that they were content with what Allah and His Messenger had given to them, and were to say, "Allah is sufficient for us; Allah and His Messenger will give us (more) out of His grace (when they so will). Indeed, we crave for (the pleasure of) Allah alone." [59]

۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى
ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ ۖ فَرِيضَةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٦٠﴾ وَمِنْهُمُ ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِىَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ
أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِٱللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا۟ مِنكُمْ ۚ
وَٱلَّذِينَ يُؤْذُونَ رَسُولَ ٱللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾ يَحْلِفُونَ بِٱللَّهِ لَكُمْ لِيُرْضُوكُمْ
وَٱللَّهُ وَرَسُولُهُۥٓ أَحَقُّ أَن يُرْضُوهُ إِن كَانُوا۟ مُؤْمِنِينَ ﴿٦٢﴾

The *Ṣadaqāt* (prescribed alms) are (meant) only to be given to the poor, the needy, to those employed to collect them, to those whose hearts are to be won,[19] in the cause of the slaves and those encumbered with debt, in the way of Allah and to a wayfarer. This is an obligation prescribed by Allah. Allah is All-Knowing, Wise. [60]

And among them (the hypocrites) there are those who hurt the Prophet and say, "He is just an ear" (that is, he hears and believes everything). Say, "He gives ear to that which is good for you; he believes in Allah and trusts the believers and is a mercy for those of you who (pretend to) believe."[20] And those who hurt the Messenger of Allah, for them there is a painful punishment. [61]

(O believers,) they swear by Allah before you, so that they may please you, whereas Allah, as well as His Messenger, has greater right that they should please Him, if they are (true) believers. [62]

19) This means that prescribed *ṣadaqah* or *Zakāh* may be given to a person who has recently embraced Islam and needs encouragement and financial support. The verse has laid down eight heads in which *Zakāh* may be applied. The detailed explanation and relevant rules may be found in Ma'ārif-ul-Qur'ān under this verse.

20) Some hypocrites remarked that they could easily convince the Holy Prophet ﷺ about their innocence, because he gives ear to everyone and believes every statement made before him. The hypocrites, therefore, should do what they wished and then make excuses before him, and he would accept them. The answer given is that he listens to everyone, but believes only in Allah and trusts only the true believers. As for the hypocrites who pretend to believe, he listens

أَلَمْ يَعْلَمُوٓا۟ أَنَّهُۥ مَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدًا فِيهَا ۚ
ذَٰلِكَ ٱلْخِزْىُ ٱلْعَظِيمُ ﴿٦٣﴾ يَحْذَرُ ٱلْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ
تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ ۚ قُلِ ٱسْتَهْزِءُوٓا۟ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾ وَلَئِن
سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ
تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ عَن طَآئِفَةٍ
مِّنكُمْ نُعَذِّبْ طَآئِفَةًۢ بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٦٦﴾ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ
بَعْضُهُم مِّنۢ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمُنكَرِ وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ
أَيْدِيَهُمْ ۚ نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْ ۗ إِنَّ ٱلْمُنَٰفِقِينَ هُمُ ٱلْفَٰسِقُونَ ﴿٦٧﴾

Have they not come to know that whoever opposes Allah and His Messenger, definite for him is the fire of *Jahannam* (Hell) wherein he will remain forever. That is the extreme disgrace. [63]

The hypocrites are afraid that a *Sūrah* (a chapter of the Holy Qur'ān) may be sent down about them, which tells them what lies in their hearts. Say, "Go on mocking. Allah is surely to bring out what you are afraid of." [64] And if you ask them, they will say, "We were just chatting and having fun." Say,[21] "Is it of Allah and His verses and His Messenger that you were making fun?" [65] Make no excuses. You became disbelievers (by mocking at Allah and His Messenger) after you had professed Faith. If We forgive some of you (who repent and believe), We shall punish others (who carry on their hypocrisy), because they were guilty. [66] The hypocrites, males and females, are all alike. They bid vice and forbid virtue and withhold their hands (from spending in Allah's way). They forget Allah, so He forgot them. Surely, the hypocrites are the sinners. [67]

to them because of his merciful and courteous nature, but does not trust their false statements.

21) It was reported to the Holy Prophet ﷺ that some hypocrites have passed ridiculous remarks about Islam and Muslims. When asked, they replied that they were having light chat and passed these remarks in humor, and not in a serious way.

وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۚ هِىَ
حَسْبُهُمْ ۚ وَلَعَنَهُمُ ٱللَّهُ ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ كَٱلَّذِينَ مِن قَبْلِكُمْ كَانُوٓا۟
أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَٰلًا وَأَوْلَٰدًا فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ
كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُم بِخَلَٰقِهِمْ وَخُضْتُمْ كَٱلَّذِى خَاضُوٓا۟ ۚ
أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ
﴿٦٩﴾ أَلَمْ يَأْتِهِمْ نَبَأُ ٱلَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ
إِبْرَٰهِيمَ وَأَصْحَٰبِ مَدْيَنَ وَٱلْمُؤْتَفِكَٰتِ ۚ أَتَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا
كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

Allah has promised the fire of *Jahannam* to the hypocrites, men and women, and to the disbelievers who shall live there forever. It is adequate for them. Allah has put His curse on them, and for them there is a lasting punishment. [68]

(You are) like those who were before you. They were stronger than you in power, and richer in wealth and children. So, they enjoyed their share (from the pleasures of this world), then you enjoyed your share as those before you enjoyed their share, and you indulged (in evils) as they indulged. They are the ones whose deeds have gone to waste in this world and in the Hereafter, and they are the losers. [69]

Has there not reached them the news of those before them, the people of Nūḥ and 'Ād and Thamūd and the people of Ibrāhīm and the people of Madyan, and (the news) of the towns overturned? [22] Their messengers came to them with clear signs; so, Allah was not such as would wrong them, but they have been doing wrong to their own selves. [70]

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22)For a brief account of these events, see *Sūrah* Al-A'rāf (7:59 to 93) and its relevant notes.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنكَرِ وَيُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُۥٓ أُوْلَٰٓئِكَ
سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾ وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَٰتِ
جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِي جَنَّٰتِ
عَدْنٍ وَرِضْوَٰنٌ مِّنَ اللَّهِ أَكْبَرُ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾ يَٰٓأَيُّهَا النَّبِيُّ
جَٰهِدِ الْكُفَّارَ وَالْمُنَٰفِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَىٰهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ
﴿٧٣﴾ يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَٰمِهِمْ
وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوٓا إِلَّآ أَنْ أَغْنَىٰهُمُ اللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ

The believers, male and female, are friends to each other. They bid virtue and forbid vice and establish *Ṣalāh* and pay *Zakāh* and obey Allah and His Messenger. Those are the ones whom Allah will bless with mercy. Surely, Allah is Powerful, Wise. [71] Allah has promised to the believers, male and female, gardens beneath which rivers flow, where they shall live forever, and good homes in gardens of eternity. And Allah's pleasure is above all. That is the supreme success. [72]

O Prophet, carry out *Jihād* (struggle) against the disbelievers and hypocrites, [23] and be strict with them. And their abode is *Jahannam* (Hell), and it is an evil terminus. [73] They swear by Allah that they said nothing, while indeed, they had said the word of infidelity and had disbelieved after having accepted Islam, and had intended what they could not achieve. [24] And they have reacted for nothing but that Allah and His Messenger have enriched them with His grace.

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23) The word *Jihād* in this verse covers any struggle to set them right. It may be an armed struggle, which is exclusive to disbelievers, or an oration or debate to convince them to the truth, which may address both disbelievers and hypocrites. An armed struggle is not meant against hypocrites.

24) There are some reports that the hypocrites had launched a conspiracy to assassinate the Holy Prophet ﷺ, but could not succeed. The verse probably refers to that incident.

ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ
لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٨٠﴾
فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ
وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَّوْ كَانُوا۟
يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾ فَإِن
رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن
تُقَٰتِلُوا۟ مَعِىَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُوا۟ مَعَ ٱلْخَٰلِفِينَ ﴿٨٣﴾

(It is all equal whether you) ask pardon for them or do not ask pardon for them. Even if you ask pardon for them seventy times, Allah will never pardon them. That is because they disbelieved in Allah and His Messenger. Allah does not lead the sinning people to the right path. [80] Those who were left behind were happy with their sitting back to the displeasure of the Messenger of Allah, and they disliked carrying out *Jihād* in the way of Allah with their wealth and lives, and they said, "Do not march in this hot weather." Say, "The fire of *Jahannam* is much more intense in heat," only if they could understand. [81] So, let them laugh a little, and weep a lot, this being a reward of what they used to earn. [82] Then, if Allah brings you back to a group of them and they seek your permission to march,[26] say to them, "You shall never march with me ever after, and shall never fight an enemy in my company. You were happy with sitting back the first time; now, sit with those remaining behind" [83].

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to their means, but they passed ridiculous remarks against the contributors; if a rich man brought a huge donation, they accused him of show off, and if a poor person came up with a small thing from his hard earnings, they laughed at him and ridiculed his trivial contribution.

26) This means that if they seek your permission to participate in another battle after Tabūk, do not allow them to do so. The reason is two fold. Firstly, their ostensible eagerness for *Jihād* is not reliable, and they can betray the Muslims anytime. Secondly, these are opportunist people, and they show their zeal for

وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ ﴿٨٤﴾ وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن
يُعَذِّبَهُم بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٨٥﴾ وَإِذَآ أُنزِلَتْ سُورَةٌ
أَنْ ءَامِنُوا۟ بِٱللَّهِ وَجَٰهِدُوا۟ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ وَقَالُوا۟ ذَرْنَا
نَكُن مَّعَ ٱلْقَٰعِدِينَ ﴿٨٦﴾ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ جَٰهَدُوا۟
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾

And never offer a prayer on any one of them who dies, and do not stand by his grave.27 They disbelieved in Allah and His Messenger and died while they were sinners. [84]

Their wealth and children should not attract you. Allah only wills to punish them with these in this world and that their souls depart while they are disbelievers. [85] When a *Sūrah* is revealed (saying), "Believe in Allah and carry out *Jihād* in the company of His Messenger" the capable ones from them seek your permission and say, "Let us remain with those sitting back." [86] They are happy to be with women who sit back, and their hearts are sealed; so they do not understand. [87] But the Messenger and the believers in his company have carried out *Jihād* with their wealth and lives, and for them there are the good things, and they are the successful. [88]

Jihād only when they hope that they can have a mundane gain out of it. Since their desire for participation in *Jihād* is devoid of sincerity, they do not deserve to be honored with it.

27) At the time of the death of 'Abdullāh Ibn Ubayy, the chief of the hypocrites, his son, who was a sincere Muslim, requested the Holy Prophet ﷺ to lead the prayer of *janāzah* (funeral prayer) on him. Out of his merciful nature, the Holy Prophet ﷺ accepted his request and led the prayer, because he pretended to be a Muslim. This verse was revealed to forbid him from leading the prayer of a hypocrite after which he never attended the prayer of *janāzah* of any hypocrite.

عَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ
﴿٨٩﴾ وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ
وَرَسُولَهُۥ ۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَّيْسَ عَلَى ٱلضُّعَفَآءِ
وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟
لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾ وَلَا عَلَى
ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟
وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾ ۞ إِنَّمَا
ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ
ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

Allah has prepared for them gardens beneath which rivers flow where they will live forever. That is the supreme achievement. [89]

And the excuse-makers from the Bedouins came, so that they might be allowed (to stay behind), while those who were false to Allah and His Messengers (just) stayed behind (without seeking permission). A painful punishment is about to fall upon those of them who disbelieve. [90]

There is no blame on the weak, or on the sick, or on those who have nothing to spend, if they are sincere to Allah and His Messenger. There is no way against those who are good in deeds. Allah is most Forgiving, Very Merciful. [91] Nor (is there any blame) on those who, when they came to you so that you might provide them with a carrier (that they could ride for *Jihād*) and you said (to them), "I find no carrier to give to you", went back with their eyes flowing with tears in grief, because they had nothing to spend. [92] Blame lies, in fact, on those who ask you permission despite being rich. They are happy being with women who sit back. Allah has sealed their hearts; so they do not know. [93]

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا
اللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ
إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَاهُمْ جَهَنَّمُ
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِن
تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾ الْأَعْرَابُ أَشَدُّ
كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ
الدَّوَائِرَ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

They will make excuses to you when you return to them. Say, "Do not make excuses. We shall never believe you. Allah has told us the facts about you. Allah will see what you do, and His Messenger as well. Then you shall be returned to the Knower of the Seen and the Unseen, and He will tell you what you have been doing." [94] They will swear by Allah before you when you will go back to them, so that you may ignore their misdeeds. So, just ignore them. They are filth, and their abode is *Jahannam*, a recompense for what they used to do. [95] They swear before you, so that you may be pleased with them. So, even if you are pleased with them, Allah will not be pleased with the sinning people. [96]

The Bedouins are often more strict in disbelief and hypocrisy, and are most likely to be ignorant of the limits of what Allah has sent down to His Messenger. Allah is All-Knowing, All-Wise. [97] And among the Bedouins there are those who take what they spend as a fine, and they look forward to the cycles of time to turn against you. [28]Upon those is the evil cycle. And Allah is All-Hearing, All-Knowing. [98]

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28) The hypocrites from the Bedouin Arabs used to pay *Zakāh* to show themselves as Muslims, but they were unwilling to do so, and took it as a fine

وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَتَّخِذُ مَا يُنفِقُ
قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِ ۚ أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ ۚ سَيُدْخِلُهُمُ ٱللَّهُ فِى
رَحْمَتِهِۦٓ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾ وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ
وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾
وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ
لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

And among the Bedouins there are others who believe in Allah and in the Last Day and take what they spend as a source of nearness to Allah and of prayers from the Messenger. It is indeed a source of nearness for them. Allah will admit them to His mercy. Surely, Allah is Most Forgiving, Very Merciful. [99]

As for the first and foremost of the Emigrants (*Muhājirīn*) and the Supporters (*Anṣār*) and those who followed them in goodness, Allah is pleased with them and they are pleased with Allah, and He has prepared for them gardens beneath which rivers flow, where they will live for ever. That is the supreme achievement. [100]

And among those Bedouins who are around you there are hypocrites, and among the people of Madīnah as well. They are adamant on hypocrisy. You do not know them. We know them. We will chastise them twice,[29] then they shall be driven to a terrible punishment (in the Hereafter). [101]

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imposed upon them. At the same time, they wished that some calamity should befall the Muslims that might release them from this financial burden. 'Cycle of time' in the above verse refers to such calamity. The verse says that the 'evil cycle' is in fact awaiting them whereupon they would be disgraced and their designs frustrated.

29) They will be chastised once in this world by being disgraced, when their hypocrisy will be exposed, and once again in their graves. (Rūḥ-ul-Ma'ānī)

وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾ أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٠٤﴾ وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾ وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

And there are others who admitted their sins while they had mixed a good deed with an evil one. It is likely that Allah will relent towards them. Surely, Allah is Most-Forgiving, Very-Merciful. [102] Take *ṣadaqah* (obligatory alms) out of their wealth through which you may cleanse and purify them, and pray for them. Indeed, your prayer is a source of peace for them. And Allah is (All-) Hearing, (All-) Knowing. [103] Have they not come to know that Allah is He who accepts repentance from His slaves and accepts *Ṣadaqāt*, and that Allah is Most-Relenting, Very-Merciful? [104]

Say, "Do (what you do); Allah will see your deed, as will the Messenger and the believers. And you shall be returned to the Knower of the Seen and the Unseen, then He will tell you what you have been doing." [105]

And there are others whose matter is deferred till the command of Allah (comes): either He would punish them or relent towards them. Allah is All-Knowing, All-Wise. [30] [106]

30) The reference is to the three sincere *Ṣaḥābah* ﵃ who did not join the expedition of Tabūk without a valid reason. When they admitted their guilt, the decision about them was deferred, but they were ultimately forgiven, as will be explained in verse 118 below.

وَٱلَّذِينَ ٱتَّخَذُواْ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾

And (there are) those who have built a mosque to cause harm (to Islam) and to promote infidelity and to create dissention among the believers and to provide a station for one who has been at war with Allah and His Messenger even before. 31 They will certainly swear (and say), "We intended to do nothing but good." Allah testifies that they are liars. [107]

Do not ever stand there (in prayer). In fact, the mosque that was founded on *Taqwā* (piety) from the very first day has greater right that you stand in it. 32 In it there are people who like to observe purity; and Allah loves those observing purity. [108]

31) Abū 'Āmir, a sworn enemy of Islam and Muslims, had been supporting the disbelievers against the Holy Prophet ﷺ in almost every battle. Dismayed after the battle of Ḥunain, he fled away to Syria, but went on conspiring against Muslims. He wrote to some hypocrites in Madīnah that he was trying to convince the Roman emperor to invade upon the Muslims, but they (the hypocrites) should make preparations to support him at the time of invasion. He suggested that they should build a house, in the disguise of a mosque, where the hypocrites could have meetings for the purpose and could store their arms. They did accordingly and invited the Holy Prophet ﷺ to inaugurate the so-called mosque. The Holy Prophet ﷺ promised them to pray in the mosque after his return from Tabūk, but before he could enter Madīnah on his journey back from Tabūk, these verses were revealed. The entire plan of the hypocrites was exposed to the Holy Prophet ﷺ. On his direction, some of his *Ṣaḥābah* ؓ demolished the said house, which is known in the history as Masjid-uḍ-Dirār and was situated near the Masjid of Qubā, but neither of its traces is discoverable today.

32) It refers to the Masjid of Qubā, the first mosque built by the Holy Prophet ﷺ when he migrated to Madīnah and stayed there for a fortnight.

أَفَمَنْ أَسَّسَ بُنْيَـٰنَهُۥ عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ وَرِضْوَٰنٍ خَيْرٌ أَم مَّنْ أَسَّسَ
بُنْيَـٰنَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَٱنْهَارَ بِهِۦ فِى نَارِ جَهَنَّمَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّـٰلِمِينَ ﴿١٠٩﴾ لَا يَزَالُ بُنْيَـٰنُهُمُ ٱلَّذِى بَنَوْا۟ رِيبَةً فِى قُلُوبِهِمْ إِلَّآ أَن تَقَطَّعَ
قُلُوبُهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾ ۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ
أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ
وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ
بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ
ٱلْعَظِيمُ ﴿١١١﴾

Then tell me, which one is better, whether the one who has founded his building on fear of Allah and on search of His pleasure, or the one who has founded his building on the edge of an abyss that is about to collapse, then it did collapse with him into the fire of *Jahannam*? Allah does not give guidance to the unjust people. [109] The building they had built shall always remain a source of unrest in their hearts, unless their hearts are cut into pieces. 33 **Allah is All-Knowing, All-Wise. [110]**

Surely, Allah has bought their lives and their wealth from the believers, in exchange of (a promise) that Paradise shall be theirs. They fight in the way of Allah, and kill and are killed, on which there is a true promise (as made) in the Torah and the Injīl and the Qur'ān. And who can be more faithful to his covenant than Allah? So, rejoice in the deal you have made, and that is the great achievement. [111]

33) The original Arabic word used for 'unrest' is *Ribāh* which means 'doubt', 'unrest' and 'anxiety'. Here it covers all these meanings. It signifies firstly their remorse on frustration of their plan; secondly, it refers to their fear and anxiety about their future after the Holy Prophet ﷺ discovered their conspiracy; thirdly, it predicts that their hearts will remain infected with the doubts that prompted them to opt for hypocrisy. All these factors will keep them in perpetual unrest till their death, when their hearts will be cut into pieces.

ـٰٓئِبُونَ ٱلْعَـٰبِدُونَ ٱلْحَـٰمِدُونَ ٱلسَّـٰٓئِحُونَ ٱلرَّٰكِعُونَ
سَّـٰجِدُونَ ٱلْأَـٰمِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَـٰفِظُونَ
حُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾ مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن
يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ
أَصْحَـٰبُ ٱلْجَحِيمِ ﴿١١٣﴾ وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ
وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ
﴿١١٤﴾ وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا
يَتَّقُونَ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١٥﴾ إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ
يُحْىِۦ وَيُمِيتُ ۚ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

(They are) those who repent, those who worship, those who praise (Allah), those who journey (in Allah's way), those who bow in *Rukū'*, those who prostrate in *sajdah*, those who bid the Fair and forbid the Unfair and those who preserve the limits prescribed by Allah. And give the good news to the believers. [112]

It is not (permissible) for the Prophet and the believers to seek forgiveness for the *Mushriks*, even if they are kinsmen, after it became clear to them that they are the people of hell. [113] As for the prayer of Ibrāhīm for the forgiveness of his father, it was only due to a promise he had made to him. Later, when it became clear to him that he was an enemy of Allah, he withdrew himself from him. Indeed, Ibrāhīm was very tender-hearted, very forbearing. [114]

Allah is not such as He makes a people go astray after He has given them guidance, unless He explains to them what they should avoid. Indeed, Allah is fully aware of every thing. [115] Surely, to Allah alone belongs the kingdom of the heavens and the earth. He gives life and brings death. And, other than Allah, you have neither a supporter, nor a helper. [116]

لَقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾

Surely, Allah has relented towards the Prophet and the Emigrants (*Muhajirin*) and the Supporters (the *Anṣār*) who followed him in the hour of hardship after the hearts of a group of them were about to turn crooked, then He relented towards them. Surely, to them He is Very-Kind, Very-Merciful. [117]

And (He relented) towards the three whose matter was deferred until when the earth was straitened for them despite all its vastness, and even their own souls were straitened for them, and they realized that there is no refuge from Allah, except in Him, then He turned towards them, so that they may repent. Surely, Allah is the Most-Relenting, the Very Merciful. [34] [118] O you who believe, fear Allah, and be in the company of the truthful. [119]

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34) Three sincere *Ṣaḥābah* ﷺ of the Holy Prophet ﷺ, namely Ka'b Ibn Mālik, Hilāl Ibn Umayyah and Murārah Ibn Rabī' failed to attend the expedition of Tabūk without a valid reason. Unlike the hypocrites, they did not resort to false excuses when the Holy Prophet ﷺ came back. They fairly admitted their guilt and repented on it. The Holy Prophet ﷺ deferred his decision about them until Allah pardoned them. In the meantime, they were subjected to a social boycott for fifty days during which no Muslim was allowed even to speak to them. The ordeal they faced in this period is alluded in this verse as 'the earth was straitened for them despite all its vastness'. Then they were forgiven by Allah Ta'ālā, as mentioned by this verse. Ka'b Ibn Mālik has narrated the whole story in a very impressive and eloquent manner. This lengthy *ḥadīth* is reported by Imam Bukhārī and other *ḥadīth* scholars, and its full translation may be found in Ma'arif-ul-Qur'ān V.4 under this verse.

ـ كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُواْ عَن رَّسُولِ ٱللَّهِ
لَا يَرْغَبُواْ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ
لَا مَخْمَصَةٌ فِي سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَا
ـلُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٌ صَٰلِحٌ إِنَّ ٱللَّهَ لَا يُضِيعُ
جْرَ ٱلْمُحْسِنِينَ ﴿١٢٠﴾ وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ
ـدِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا كَانُواْ يَعْمَلُونَ ﴿١٢١﴾ ۞ وَمَا
كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ
يَتَفَقَّهُواْ فِي ٱلدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُوٓاْ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

It was not (permissible) for the people of Madīnah and for those around them of the Bedouins to stay behind abandoning the Messenger of Allah, nor to prefer their own lives to his life. That is because whatever thirst or fatigue or hunger strikes them in the way of Allah, and whenever they step into a place which infuriates the infidels, and whenever they make a gain from an enemy, a virtuous deed is thereby credited to their account. Surely, Allah does not nullify the reward of the virtuous. [120] Whatever they spend, be it less or more, and whenever they cross a valley, is all written down for them, so that Allah may give them the best reward for what they used to do. [121]

It is not (necessary) for all the believers to go forth. 35So, why should it not be that a group from every section of them goes forth, so that they may acquire perfect understanding of the Faith, and so that they may warn their people when they return to them, so that they may take due care (of the rules of *Sharī'ah*). [122]

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35) The previous verses have emphasized that whenever there is a general call for *Jihād*, each and every Muslim is duty bound to join the expedition. The present verse says that this rule is applicable only when there is a general call for *Jihād* from the ruler of the Islamic state. If, however, there is no such emergent situation and the ruler has not given a general call, then it is not

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قَٰتِلُواْ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُواْ فِيكُمْ
غِلْظَةً وَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن
يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ
يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ
رِجْسِهِمْ وَمَاتُواْ وَهُمْ كَٰفِرُونَ ﴿١٢٥﴾ أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى
كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾

O you who believe, fight those disbelievers who are near you, and let them find severity in you. Know well that Allah is with the God-fearing. [123] When a *Sūrah* is sent down, some of them (the hypocrites) say, "Whose faith from among you has been increased by this?" So far as the believers are concerned, it has certainly increased their faith, and they are quite happy. [124] As for those who have malady in their hearts, it adds further impurity to their (initial) impurity, and they die infidels. [125] Do they not see that they are put to trial every year once or twice;[36] still they neither repent, nor do they take lesson? [126]

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necessary for all the Muslims to participate in the battle. Instead, a group from the Muslims should spare itself to acquire religious education, so that they may acquire perfect understanding of the rules of religion, go back to their people fully equipped with knowledge, and convey it to them to make them careful about the rules of *Sharī'ah*. The verse thus lays down the principle of division of work between different groups of the society.

36) The hypocrites have been facing different calamities constantly, at times by the defeat of their allies and frustration of their plans, and at others by physical or economic sufferings. The verse says that they should have learnt a lesson from these calamities and should repent on their misdeeds, but they failed to understand that their attitude is the cause of such calamities.

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ
ٱنصَرَفُوا۟ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٢٧﴾ لَقَدْ جَآءَكُمْ
رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم
بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا
هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾

And when a *Sūrah* is sent down, they look at each other (as if saying): "Is there someone watching you?" Then they turn away.37 **Allah has turned their hearts, because they are a people who do not understand. [127] Surely, there has come to you, from your midst, a Messenger who feels it very hard on him if you face a hardship, who is very anxious for your welfare, *and for the believers he is very kind, very merciful. [128]* So, if *they* turn away, say (O Messenger,) "Enough for me is Allah. There is no god but He. In Him I have placed my trust, and He is the Lord of the Great Throne." [129]**

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37) The hypocrites were so averse to the Qur'ānic verses that they tried their best not to listen to them. If a passage of the Holy Qur'ān was revealed to the Holy Prophet ﷺ while they were sitting in his company along with sincere believers, and they felt that they would have to listen to the new revelation, they made gestures to one another that they should leave the company of the Holy Prophet ﷺ without being noticed by anyone from among the sincere believers. This is the import of the words, "Is there someone watching you?"

سُورَةُ يُونُسَ ﷺ

SŪRAH YŪNUS ﷺ

(Jonah)

Introduction

This *Sūrah* was revealed in Makkah before the migration of the Holy Prophet ﷺ to Madīnah. However, some exegetes are of the view that verses 40 and 94 to 95 were revealed in Madīnah, but no authentic source is cited to substantiate this claim. The *Sūrah* is named after the noble prophet Yūnus ﷺ, (Biblically, Jonah) whose reference is given in verse 98.

Like other *Makkī Sūrah*s, the main focus of this *Sūrah* is on the basic articles of Islamic faith, namely *Tauḥīd* (Oneness of Allah), *risālah* (prophet-hood of *Sayyidunā* Muhammad ﷺ) and *'Ākhirah* (the Life After Death). These basic realities are established by different proofs and arguments, and the doubts of the disbelievers about them are refuted. The evil practices of the pagans of Makkah are mentioned and condemned, and they are warned of the divine punishment that might ensue their obstinate attitude both here in this world and in the Hereafter. In this connection, the stories of some previous prophets, like Mūsā ﷺ, Nūḥ ﷺ and Yūnus ﷺ have been narrated, the first one in detail and the last two with brief reference. These stories are meant on the one hand to warn the disbelievers that their attitude is similar to that of those who rejected the message of these earlier prophets ﷺ and is thus susceptible to the same fate, and on the other hand they are to console the Holy Prophet ﷺ and his noble *Ṣaḥābah* ﷺ that the ultimate success is their destiny.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ
مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ
ٱلْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ ﴿٢﴾ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ يُدَبِّرُ ٱلْأَمْرَ ۖ مَا مِن شَفِيعٍ إِلَّا مِنۢ
بَعْدِ إِذْنِهِۦ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَٱعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

SŪRAH YŪNUS

(Jonah)

This *Sūrah* is *Makkī* and comprises 109 *'āyāt* (verses)

With the name of Allah, the All Merciful, the Very-Merciful

Alif, Lām, Rā.[1] **These are verses of the Wise Book. [1] Is it surprising for the people that We have sent the divine revelation to a man from among them to direct him that he should warn the people (who are heedless), and give happy news to those who believe that they will have a truly excellent footing at a place near their Lord? The disbelievers said, "Surely, he is an open sorcerer."[2]**

Surely, your Lord is Allah, the One who created the heavens and the earth in six days, and then He positioned Himself on the Throne.[2] He governs all affairs (of His creation). There is no one who could intercede before Him, except after His permission.[3] That is Allah, your Lord. So, worship Him. Would you still pay no heed? [3]

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1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

2) The original word used in the text is *istawā*, which refers to a divine attribute the exact nature of which is beyond human perception. We have rendered the word in the closest possible English equivalent. The correct position about such divine attributes is that one should believe in them without going into the details of their exact nature. See the beginning verses of *Sūrah* 6 'Āl-'Imrān (3:7) and its relevant note.

3) The pagans believed that after creating the universe, Allah kept Himself aloof from managing most of its affairs, and invested different deities with all

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعْدَ اللَّهِ حَقًّا إِنَّهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ
بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾ هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ
مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ
الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ
وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ ﴿٦﴾ إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا
بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾ أُولَئِكَ مَأْوَاهُمُ

Towards Him all of you have to return, this being a true promise from Allah. Surely, He originates the creation; then He will bring it again, so that He may justly reward those who believe and do good deeds. As for those who disbelieve, for them there is a drink of boiling water and a painful punishment, because they used to be infidels. [4]

He is the One who has made the sun a glow, and the moon a light, and determined for it stages, so that you may learn the number of the years, and the calculation (of time). Allah has not created all this but for a rightful purpose. [4] He elaborates the signs for a people who understand. [5] Surely, in the alternation of night and day and in what Allah has created in the heavens and the earth, there are signs for a people who are God-fearing. [6] As for those who do not believe in meeting Us and are quite happy with the life of this world and are content with it, and those who are heedless to Our signs, [7] they are the ones whose abode is the

His powers regarding them. Moreover, these deities, according to their belief had inherent power to intercede with Allah even in matters exclusively in His control. The present verse refutes this absurd assumption by stating that it is Allah alone who governs all affairs of the universe, and no one can intercede without His permission.

4) This verse gives an evident proof of the Life Hereinafter. Had there not been a life after death in which the virtuous people are rewarded and the wicked are punished, the creation of the universe would have been aimless and without a meaningful objective.

ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ ۖ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٩﴾
دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ
رَبِّ ٱلْعَٰلَمِينَ ﴿١٠﴾ ۞ وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ
لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ ۖ فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى طُغْيَٰنِهِمْ يَعْمَهُونَ
﴿١١﴾ وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا
عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا
كَانُوا۟ يَعْمَلُونَ ﴿١٢﴾

Fire, because of what they used to earn for themselves. [8] As for those who believe and do good deeds, their Lord will guide them by virtue of their belief; rivers will be flowing beneath them in the Gardens of Bliss. [9] Their call therein will be, "Pure are You, O Allah" and their greeting therein will be *Salām* . And the end of their call will be, "Praise be to Allah, the Lord of all the worlds." [10]

And if Allah were to hasten in sending evil to the people, as they hasten in seeking good, their time would have been all over. [5] So, We leave alone those who do not believe in meeting Us to wander blindly in their rebellion. [11] When man is afflicted by a hardship, he prays to Us (at all times), when reclining or sitting or standing. But when We remove his hardship, he just takes his way as though he had never prayed to Us in any hardship that afflicted him. This is how their deeds appear beautified to the transgressors. [12]

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5) The disbelievers used to say that, if Allah really disapproved their polytheism, He should have sent His scourge instantly. This verse says that it is Allah's merciful practice that when people hasten in asking a good thing, He normally gives it to them soon, but when they ask a bad thing, He does not give it to them as asked. If He were to hasten in afflicting them with a divine scourge, as they are demanding, they would have no time to accept the truth.

قَدْ أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَمَا كَانُوا۟
ؤْمِنُوا۟ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ
دِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ
ذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ
أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ إِنِّىٓ أَخَافُ إِنْ
صَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ
لَآ أَدْرَىٰكُم بِهِۦ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

Indeed We have destroyed generations before you when the transgressed, and their Messengers had come to them with clear sign but they were not the ones who would believe. This is how We punish th guilty people. [13] Then We made you (their) successors in the land afte them, so that We see how you would act. [14]

When Our verses are recited to them in all their clarity, say those who d not believe in meeting Us, "Bring a Qur'ān other than this, or mak changes in it (to suit our fancies)". Say, "It is not possible for me to mak changes in it on my own. I follow nothing but what is revealed to me. I I disobey my Lord, I fear the punishment of a terrible day." [15] Sa "Had Allah so willed, I would have not recited it to you, nor would H have let you know it. Then, I have lived among you for years before it Have you, then, no sense?" 6 [16]

6) All the aforementioned demands of the disbelievers were based on th assumption that the Qur'ān is authored by the Holy Prophet ﷺ himself, and h could change it at his pleasure. This verse refutes such an assumpti emphasizing the fact that the Holy Prophet ﷺ has passed forty years of his ear life in their midst before the revelation of the Qur'ān. Not only his characte has been spotless throughout this period – sans even a blame of telling a pe lie - the style of his speech too was fully known to them, which was tota different from that of the Holy Qur'ān. He ﷺ was unlettered and never to any education whatsoever from any human being; how could he then author book like the Qur'ān.

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَـٰتِهِۦٓ ۚ إِنَّهُۥ لَا
يُفْلِحُ ٱلْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا
يَنفَعُهُمْ وَيَقُولُونَ هَـٰٓؤُلَآءِ شُفَعَـٰٓؤُنَا عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ
فِى ٱلسَّمَـٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾ وَمَا كَانَ
ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ
لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ
مِّن رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٢٠﴾

So, who is more unjust than the one who forges a lie against Allah or gives the lie to His signs? Indeed (such) guilty people shall not achieve success. [17] Beside Allah, they worship those who can neither harm nor benefit them, and they say, "These are our intercessors with Allah." Say, "Are you informing Allah of what He does not know as existing in the heavens or on the earth?" Pure is He, and far higher than what they associate with Him. [18]

All the people were no more than a single community; later, they differed.[7] But for a word from your Lord that had already come to pass, a decisive judgment would have been made about their mutual differences.[8] [19] And they say, "Why is it that no sign has been sent down to him from his Lord?" Say, "The Unseen is only for Allah. So, wait. I am waiting with you."[9] [20]

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7) This means that originally all human beings were pure monotheists, ascribing no partner to Allah, because all of them were children of 'Ādam ﷺ. It was later that some of them started believing in polytheism, and thus the differences arose.

8) Allah had decreed that the basic purpose of this universe is to test people, and therefore the full punishment of polytheism would be given only in the Hereafter, and that everybody will be given an opportunity to act in this world according to his freewill. Otherwise, Allah might have settled these differences right here in this world by punishing all the disbelievers.

9) Despite many miracles shown at the hand of the Holy Prophet ﷺ, the

وَإِذَآ أَذَقۡنَا ٱلنَّاسَ رَحۡمَةٗ مِّنۢ بَعۡدِ ضَرَّآءَ مَسَّتۡهُمۡ إِذَا لَهُم مَّكۡرٞ فِيٓ ءَايَاتِنَاۚ قُلِ ٱللَّهُ
أَسۡرَعُ مَكۡرًاۚ إِنَّ رُسُلَنَا يَكۡتُبُونَ مَا تَمۡكُرُونَ ﴿٢١﴾ هُوَ ٱلَّذِي يُسَيِّرُكُمۡ فِي ٱلۡبَرِّ
وَٱلۡبَحۡرِۖ حَتَّىٰٓ إِذَا كُنتُمۡ فِي ٱلۡفُلۡكِ وَجَرَيۡنَ بِهِم بِرِيحٖ طَيِّبَةٖ وَفَرِحُواْ بِهَا جَآءَتۡهَا
رِيحٌ عَاصِفٞ وَجَآءَهُمُ ٱلۡمَوۡجُ مِن كُلِّ مَكَانٖ وَظَنُّوٓاْ أَنَّهُمۡ أُحِيطَ بِهِمۡ دَعَوُاْ
ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ لَئِنۡ أَنجَيۡتَنَا مِنۡ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾
فَلَمَّآ أَنجَىٰهُمۡ إِذَا هُمۡ يَبۡغُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغۡيُكُمۡ
عَلَىٰٓ أَنفُسِكُمۖ مَّتَٰعَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ ثُمَّ إِلَيۡنَا مَرۡجِعُكُمۡ فَنُنَبِّئُكُم بِمَا كُنتُمۡ
تَعۡمَلُونَ ﴿٢٣﴾

Once We cause people to taste a blessing after a hardship having afflicted them, they at once start devising plans against Our verses. Say, Allah is swifter in implementing His plan. Indeed, Our messengers (angels) record whatever you intrigue. [21]

He is the One who enables you to travel on land and at sea, until when you are aboard the boats, and they sail with those on board, under a favorable wind, and they are pleased with it, there comes upon them a violent wind, and the wave comes upon them from every direction, and they think that they are surrounded from all sides, they pray to Allah having faith in Him alone, (and say,) "If You deliver us from this, we shall be grateful indeed." [22] But when He delivers them, they at once start rebelling on the earth wrongfully. O people, your rebellion is, in fact against your own selves. It is only worldly life that you are enjoying Thereafter, it is to Us that you have to return; then We will tell you what you have been doing. [23]

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pagans used to demand miracles of their choice. The verse directs the Holy Prophet ﷺ to tell them that the knowledge of the Unseen is only with Allah and he cannot foretell with certitude whether or not Allah would show a miracle of their choice.

إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾ وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾ ۞ لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٦﴾ وَٱلَّذِينَ كَسَبُوا۟ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٍۭ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧﴾

The example of worldly life is just like the water We sent down from the sky, then the vegetation of the earth grew with it, which is (meant to be) eaten by men and cattle, until when the earth took on its ornament and was fully adorned, and its people thought that they had control over it, Our command came to it at night or by day, and We turned it into a stubble, as if it had not been there a day earlier. This is how We elaborate the verses for a people who reflect. [24]

Allah invites (people) to the Abode of Peace and brings whom He wills to a straight path. [25] For those who do good there is the best, and something more. Neither gloom shall cover their faces, nor disgrace. Those are the people of Paradise. Therein they shall live forever. [26] As for those who commit evils, the recompense of each evil shall be similar to that evil, and disgrace shall cover them. For them, there is none to save from Allah. Their faces will seem to be covered with layers of a dark night. Those are the people of the Fire. Therein they shall live forever. [27]

وَيَوۡمَ نَحۡشُرُهُمۡ جَمِيعٗا ثُمَّ نَقُولُ لِلَّذِينَ أَشۡرَكُواْ مَكَانَكُمۡ أَنتُمۡ وَشُرَكَآؤُكُمۡۚ فَزَيَّلۡنَا بَيۡنَهُمۡۖ
وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمۡ إِيَّانَا تَعۡبُدُونَ ﴿٢٨﴾ فَكَفَىٰ بِٱللَّهِ شَهِيدَۢا بَيۡنَنَا وَبَيۡنَكُمۡ إِن
كُنَّا عَنۡ عِبَادَتِكُمۡ لَغَٰفِلِينَ ﴿٢٩﴾ هُنَالِكَ تَبۡلُواْ كُلُّ نَفۡسٖ مَّآ أَسۡلَفَتۡۚ وَرُدُّوٓاْ إِلَى
ٱللَّهِ مَوۡلَىٰهُمُ ٱلۡحَقِّۖ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ﴿٣٠﴾ قُلۡ مَن يَرۡزُقُكُم مِّنَ
ٱلسَّمَآءِ وَٱلۡأَرۡضِ أَمَّن يَمۡلِكُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَمَن يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ
ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَمَن يُدَبِّرُ ٱلۡأَمۡرَۚ فَسَيَقُولُونَ ٱللَّهُۚ فَقُلۡ أَفَلَا تَتَّقُونَ ﴿٣١﴾ فَذَٰلِكُمُ
ٱللَّهُ رَبُّكُمُ ٱلۡحَقُّۖ فَمَاذَا بَعۡدَ ٱلۡحَقِّ إِلَّا ٱلضَّلَٰلُۖ فَأَنَّىٰ تُصۡرَفُونَ ﴿٣٢﴾ كَذَٰلِكَ حَقَّتۡ
كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓاْ أَنَّهُمۡ لَا يُؤۡمِنُونَ ﴿٣٣﴾ قُلۡ هَلۡ مِن شُرَكَآئِكُم مَّن
يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥۚ قُلِ ٱللَّهُ يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥۖ فَأَنَّىٰ تُؤۡفَكُونَ ﴿٣٤﴾

And (be mindful of) the Day when We shall gather them together, then We shall say to those who associated partners with Allah, "Wait in your place, you and your associate-gods." Then We will cause a split between them, and their associate-gods will say, "It was not us that you worshipped. [28] So, Allah is enough as witness between us and between you. We were totally unaware of your worship." [29] Thereupon, everyone shall assess what one had sent ahead, and they will be sent back to Allah, their true Lord, and whatever they used to fabricate will vanish from them. [30]

Say, "Who gives you sustenance from the heavens and the earth? Or, who controls the (powers of) hearing and seeing? And who brings forth the living from the dead, and brings forth the dead from the living? And who manages everything?" They will say, "Allah." Then, (you) say, "Would you not, then, fear Allah (by desisting from holding others as gods)?" [31] So, that is Allah, your Lord in truth. And what is there after truth but error? To where, then, are you being diverted (by your whims)? [32]

This is how the Word of your Lord has come true about the sinners that they will not believe. [33] Say, "Is there any one from your 'associate-gods' who originates the creation, then brings it again? Say, " It is Allah who originates the creation then brings it again." To where then, are you being turned away (by your desires)?" [34]

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَن يَهْدِىٓ إِلَى
ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾
وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا
يَفْعَلُونَ ﴿٣٦﴾ وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى
بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ
قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾

Say, "Is there any one from your associate-gods who guides to the truth?" Say, "Allah guides to the truth. Is, then, He who guides to the truth more worthy of being obeyed, or he who has no guidance at all unless he is guided (by someone else)? [10]So, what has happened to you? How do you judge things? [35] Most of them follow nothing but conjectures. Surely, conjectures are of no avail in the matter of truth at all. Certainly, Allah is fully aware of what they do. [36]

And this Qur'ān is not such as could have been made up by someone without (having been revealed by) Allah, but it is a confirmation of that (discourse) which had been (revealed) before it, and an elaboration of what is prescribed. [11]There is no doubt in it. It is from the Lord of all the worlds. [37]

Or, do they say that he has made it up? Say, "Then, bring a *Sūrah* like this, and call whomsoever you can beside Allah, if you are true." [38]

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10) This refers to the devils taken by the pagans as Allah's partners in His divinity.

11) The Holy Qur'ān has confirmed the earlier divine scriptures in many respects, including their teachings about the true faith in Allah's Oneness, in His messengers ﷺ and in the Life after death. Many of these scriptures contained prophecies about the advent of the Last Prophet Muhammad ﷺ. The Holy Qur'ān has confirmed these prophecies. However, it should always be remembered that this confirmation relates to their original version that was revealed to their respective prophets. The Holy Qur'ān has itself unveiled the distortions made by the Israelites in them. It, therefore, goes without saying that

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِنْ
قَبْلِهِمْ ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾ وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ
مَنْ لَا يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي
وَلَكُمْ عَمَلُكُمْ ۖ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُمْ مَنْ
يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾ وَمِنْهُمْ مَنْ يَنْظُرُ
إِلَيْكَ ۚ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَظْلِمُ
النَّاسَ شَيْئًا وَلَٰكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

But they have rejected a thing they could not comprehend with knowledge, while its ultimate end has not appeared to them as yet.[12] Similarly those who passed before them had rejected the truth. So, look how was the fate of the unjust. [39] And among them there are those who believe in it, and among them there are others who do not believe in it. And your Lord has the best knowledge about the mischief-makers. [40]

And if they give the lie to you, say, "For me, my deed, and for you, your deed. You are not accountable for what I do, and I am not accountable for what you do." [41] And among them there are those who listen to you. Would you, then, make the deaf hear, even though they lack understanding? [42] And among them there are those who look at you. Would you, then, guide the blind even when they have no insight? [43] Surely, Allah does not wrong people at all, but the people do wrong their own selves. [44]

this verse can by no means be taken as confirming the versions of these scriptures as they exist today.

12) According to some exegetes, it means that no divine scourge has yet appeared to them. Some others interpret it as referring to the wide acceptance the Holy Qur'ān secured later, and still others take it as a reference to the events foretold by the Holy Qur'ān, like the life after death.

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ
كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾ وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ
فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۖ فَإِذَا
جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا
ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ قُل لَّآ أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ
ٱللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۚ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾ قُلْ
أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ ٱلْمُجْرِمُونَ ﴿٥٠﴾ أَثُمَّ
إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ۚ ءَآلْـَٔـٰنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾

The Day when He will gather them (in the next life,) they will feel as if they had not stayed (in the world) any longer than a fraction of a day. They will recognize each other. Losers, indeed, are those who deny that they will ever face Allah; they are not on the right path. [45] No matter whether We show you (during your life) some of what We warn them of, or We take you back to Us (before it), in any case, they have to return to Us. Then, Allah is witness to what they do. [46] For every people there is a messenger. So, when their messenger comes, the matter is decided between them with justice, and they are not wronged. [47]

They say, "When will this promise (of punishment to the disbelievers) be fulfilled if you are true?" [48] Say, "I have no power to bring a harm or a benefit to myself, except what Allah wills. For every people there is an appointed time. When their time comes, they are not able to put it off for a moment, nor are they able to go ahead of it." [49]

Say, "Just tell me, if His punishment befalls you at night or by day, what (desirable thing) will it have that the sinners are asking it so hurriedly? [50] Is it only when it befalls you that you will believe in it? (It will be said to you at that time, "Have you believed) now, while you used to demand (in mockery) that it should come sooner?" [51]

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ
﴿٥٢﴾ ۞ وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ
﴿٥٣﴾ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى ٱلْأَرْضِ لَٱفْتَدَتْ بِهِۦ ۗ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا
رَأَوُا۟ ٱلْعَذَابَ ۖ وَقُضِىَ بَيْنَهُم بِٱلْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾ أَلَآ إِنَّ لِلَّهِ مَا فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ أَلَآ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ
يُحْىِۦ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ
وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ
فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾

Then it will be said to the unjust, "Taste the punishment lasting for ever. You shall not be punished except for what you have been earning." [52]

They ask you to tell them whether it is true. Say, "Yes, by my Lord, it is true. And you cannot frustrate (Allah's plan)." [53]

If anyone who did wrong possesses all that is on the earth, he would (agree to) ransom himself with it. And they will conceal their remorse when they will see the punishment. And the matter will be decided between them with justice and they will not be wronged. [54] Look! To Allah belongs all that is in the heavens and the earth. Look! Allah's promise is certainly true, but most of them do not know. [55] He gives life and brings death, and to Him you shall be returned. [56]

O men, there has come to you an advice from your Lord, and a cure for the ailments of your hearts, and guidance and mercy for the believers. [57] Say, "With the grace of Allah and with His mercy (this book has been revealed). So they should rejoice in it. It is much better than that (wealth) which they accumulate." [58]

قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَـٰلًا قُلْ ءَآللَّهُ

أَذِنَ لَكُمْ ۖ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ ﴿٥٩﴾ وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ

ٱلْكَذِبَ يَوْمَ ٱلْقِيَـٰمَةِ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَـٰكِنَّ أَكْثَرَهُمْ لَا

يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ

إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ

فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَلَآ أَصْغَرَ مِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِى كِتَـٰبٍ مُّبِينٍ

﴿٦١﴾ أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ

ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۚ لَا

تَبْدِيلَ لِكَلِمَـٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾

Say, "Have you ever considered, whatever provision Allah has sent down for your benefit, you have made up unlawful and lawful from it?" [13] Say, "Has Allah permitted you or are you fabricating a lie against Allah?" [59]

What is the assumption of those who fabricate a lie against Allah (about) the Day of Judgment? Indeed Allah is gracious to people, but most of them are not grateful. [60] In whatever condition you are, and whatever portion of the Qur'ān you recite therein, and whatever work you all do, We are present before you when you are engaged in it. Hidden from your Lord is nothing even to the measure of a particle on the earth or in the heavens. And there is nothing smaller or greater that is not in the clear Book. [61]

Listen, the friends of Allah shall have no fear, nor shall they grieve [62]__those who have believed and have been fearful of Allah. [63] For them there is the good news in the worldly life and in the Hereafter: there is no change in the words of Allah.That is the great achievement. [64]

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13) The pagans of Makkah had taken certain lawful things as unlawful. The details have already appeared in *Sūrah* Al-An'ām (5:138-139)

وَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٥﴾ أَلَآ إِنَّ لِلَّهِ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾ قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبْحَٰنَهُۥ هُوَ ٱلْغَنِىُّ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ إِنْ عِندَكُم مِّن سُلْطَٰنٍۭ بِهَٰذَآ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾

(O Prophet,) what they say should not make you grieve. Surely, all power belongs to Allah. He is All-Hearing, All Knowing. [65]

Listen, to Allah belong all those in the heavens and all those on the earth. And those who invoke associate-gods besides Allah do not follow a reality. They follow nothing but whims and do nothing but make conjectures. [66] He is the One who made for you the night, so that you may have rest in it, and (made) the day to see. Indeed, there are signs therein for a people who listen. [67]

They say, "Allah has got a son." Pure is He. He is Self-Sufficient. To Him belongs what is in the heavens and what is in the earth. You have no proof for it. Do you allege about Allah what you do not know? [68] Say: Those who fabricate lies against Allah shall not prosper. [69] It will be a little enjoyment in this world; thereafter to Us they are bound to return; then We shall make them taste the severe punishment, because they used to disbelieve. [70]

۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَـٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى
بِـَٔايَـٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ
عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ۖ
إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٧٢﴾ فَكَذَّبُوهُ فَنَجَّيْنَـٰهُ وَمَن
مَّعَهُۥ فِى ٱلْفُلْكِ وَجَعَلْنَـٰهُمْ خَلَـٰٓئِفَ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا ۖ فَٱنظُرْ كَيْفَ
كَانَ عَـٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَـٰتِ فَمَا
كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ ﴿٧٤﴾

Recite to them the story of (the Prophet) Nūḥ (Noah), [14] when he said to his people, "O my people, if it is hard on you that I stay (with you) and give (you) advice through the signs of Allah, then, in Allah I place my trust. So, be firm in your plan (against me) with (the help of) all your partners, and your plan should not be a cause of concern for you; then carry it out against me and give me no respite.[15] [71] Still, if you turn away, then, I did not demand any reward from you. My reward is with none except Allah, and I have been commanded to be among those who submit." [72] Then they rejected him, and We saved him and those with him in the Ark and made them the successors, and drowned those who gave the lie to Our signs. So look how was the fate of those who were warned. [73] Then, after him, We sent messengers to their peoples, and they came to them with clear signs, but they were not to believe in what they had rejected earlier. This is how We seal the hearts of the transgressors. [74]

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14) The most comprehensive account of the Holy Prophet Nūḥ ﷺ and his people found in the Holy Qur'ān is in *Sūrah* Hūd (11:25 to 49) and *Sūrah* Nūḥ ﷺ (71: 1 onwards). References to him are also made in 3:33, 6:84, 21:76, 23:23, 29:14, 42:13, and 57:26.

15) Here the Holy Prophet Nūḥ ﷺ has challenged them to bring whatever harm they could bring to him with the help of their so-called gods, because his sole trust was in Allah, the real Creator of the universe. This open challenge in itself proved his sincerity and truth, but if they did not respond to his call, he

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ بِـَٔايَٰتِنَا فَٱسْتَكْبَرُوا۟
وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا۟ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ
﴿٧٦﴾ قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ ۖ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ ﴿٧٧﴾
قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ وَمَا
نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾ وَقَالَ فِرْعَوْنُ ٱئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَآءَ
ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٨٠﴾ فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا
جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۚ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾

Then, after them, We sent Mūsā [16] and Hārūn with Our signs to Pharaoh and his group, but they showed arrogance. And they were surely a guilty people. [75] So, when Truth came to them from Us, they said, "It is certainly a clear magic." [76] Mūsā said, "Do you say (this) about the Truth when it came to you? Is this magic, while the magicians do not achieve success?" [77]

They said, "Have you come to us to turn us away from the way on which we have found our fathers, and so that you both have supremacy on earth? We are not going to believe in you." [78] And Pharaoh said, "Bring to me every knowledgeable magician." [79] So, when the magicians came, Mūsā said to them, "Cast what you have to cast." [80] So, when they had cast, Mūsā said, "All that you have brought is magic. Allah will certainly bring it to naught. Be assured that Allah does not set right the work of the mischief-makers." [81]

declared that he did not demand any remuneration for the services he rendered to them, thus having neither any fear from them nor any favor.

16) More detailed account of the story of Mūsā ﷺ is found in *Sūrah* Al-Aʻrāf (7:103-162), *Sūrah* Ṭāhā (20:9-98) and in *Sūrah* Al-Qaṣaṣ (28:2-46) For other references see 2:51-108, 2:246, 3:84, 4:153 and 164, 5:20-24, 6:84-91-154, 11:17-96-110, 14:5, 17:2-11-101, 18:60 to 82, 19:51, 21:48, 22:44, 23:45-49, 25:35, 26:10 to 65, 27:7 to 14, 29:39, 32:23, 33:7-69, 37:114 to 120, 40:23 to 37 and 53, 41:45, 42:13, 43:46, 46:12-30, 51:38, 53:36, 61:5, 79:15, and 87:19.

وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾ فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ
مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِيْهِمْ أَن يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى
ٱلْأَرْضِ وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ ﴿٨٣﴾ وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ
تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا۟ عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ
ٱلظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٨٦﴾ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ
وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۗ
وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً
وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ ۖ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ
وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٨٨﴾

And Allah establishes the truth through His words, even though the guilty ones may dislike it. [82] Then, except some youths of his people, no one believed in Mūsā for the fear of Pharaoh and his group, lest he should persecute them. Pharaoh was high-handed in the land and he was of those who crossed all limits. [83] And Mūsā said, "My people, if you have believed in Allah, then, in Him place your trust if you are obedient." [84] So, they said, "In Allah we have placed our trust: Our Lord, do not make us a victim of the unjust people, [85] and save us, through Your mercy, from the disbelieving people."[86]

And We revealed to Mūsā and his brother: "Have houses for your people in Egypt, and make your houses worship oriented, [17] and establish *Ṣalāh*, and give good tidings to the believers." [87] Mūsā said, "Our Lord, You have given Pharaoh and his group glamour and riches in the worldly life, so that, our Lord, they mislead (people) from Your path. Our Lord, obliterate their riches and harden their hearts, so that they may not come to believe until they witness the painful punishment." [88]

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(17) This means that they should pray at their homes, and the obligation to attend the mosque for prayer has been relaxed for them due to the Pharaoh's oppression.

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾
۞ وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا حَتَّىٰٓ إِذَآ
أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ
ٱلْمُسْلِمِينَ ﴿٩٠﴾ ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾ فَٱلْيَوْمَ
نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً ۚ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ
﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ
جَآءَهُمُ ٱلْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

Allah said, "The prayer of the two of you has been granted; so stand firm. and never follow the way of the ignorant." [89]

And We let the children of Isrā'īl cross the sea. So, Pharaoh and his troops chased them in transgression and hostility, until when he was about to drown, he said, "I believe that there is no god but the One in whom the children of Isrā'īl believe, and I am among those who submit to Allah." [90] (Allah said,) "Is it now (that you have come to believe) while you were rebellious all along, and you were among the mischief-makers? [91] So, today, We shall save your body, so that you may become a sign for those after you. [18]And many of the people are heedless of Our signs." [92]

And surely We gave the children of Isrā'īl a proper place to live, and provided them with good things. Then they did not disagree between themselves but after knowledge had come to them. [19] Surely, Allah will decide between them on the Day of Judgment about the matters in which they used to dispute each other. [93]

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18) The body of the Pharaoh was protected by Allah and was found floating on the surface of the sea. According to the modern research, the name of the Pharaoh was Minpetah, and his mummified body may still be seen in the museum of Cairo. This is one of the miraculous statements of the Holy Qur'an the correct nature of which came to light centuries after its revelation.

19) The import of this verse is that, after receiving enormous favors from Allah as aforesaid, the Israelites were supposed to be grateful to Allah, and more

فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلۡنَآ إِلَيۡكَ فَسۡـَٔلِ ٱلَّذِينَ يَقۡرَءُونَ ٱلۡكِتَٰبَ مِن قَبۡلِكَۚ
لَقَدۡ جَآءَكَ ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ
ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلۡخَٰسِرِينَ ﴿٩٥﴾ إِنَّ ٱلَّذِينَ حَقَّتۡ
عَلَيۡهِمۡ كَلِمَتُ رَبِّكَ لَا يُؤۡمِنُونَ ﴿٩٦﴾ وَلَوۡ جَآءَتۡهُمۡ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُاْ
ٱلۡعَذَابَ ٱلۡأَلِيمَ ﴿٩٧﴾ فَلَوۡلَا كَانَتۡ قَرۡيَةٌ ءَامَنَتۡ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوۡمَ يُونُسَ لَمَّآ
ءَامَنُواْ كَشَفۡنَا عَنۡهُمۡ عَذَابَ ٱلۡخِزۡيِ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَمَتَّعۡنَٰهُمۡ إِلَىٰ حِينٖ ﴿٩٨﴾

So, (O prophet,) even if you are in doubt about what We have sent down to you, ask those who read the Book (revealed) before you. [20] Surely, truth has come to you from your Lord, so never be among those who are suspicious. [94] And never be among those who have rejected Allah's signs, lest you should be among the losers. [95]

Surely, those against whom the Word of your Lord stands settled will not believe, [96] even though every sign comes to them, unless they witness the painful punishment. [97] So, how is it that there never was a town, which could have believed and its belief would have been of benefit to it, except the people of Yūnus? When they came to believe, We removed from them the punishment of humiliation in the worldly life and let them enjoy themselves for some time. [21] [98]

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active in obedience to Him. But on the contrary, they started raising disputes in the matter of religion, not because they lacked the knowledge of the divine book, but after having full knowledge of its contents.

20) This verse is though addressed to the Holy Prophet ﷺ who did never have any doubt whatsoever about the Qur'ān, it is in fact a subtle and indirect admonition to those who did inculcate doubts about the veracity of the Holy Qur'ān. The phrase 'Those who read the Book' refers to the Jews and the Christians who had the knowledge of Torah and Injīl and confirmed that these books contained prophecies about the Last Messenger ﷺ and some of his distinct signs that were fully available with the Holy Prophet Muhammad ﷺ.

21) Verse 97 has mentioned that the staunch polytheists will not believe unless they witness the divine punishment, but their belief at that point of time will not

وَلَوْ شَآءَ رَبُّكَ لَآمَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾ وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَجْعَلُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْـَٔايَـٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ ۚ قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿١٠٢﴾ ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ ﴿١٠٣﴾

Had your Lord willed, all those on earth would have believed altogether Would you, then, compel people, so that they become believers? [21] [99] It is not (possible) for any one that he believes except with the will of Allah. And He makes filth settle on those who do not understand. [100]

Say, "Look at what is there in the heavens and the earth." But, signs and warnings do not suffice a people who do not believe. [101] So, are they waiting for nothing short of something like the days of those who have passed before them? Say, "So wait. I am with you, among those who are waiting." [102]

Then We (used to) save Our messengers and those who believed. Similarly, it being undertaken by Us, We shall save the believers. [103]

benefit them, because belief is required before one witnesses any sign of the Unseen realm, either on his death or on seeing the divine scourge. The present verse says that no nation has ever come to believe collectively before witnessing the divine scourge, except the nation of Yūnus ﷺ. As soon as their prophet left them after warning them of the divine punishment and they sensed that the scourge was about to befall them, all of them repented and came to believe before the divine scourge would seize them. Therefore, Allah accepted their repentance and removed the punishment from them. The story of Yūnus ﷺ is also referred to in 21:87, 37:139-148 and 68:48-50. For a little more details of the incident, see note on 21:87

21) Allah had the power to compel all the people to believe in the right faith but it would defeat the purpose of the test for which the world is created. People are required to believe with their free will, and not by compulsion.

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ
ٱللَّهِ وَلَٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمْ
وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٥﴾ وَلَا تَدْعُ مِن دُونِ
ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾ وَإِن
يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ
لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾ قُلْ يَٰٓأَيُّهَا
ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾ وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ
وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿١٠٩﴾

Say, "O people, if you are in doubt about my Faith, then, I do not worship those whom you worship beside Allah. Rather, I worship Allah who brings death to you. And I have been ordained to be among the believers, [104] and that I should make myself firm on Faith, being upright, and never should be among the *Mushriks* (who ascribe partners to Allah)." [105]

And do not invoke, other than Allah, what neither benefits you nor harms you, for, if you do so, then you will surely be one of the unjust. [106]

If Allah brings some harm to you, there is none to remove it except He. And if He intends to bring some good to you, there is none to turn His grace back. He brings it to whomever He wills from among His servants. He is the Most-Forgiving, the Very Merciful. [107]

Say, "O people, the truth has come to you from your Lord. So, whoever accepts guidance accepts it to his own benefit, and whoever goes astray does so to his own detriment. And I am not responsible for you." [108]

Follow what is being revealed to you, and be patient until Allah gives His judgment, and He is the best of all judges. [109]

سُورَةُ هُود عليه السلام

SŪRAH HŪD عليه السلام

Introduction

Like other Makkī *Sūrahs*, the main focus of this *Sūrah* is on the basic articles of faith, namely the Oneness of Allah, the messenger-ship of the Holy Prophet Muhammad ﷺ and the Life after death. In order to invite people to believe in these realities, the styles adopted vary from soft advices to stern warnings. It is in the latter context that the stories of several prophets and their nations are narrated in more elaborate manner than in the previous *Sūrah*. The name of this *Sūrah* refers to the Noble Prophet Hūd ؑ whose story is narrated in verses 50 to 60.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓرۚ كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوٓاْ إِلَّا
ٱللَّهَۚ إِنَّنِى لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنِ ٱسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُوٓاْ إِلَيْهِ يُمَتِّعْكُم
مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥۖ وَإِن تَوَلَّوْاْ فَإِنِّىٓ أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾ إِلَى ٱللَّهِ مَرْجِعُكُمْۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤﴾ أَلَآ
إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُواْ مِنْهُۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا
يُسِرُّونَ وَمَا يُعْلِنُونَۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٥﴾

SŪRAH HŪD

This *Sūrah* is *Makkī* and comprises 123 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

***Alif*, *Lām*, *Rā*. [1] (This is) a book the verses of which have been made firm, and elaborated by the One who is All Wise, All Aware, [1] (directing the Prophet to say to the people,) "You must not worship anyone other than Allah; I am for you a warner from Him, and a bearer of glad tidings; [2] and you must seek forgiveness from your Lord, then, turn to Him in repentance, and He will provide you with good things to enjoy for a given time, and bestow His extra favor on everyone who has extra good deeds (in his account). And if you turn away, then, I fear for you the punishment of a terrible day. [3] To Allah is your return, and He is powerful over everything." [4] Beware, they bend their chests to hide from Him. Beware, when they cover up themselves with their clothes, He knows what they hide and what they expose. [2] Surely, He is All Aware of what lies in the hearts. [5]**

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1)Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

2)Some pagans of Makkah used to avoid every opportunity to face the Holy Prophet ﷺ, lest they should have to listen to his message. For that purpose, they had at times to bend their bodies and cover themselves with their clothes to escape the attention of the Holy Prophet ﷺ. Some others used to conspire against Muslims in that fashion under the foolish belief that they would hide their conspiracies from Allah. The verse refers to the folly of all such people.

۞ وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي
كِتَٰبٍ مُّبِينٍ ﴿٦﴾ وَهُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامٍ
وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن قُلْتَ
إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ
﴿٧﴾ وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ ۗ أَلَا يَوْمَ
يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨﴾ وَلَئِنْ
أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ﴿٩﴾ وَلَئِنْ
أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ ۚ إِنَّهُۥ لَفَرِحٌ فَخُورٌ
﴿١٠﴾ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

There is no creature on earth whose sustenance is not undertaken by Allah. He knows its permanent and its temporary place. Everything is in a clear book. [6]

He is the One who created the heavens and the earth in six days, while His throne was on water, so that He might test you as to who among you is better in deed. And if you say, "You shall be raised after death," the disbelievers will surely say, "This is nothing but sheer magic." [7] And if We defer the punishment for them for a certain time, they will say, "What is holding it back?" Beware, the day it will visit them, it shall not be turned back from them, and they shall be besieged by what they used to ridicule. [8]

If We give man a taste of Our mercy and then take it away from him, he becomes highly desperate, utterly ungrateful. [9] And if We give him a taste of comfort after a hardship has touched him, he will say, "Evils have gone away from me", (and thus) He will become over-exulting, boastful, [10] except those who are patient and do good deeds. Such people will have Allah's forgiveness and a great reward. [11]

فَلَعَلَّكَ تَارِكُۢ بَعۡضَ مَا يُوحَىٰٓ إِلَيۡكَ وَضَآئِقُۢ بِهِۦ صَدۡرُكَ أَن يَقُولُواْ لَوۡلَآ أُنزِلَ
عَلَيۡهِ كَنزٌ أَوۡ جَآءَ مَعَهُۥ مَلَكٌۚ إِنَّمَآ أَنتَ نَذِيرٞۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٌ
﴿١٢﴾ أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ فَأۡتُواْ بِعَشۡرِ سُوَرٖ مِّثۡلِهِۦ مُفۡتَرَيَٰتٖ وَٱدۡعُواْ مَنِ
ٱسۡتَطَعۡتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ ﴿١٣﴾ فَإِلَّمۡ يَسۡتَجِيبُواْ لَكُمۡ فَٱعۡلَمُوٓاْ
أَنَّمَآ أُنزِلَ بِعِلۡمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَۖ فَهَلۡ أَنتُم مُّسۡلِمُونَ ﴿١٤﴾ مَن كَانَ
يُرِيدُ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا نُوَفِّ إِلَيۡهِمۡ أَعۡمَٰلَهُمۡ فِيهَا وَهُمۡ فِيهَا لَا يُبۡخَسُونَ ﴿١٥﴾

Is it then possible from you (O Prophet,) that you will abandon some of what is being revealed to you, and that your heart will be straitened thereby, because they say, "Why has a treasure not been sent down to him or an angel not come with him?" You are but a warner. And Allah takes care of everything. [3] [12]

Do they say that he has fabricated it? Say (to them), "Then bring ten *Sūrahs* like this, fabricated. And call whomsoever you can, other than Allah, if you are true." [4] [13] So, if they do not respond to your call, then be assured that it has been sent down with the knowledge of Allah and that there is no god but He. So, do you submit? [14] Those who seek (merely) the worldly life and its beauty, We will fully recompense them herein for their acts, and their right will not be curtailed in this world. [15]

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3) When the disbelievers raised absurd objections against the Holy Prophet ﷺ, like their demand that he should have brought a treasure of gold and silver or an angel should have escorted him, he used to feel extreme grief in his heart. The present verse consoles him that it is not at all expected of him that he would ever surrender his mission because of such objections, or would omit some parts of the Qur'ān to please his opponents. Therefore, instead of being disheartened, he should be satisfied with the fact that his obligation is no more than warning people. The rest should be left to Allah Almighty who will take care of all his opponents.

4) It was in the beginning that they were challenged to compose ten *Sūrahs* like the Qur'ān. When they failed to do so, they were given even a lighter challenge, in *Sūrah* Al-Baqarah and *Sūrah* Yūnus, to produce only a single *Sūrah* like that of

أُولَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِي ٱلْآخِرَةِ إِلَّا ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٦﴾ أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً ۚ أُولَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۚ وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

Those are the people for whom there is nothing in the Hereafter except fire. Nullified will be whatever they worked herein, and void will be what they have been doing. [16] 5

Then, can such people be equal to the one who has a clear proof from his Lord, followed by an evidence from within, and before which there was the Book of Mūsā, a guide and a mercy? 6 Such people believe in it; and whoever of the groups denies its veracity, his promised place is the Fire. So, do not be in doubt about it. Surely, it is the truth from your Lord, but most of people do not believe. [17]

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the Qur'ān. (See 2:23 and 10:38) But, despite all oppositions from the disbelievers, no one came forward to take up the challenge. This is one of the self-evident proofs of the divine origin of the Holy Qur'ān.

5) The verse signifies that those who do not care at all about the Life after death, and their activities are restricted only to the benefits of this world are rewarded for their acts only in this world in two ways. Firstly, their efforts bring their logical fruits if there is nothing to prevent them. For example, a trader may earn profits by his commercial activities if they are carried out in their proper way. Secondly, if the virtuous acts are performed by the unbelievers, who do not believe in the Hereafter, their reward is given to them right here in this world by making their life more comfortable, but their virtuous acts will not bring any fruit in the Hereafter, because, for the purpose of the Hereafter, one's virtuous acts are accepted only when they are accompanied by his belief in the basic articles of faith, otherwise he will have to face the punishment of his disbelief, and his virtuous acts will be void in the Hereafter.

6) 'Clear proof' in this verse refers to the Qur'ān, and 'an evidence from within' signifies its intrinsic qualities, including its miraculous nature, that are sufficient

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۚ أُو۟لَـٰٓئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ
ٱلْأَشْهَـٰدُ هَـٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُوا۟ عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ ٱللَّهِ عَلَى ٱلظَّـٰلِمِينَ
﴿١٨﴾ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْـَٔاخِرَةِ هُمْ كَـٰفِرُونَ ﴿١٩﴾
أُو۟لَـٰٓئِكَ لَمْ يَكُونُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ
يُضَـٰعَفُ لَهُمُ ٱلْعَذَابُ ۚ مَا كَانُوا۟ يَسْتَطِيعُونَ ٱلسَّمْعَ وَمَا كَانُوا۟ يُبْصِرُونَ ﴿٢٠﴾
أُو۟لَـٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢١﴾ لَا جَرَمَ أَنَّهُمْ
فِى ٱلْـَٔاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ﴿٢٢﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ وَأَخْبَتُوٓا۟
إِلَىٰ رَبِّهِمْ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢٣﴾ ۞ مَثَلُ ٱلْفَرِيقَيْنِ
كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ وَٱلْبَصِيرِ وَٱلسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

Who is more unjust than the one who forges a lie against Allah? Such people will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord. Lo! the curse of Allah lies on the unjust, [18] the ones who prevent (people) from the way of Allah and seek crookedness in it, and who are deniers of the Hereafter." [19]

They were unable to frustrate (Allah's plan) on the earth, and they had no supporters besides Allah. Punishment will be doubled for them. They were not able to hear, nor would they see. [20] Those are the ones who brought loss to their own selves, and all that they used to fabricate vanished from them. [21] Essentially, they are the worst losers in the Hereafter. [22]

Surely, those who believe and do good deeds and humble themselves before their Lord, those are the people of Paradise. There they shall live forever. [23] The example of the two groups is that of a blind and deaf person on the one hand, and a seeing and hearing one on the other. Are the two equal when compared? Would you still pay no heed? [24]

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to prove that it is a book of Allah. Then "the book of Mūsā" (Torah) is referred to because it contained prophecies about the Holy Prophet ﷺ and the Qur'ān.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾ فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ ٱلرَّأْىِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍۭ بَلْ نَظُنُّكُمْ كَـٰذِبِينَ ﴿٢٧﴾ قَالَ يَـٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى رَحْمَةً مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَـٰرِهُونَ ﴿٢٨﴾ وَيَـٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَـٰقُوا۟ رَبِّهِمْ وَلَـٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾ وَيَـٰقَوْمِ مَن يَنصُرُنِى مِنَ ٱللَّهِ إِن طَرَدتُّهُمْ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

We sent Nūḥ to his people (saying to them): "I am here to warn you [25] that you should worship none but Allah, (otherwise) I fear for you the punishment of a painful day." [26] So the chiefs of his people who disbelieved replied, "We are not seeing that you are anything more than a man like us, and we are not seeing that any people have followed you except those who are the meanest among us having shallow opinion, and we have not seen in you people any superiority over us; rather, we believe that you are liars." [27]

He said, "O my people, tell me, if I am on a clear path from my Lord, and He has bestowed mercy upon me from Himself which is hidden from your sight, shall we, then, impose it upon you by force, while you are averse to it? [28] And, O my people, I do not demand from you any wealth for it. My reward is with none but Allah. And I am not the one who could drive the believers away. [7] Surely, they will be meeting their Lord (gracefully), but I do see your behavior is that of ignorance. [29] O my people, who would help me against (the punishment of) Allah, if I were to drive them away? Would you still take no lesson? [30]

7) This is in answer to their express or tacit request that the poor believers around the Prophet Nūḥ ﷺ should be driven away, without which they would not listen to his call.

وَلَآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّى مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ تَزْدَرِىٓ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِىٓ أَنفُسِهِمْ ۖ إِنِّىٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿٣١﴾ قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣٢﴾ قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنفَعُكُمْ نُصْحِىٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَىَّ إِجْرَامِى وَأَنَا۠ بَرِىٓءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾

And I do not say to you that I have the treasures of Allah, nor that I have the knowledge of the unseen, nor do I say that I am an angel. Nor do I say (as you do) about those who are contemptible in your eyes that Allah will never award them any good; Allah knows best what lies in their hearts. [8] (If I were to say so,) then, I would indeed be one of the unjust."[31]

They said, "O Nūḥ, you have debated with us, and debated too much. Now bring upon us what you threaten us with, if you are one of the truthful."[32] He said, "Only Allah will bring it to you, if He so wills, and you cannot frustrate (His will). [33] My good counsel will not profit you, even though I wish you the best, if Allah wills to let you go astray. He is your Lord, and to Him you shall be made to return."[34]

Do they (the pagans of Makkah) still say that he (Muhammad ﷺ) has forged it? Say, "If I have forged it, then, I am responsible for my sin, and I am free of the sins you commit." [9] [35]

8) The unbelievers accused the followers of Nūḥ ﷺ that they did not believe in him with sincere hearts. Nūḥ ﷺ is saying that there is nothing in their behavior to suggest that they are not sincere in their belief and that Allah will never bless them with any reward. Allah knows that they have accepted the true faith with their heart and soul.

9) Interrupting the ongoing story of Nūḥ ﷺ, this verse has diverted the attention towards the pagans of Makkah who accused the Holy Prophet ﷺ of having forged the Qur'ān. The sense is that the Holy Prophet ﷺ had no source

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا
كَانُوا يَفْعَلُونَ ﴿٣٦﴾ وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ
ظَلَمُوا إِنَّهُم مُّغْرَقُونَ ﴿٣٧﴾ وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِ
سَخِرُوا مِنْهُ قَالَ إِن تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ
تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾ حَتَّىٰ إِذَا جَاءَ
أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن
سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

And it was revealed to Nūḥ: None of your people would come to believe any more, except those who have already believed. So, be not distressed by what they have been doing. [36] And make an ark under Our eyes and according to Our revelation; and do not speak to Me about those who have crossed the limits, as they are destined to be drowned." [37] He started making the Ark. Whenever the leaders of his people passed by him, they mocked at him. He said, "If you mock at us, we mock at you like you mock at us: [38] So, you shall soon know who will be visited by a scourge that will humiliate him, and upon whom a lasting punishment will settle forever." [39]

At last, when Our command came and the oven overflowed, [10] We said, "Take into the Ark a pair of two from every species, [11] along with your family,__except those against whom the Word has already been pronounced__and (also take into it) those who have believed." And there were only a few who had believed with him. [40]

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to learn the story of Nūḥ ﷺ, as is being narrated here. Had it not been the divine revelation, he could not have told the story in such details. Still the pagans claim that it is forged by him.

10) The people of Nūḥ ﷺ were destroyed by a deluge, which started from an oven that overflowed and could not be stopped. Water started flowing everywhere on the earth. At the same time a heavy rain was adding huge amount of water to the flood.

11) Since the flood was intended to destroy the unbelievers only, it was

۞وَقَالَ ٱرۡكَبُواْ فِيهَا بِسۡمِ ٱللَّهِ مَجۡرٜىٰهَا وَمُرۡسَىٰهَآۚ إِنَّ رَبِّي لَغَفُورٞ رَّحِيمٞ ﴿٤١﴾ وَهِيَ
تَجۡرِي بِهِمۡ فِي مَوۡجٖ كَٱلۡجِبَالِ وَنَادَىٰ نُوحٌ ٱبۡنَهُۥ وَكَانَ فِي مَعۡزِلٖ يَٰبُنَيَّ
ٱرۡكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلۡكَٰفِرِينَ ﴿٤٢﴾ قَالَ سَـَٔاوِيٓ إِلَىٰ جَبَلٖ يَعۡصِمُنِي مِنَ
ٱلۡمَآءِۚ قَالَ لَا عَاصِمَ ٱلۡيَوۡمَ مِنۡ أَمۡرِ ٱللَّهِ إِلَّا مَن رَّحِمَۚ وَحَالَ بَيۡنَهُمَا ٱلۡمَوۡجُ فَكَانَ
مِنَ ٱلۡمُغۡرَقِينَ ﴿٤٣﴾ وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ وَيَٰسَمَآءُ أَقۡلِعِي وَغِيضَ ٱلۡمَآءُ
وَقُضِيَ ٱلۡأَمۡرُ وَٱسۡتَوَتۡ عَلَى ٱلۡجُودِيِّۖ وَقِيلَ بُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٤٤﴾ وَنَادَىٰ نُوحٞ
رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبۡنِي مِنۡ أَهۡلِي وَإِنَّ وَعۡدَكَ ٱلۡحَقُّ وَأَنتَ أَحۡكَمُ ٱلۡحَٰكِمِينَ ﴿٤٥﴾

He (Nūḥ) said, "Embark it. With the name of Allah it sails and anchors. Surely, my Lord is Most-Forgiving, Very-Merciful." [41] And it was sailing with them amidst the waves like mountains. And Nūḥ called out to his son, who was at an isolated place, "O my child, come on board with us, and do not be in the company of the disbelievers." [42] He said, "I shall take shelter on a mountain which will save me from the water." He said, "There is no saver today from the command of Allah, except the one to whom He shows mercy." And the waves rose high between the two, and he was among those who were drowned. [43]

It was said (by Allah), "O earth, suck in your water, and O heaven, stop." And water subsided, and the matter was over. It (the Ark) came to rest on the Jūdī, [12] and it was said, "Away with the wrongdoers." [44] Nūḥ called unto his Lord and said, "My Lord, my son is a part of my family, and surely Your promise is true, and You are the greatest of all judges." [45]

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necessary to provide shelter of the Ark to the believers. Nūḥ ﷺ was directed to take into the Ark not only his believing family members and other believers, but also a pair from other animals, so that these species might survive the flood.

12) This is the name of a mountain situated in Northern Iraq, still known with this name. The Bible has named it as Ararat. Jūdī and Ararat belong to the same chain of mountains that extend from Kurdistan to Armenia.

قَالَ يَٰنُوحُ إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَۖ إِنَّهُۥ عَمَلٌ غَيۡرُ صَٰلِحٖۖ فَلَا تَسۡـَٔلۡنِ مَا لَيۡسَ لَكَ
بِهِۦ عِلۡمٌۖ إِنِّيٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلۡجَٰهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ أَنۡ
أَسۡـَٔلَكَ مَا لَيۡسَ لِي بِهِۦ عِلۡمٞۖ وَإِلَّا تَغۡفِرۡ لِي وَتَرۡحَمۡنِيٓ أَكُن مِّنَ ٱلۡخَٰسِرِينَ
﴿٤٧﴾ قِيلَ يَٰنُوحُ ٱهۡبِطۡ بِسَلَٰمٖ مِّنَّا وَبَرَكَٰتٍ عَلَيۡكَ وَعَلَىٰٓ أُمَمٖ مِّمَّن مَّعَكَۚ وَأُمَمٞ
سَنُمَتِّعُهُمۡ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٞ ﴿٤٨﴾ تِلۡكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهَآ
إِلَيۡكَۖ مَا كُنتَ تَعۡلَمُهَآ أَنتَ وَلَا قَوۡمُكَ مِن قَبۡلِ هَٰذَاۖ فَٱصۡبِرۡۖ إِنَّ ٱلۡعَٰقِبَةَ
لِلۡمُتَّقِينَ ﴿٤٩﴾ وَإِلَىٰ عَادٍ أَخَاهُمۡ هُودٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ
إِلَٰهٍ غَيۡرُهُۥٓۖ إِنۡ أَنتُمۡ إِلَّا مُفۡتَرُونَ ﴿٥٠﴾

He said, "O Nūḥ, in fact, he is not a part of your family. Indeed, he is (a man of) bad deeds. So do not ask Me something of which you have no knowledge. I exhort you not to be among the ignorant." [46] He said, "My Lord, I seek refuge with You that I should ask You something of which I have no knowledge. If You do not forgive me and do not show mercy to me, I shall be among the losers." [47] It was said, "O Nūḥ, disembark in peace from Us and with blessings upon you and upon the peoples (springing) from those with you. And there are peoples whom We shall give some enjoyment, then a painful punishment from Us will visit them." [13] [48] These are some reports from the unseen (events), which We reveal to you. You did not know them before this, neither you nor your people. So, be patient. Surely, the end is in favor of the God-fearing. [49] And to 'Ād, (We sent) their brother Hūd.[14] He said, "O my people, worship Allah. You have no god other than Him. You are nothing but fabricators. [50]

13) This means that even from the progeny of the survivors, many people will commit the same evils again, and after having enjoyed the pleasures of this world for some time, they will be subjected to the punishment either in this world or in the Hereafter.

14) 'Ād was an ancient Arab tribe living in Yemen. Prophet Hūd ﷺ was sent to

يَٰقَوۡمِ لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًاۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱلَّذِي فَطَرَنِيٓۚ أَفَلَا تَعۡقِلُونَ
﴿٥١﴾ وَيَٰقَوۡمِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُرۡسِلِ ٱلسَّمَآءَ عَلَيۡكُم مِّدۡرَارٗا
وَيَزِدۡكُمۡ قُوَّةً إِلَىٰ قُوَّتِكُمۡ وَلَا تَتَوَلَّوۡاْ مُجۡرِمِينَ ﴿٥٢﴾ قَالُواْ يَٰهُودُ مَا جِئۡتَنَا
بِبَيِّنَةٖ وَمَا نَحۡنُ بِتَارِكِيٓ ءَالِهَتِنَا عَن قَوۡلِكَ وَمَا نَحۡنُ لَكَ بِمُؤۡمِنِينَ ﴿٥٣﴾ إِن
نَّقُولُ إِلَّا ٱعۡتَرَىٰكَ بَعۡضُ ءَالِهَتِنَا بِسُوٓءٖۗ قَالَ إِنِّيٓ أُشۡهِدُ ٱللَّهَ وَٱشۡهَدُوٓاْ أَنِّي بَرِيٓءٞ مِّمَّا
تُشۡرِكُونَ ﴿٥٤﴾ مِن دُونِهِۦۖ فَكِيدُونِي جَمِيعٗا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلۡتُ عَلَى ٱللَّهِ
رَبِّي وَرَبِّكُمۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذُۢ بِنَاصِيَتِهَآۚ إِنَّ رَبِّي عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ
﴿٥٦﴾ فَإِن تَوَلَّوۡاْ فَقَدۡ أَبۡلَغۡتُكُم مَّآ أُرۡسِلۡتُ بِهِۦٓ إِلَيۡكُمۡۚ وَيَسۡتَخۡلِفُ رَبِّي قَوۡمًا غَيۡرَكُمۡ وَلَا
تَضُرُّونَهُۥ شَيۡـًٔاۚ إِنَّ رَبِّي عَلَىٰ كُلِّ شَيۡءٍ حَفِيظٞ ﴿٥٧﴾

O my people, I ask you no reward for it. My reward is only on the One who created me. Do you, then, not understand? [51] O my people, seek forgiveness from your Lord, then turn to Him in repentance, and He will release the heavens pouring upon you, and will add strength to your strength, and do not turn away like sinners." [52]

They said, "O Hūd, you did not bring to us any proof, and we are not to leave our gods on your statement, and we are not to believe in you. [53] We do not say except that some of our gods have subjected you to some evil." He said, "I make Allah my witness, and you bear witness that I have nothing to do with what you take as gods [54] besides Him. So, try your plans against me, all of you together, then give me no respite. [55] I place my trust in Allah who is my Lord and your Lord. There is no creature but He holds it by the forelock. Surely, my Lord is on a straight path. [56] Now, if you turn away, I have already conveyed to you the message with which I was sent to you. My Lord will replace you with some other people, and you cannot do Him any harm. Surely, my Lord is guardian over every thing." [57]

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them. When they refused to believe in him, they were destroyed by a violent wind. (See the relevant note on 7:65)

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ
غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ عَادٌ ۖ جَحَدُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ
جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَأُتْبِعُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ عَادًا كَفَرُوا۟
رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾ ۞ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ
ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا
فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ ﴿٦١﴾ قَالُوا۟ يَٰصَٰلِحُ قَدْ كُنتَ فِينَا
مَرْجُوًّا قَبْلَ هَٰذَآ ۖ أَتَنْهَىٰنَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ
مُرِيبٍ ﴿٦٢﴾ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى مِنْهُ
رَحْمَةً فَمَن يَنصُرُنِى مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ ۖ فَمَا تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ ﴿٦٣﴾

So, when came Our command, We saved Hūd and those who believed along with him, out of mercy from Us, and We did save them from a heavy punishment. [58] Such was the tribe of 'Ād who rejected the signs of their Lord, disobeyed their Messengers and followed the dictates of every obstinate tyrant! [59] A curse was made to pursue them in this world and on the Day of Judgment. Lo! The people of 'Ād disbelieved their Lord. Lo! Ruined were 'Ād, the people of Hūd. [60]

And to (the people of) Thamūd (We sent) their brother, Ṣāliḥ. [15] He said, "O my people, worship Allah. You have no god other than Him. He has created you from earth and made you settle therein. So, seek His forgiveness, then turn to Him in repentance. Surely, my Lord is near, responsive to the prayers." [61] They said, "O Ṣāliḥ, we had hopes in you before this. Do you ask us not to worship what our fathers used to worship? We have serious doubts that have disturbed us about the faith to which you are calling us." [62] He said, "O my people, tell me: If I have a clear proof from my Lord, and He has bestowed mercy upon me from Himself, who will come to my help against Allah, if I still disobey Him? So, you extend nothing to me but loss. [63]

15) For a brief introduction, see the relevant note on 7:73.

وَيَٰقَوۡمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمۡ ءَايَةٗ فَذَرُوهَا تَأۡكُلۡ فِيٓ أَرۡضِ ٱللَّهِۖ وَلَا
تَمَسُّوهَا بِسُوٓءٖ فَيَأۡخُذَكُمۡ عَذَابٞ قَرِيبٞ ﴿٦٤﴾ فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِي دَارِكُمۡ
ثَلَٰثَةَ أَيَّامٖۖ ذَٰلِكَ وَعۡدٌ غَيۡرُ مَكۡذُوبٖ ﴿٦٥﴾ فَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا صَٰلِحٗا
وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَمِنۡ خِزۡيِ يَوۡمِئِذٍۚ إِنَّ رَبَّكَ هُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ
﴿٦٦﴾ وَأَخَذَ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيۡحَةُ فَأَصۡبَحُواْ فِي دِيَٰرِهِمۡ جَٰثِمِينَ ﴿٦٧﴾ كَأَن لَّمۡ
يَغۡنَوۡاْ فِيهَآۗ أَلَآ إِنَّ ثَمُودَاْ كَفَرُواْ رَبَّهُمۡۗ أَلَا بُعۡدٗا لِّثَمُودَ ﴿٦٨﴾ وَلَقَدۡ جَآءَتۡ رُسُلُنَآ
إِبۡرَٰهِيمَ بِٱلۡبُشۡرَىٰ قَالُواْ سَلَٰمٗاۖ قَالَ سَلَٰمٞۖ فَمَا لَبِثَ أَن جَآءَ بِعِجۡلٍ حَنِيذٖ ﴿٦٩﴾

And O my people, this is the she-camel of Allah, a sign for you. So, leave her free to eat on the earth of Allah, and do not even touch her with evil (intention), lest an approaching punishment should seize you." [64] Then they slaughtered her. So, he said, "Enjoy yourselves in your homes for three days (only).[16] That is a promise, not to be backed out." [65]

So, when came Our command, We saved Ṣāliḥ and those who believed along with Him, out of mercy from Us, and (We saved them) from the disgrace of that day. Surely, your Lord is the Powerful, the All Mighty. [66] And those who transgressed were caught by the Cry, and they were found dead in their homes, fallen on their knees, [67] as though they had never lived there. Lo! The people of Thamūd disbelieved their Lord. Lo! Ruined were the people of Thamūd. [68]

And Our emissaries came to Ibrāhīm with the good news. [17] They greeted him with "*Salām* (peace)." He said, "*Salām*." Then he took not much time in bringing a roasted calf. [69]

16) They were given three days before being subjected to the divine scourge. It was made clear to them that after three days they will be seized by the torment.

17) 'Emissaries' in this verse stands for the angels who were sent for two missions. Firstly, they had come to Ibrāhīm ﷺ to give him the good news that a son (Isḥāq ﷺ) would be born to him. Secondly, they were sent to punish the people of Lūṭ ﷺ with the divine scourge. They came to Ibrāhīm ﷺ in human form. Ibrāhīm ﷺ took them as guests and brought a roasted calf to entertain

فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا۟ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾ وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾

So, when he noticed their hands not acceding to it, he found them strange and felt scared of them. They said, "Be not scared. We have been sent to the people of Lūṭ."[70] His wife was standing (nearby), and she laughed. [18] Thus We gave her the good news about Isḥāq, and about Ya'qūb after Isḥāq. [71] She said, "Woe to me! [19] Shall I give birth to a child while I am an old woman and this is my husband, an old man? This is something amazing indeed."[72] They said, "Do you marvel at Allah's command? Allah's mercy and His blessings have always been upon you, O people of the house. Surely, He is Praiseworthy, Glorious."[73]

them. Being angels, they abstained from having the food. Ibrāhīm عليه السلام felt scared, because if a guest refrained from having food prepared by his host, it was an indication, according to the custom prevalent in that society, that he was an enemy and had come with inimical intention. At that point they disclosed their identity and told him that they were angels sent to the people of Lūṭ عليه السلام.

18) Some commentators have explained that when Sārā عليها السلام, the wife of Ibrāhīm عليه السلام came to know that there was nothing to worry about, as they were angels, she laughed out of cheer and satisfaction. However, in view of other verses on the same subject, the correct explanation is that she expressed her joy over the good news of her giving birth to a son. In fact, as mentioned in *Sūrahs* Al-Hijr (15:53) and Adh-Dhāriyāt (51:28-34), the angels had informed them about the birth of the child before disclosing their mission about the people of Lūṭ عليه السلام.

19) This is an expression of exclamation normally used by women, and not that of grief or sorrow. Although she was happy to receive the good news, she was exclaiming how this would happen in such an advanced age of herself and of her husband.

فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ
إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾ يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ
وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾ وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ
وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن
قَبْلُ كَانُوا۟ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ ۖ

So, when fear left Ibrāhīm and the happy news came to him, he started disputing with Us for the people of Lūṭ. [20] [74] Surely, Ibrāhīm is forbearing, very penitent, ever-turning to Allah. [75]

"O Ibrāhīm! Leave it. In fact, the command of your Lord has come to pass, and there has to come upon them a punishment that cannot be averted." [76] When Our emissaries (angels) came to Lūṭ, he was saddened because of them, and his heart felt uneasy for their sake, [21] and He said, "This is a very hard day." [77] And his people came to him, rushing upon him. They were already habitual to commit evil deeds. He said, "These are my daughters. They are purer for you. [22]

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20) Ibrāhīm ؑ was anxious about Lūṭ ؑ and his people who were supposed to be destroyed by the angels through the divine scourge. He appealed to Allah to spare them, because he hoped they might mend their ways. His persistent appeals before Allah have been termed in this verse as 'disputing', which in this context refers to the liberty taken by him with his Lord, as His favorite servant on the basis of his affectionate relationship with Him. His requests were though disallowed because the people of Lūṭ had crossed all the limits, the way he pleaded for them was praised, and he was admired as being forbearing, penitent and turning to Allah in all matters.

21) The angels had come to Lūṭ ؑ in the form of handsome youngsters. Lūṭ ؑ was aware of the perverse nature of his people. He apprehended that, by seeing his handsome guests, their perverse nature would prompt them to subject these handsome boys to their known perversity. The next verse tells us that his apprehension was correct, and they really demanded him to hand over his guests to them to satisfy their lust.

22) Every woman in a prophet's community is his spiritual daughter. Lūṭ ؑ

فَٱتَّقُوا ٱللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِىٓ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾ قَالُوا لَقَدْ
عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً
أَوْ ءَاوِيٓ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا إِلَيْكَ
فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ إِنَّهُۥ
مُصِيبُهَا مَآ أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ﴿٨١﴾ فَلَمَّا جَآءَ
أَمْرُنَا جَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾

So, have fear of Allah and do not disgrace me in respect of my guests. Is there no reasonable man among you?" [78]

They said, "You know that we have no claim on your daughters, and you know well what we want." [79] He said, "Would that I had some power over you, or could seek refuge in a strong support!" [80] They (the angels) said, "O Lūṭ, we are emissaries of your Lord. They shall never reach you. So, move with your family in a part of night, and none of you shall turn to look back; except your woman. There has to befall her whatever will befall them. [23] **Their deadline is the morning. Is it not that the morning is near?" [81]**

So, when Our command came to pass, We turned their habitations upside down, [24] **and rained on it stones of hard clay, one over another [82]**

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told them that they have his spiritual daughters available with them to fulfil their sexual desires in legal and natural way, and that they should not resort to such a perversity.

23) The wife of Lūṭ ﷺ had not followed the true faith and was destined to be destroyed along with other unbelievers. The lesson intended to be given here is that personal relationship with a pious man does not benefit a person without the correct belief and good deeds.

24) The literal translation of the expression used by the Holy Qur'ān is "We turned its highest into the lowest". Idiomatically this expression though signifies turning upside down, it may be, at the same time, an allusion to the geographic fact that the area around the Dead Sea, in which these habitations were situated, has become the lowest part of the whole world in the sense that

مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِيَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ ﴿٨٣﴾ ۞ وَإِلَىٰ مَدۡيَنَ أَخَاهُمۡ
شُعَيۡبًا ۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥ ۖ وَلَا تَنقُصُواْ
ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَ ۚ إِنِّيٓ أَرَىٰكُم بِخَيۡرٍ وَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٍ
مُّحِيطٍ ﴿٨٤﴾ وَيَٰقَوۡمِ أَوۡفُواْ ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَ بِٱلۡقِسۡطِ ۖ وَلَا تَبۡخَسُواْ
ٱلنَّاسَ أَشۡيَآءَهُمۡ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ﴿٨٥﴾ بَقِيَّتُ ٱللَّهِ خَيۡرٌ لَّكُمۡ
إِن كُنتُم مُّؤۡمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيۡكُم بِحَفِيظٍ ﴿٨٦﴾ قَالُواْ يَٰشُعَيۡبُ أَصَلَوٰتُكَ
تَأۡمُرُكَ أَن نَّتۡرُكَ مَا يَعۡبُدُ ءَابَآؤُنَآ أَوۡ أَن نَّفۡعَلَ فِيٓ أَمۡوَٰلِنَا مَا نَشَٰٓؤُاْ ۖ إِنَّكَ
لَأَنتَ ٱلۡحَلِيمُ ٱلرَّشِيدُ ﴿٨٧﴾

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marked from your Lord. And it is not far from the transgressors.[25] [83]

And to Madyan (We sent) their brother, Shu'aib.[26] He said, "O my people, worship Allah. You have no god other than Him. And do not curtail the measure and the weight. I see you quite well off, and I fear for you the punishment of an encircling day. [84]

And O my people, perfect the measure and the balance with justice and do not make the people short of their things, and do not go about the earth spreading disorder. [85] Whatever is allowed by Allah to retain (lawfully) is better for you, if you are believers. And I am not a watchman over you. [86] They said, "O Shu'aib, does your *Ṣalāh* (prayer) command you that we should forsake what our fathers used to worship or that we should not deal with our wealth as we please? You pretend to be the only man of wisdom and guidance." [87]

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no part of the world is lower from the sea-level than this part of the world.

25) The word 'Transgressors' here refers to the pagans of Arabia. They used to pass by the Dead Sea on their way to Syria. The Holy Qur'ān reminds them that this area is not far off from them. It could also mean to warn them that the possibility of the divine scourge befalling them for their transgressing is not too remote.

26) See note on 7:87 above for introduction of Madyan and Shu'aib ﷺ.

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ
أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ
وَمَا تَوْفِيقِيٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيٓ أَن
يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ ۚ وَمَا قَوْمُ لُوطٍ
مِّنكُم بِبَعِيدٍ ﴿٨٩﴾ وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّي رَحِيمٌ
وَدُودٌ ﴿٩٠﴾ قَالُوا۟ يَٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ
وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ ۖ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾ قَالَ يَٰقَوْمِ أَرَهْطِيٓ أَعَزُّ
عَلَيْكُم مِّنَ ٱللَّهِ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ
﴿٩٢﴾ وَيَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّي عَٰمِلٌ ۖ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ
عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٌ ۖ وَٱرْتَقِبُوٓا۟ إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٣﴾

He said, "O my people, tell me, if I am on a clear path from my Lord and He has provided me with a good provision from Himself, (should I still leave you unguided?) I do not want to do in your absence what I forbid you from. I want nothing but to set things right as far as I can. My ability to do any thing comes from none but Allah. In Him alone I have placed my trust and to Him alone I turn in humbleness. [88] O my people, let not your hostility towards me cause you to suffer what was suffered by the people of Nūḥ, or the people of Hūd, or the people of Ṣāliḥ. And the people of Lūṭ are not far from you. [89] Seek forgiveness from your Lord, then turn towards Him in repentance. Surely, my Lord is very merciful, most loving." [90] They said, "O Shu'aib, we do not understand much of what you say, and, in fact, we see you are weak among us. But for your clan, we would have stoned you. And to us, you are not a man of respect." [91] He said, "O my people, is my clan more respectable to you than Allah, as you have taken Him as something thrown behind your backs? Surely, my Lord encompasses all that you do. [92] O my people, do what you can, I am to do (what I can). Soon you will know the one whom the punishment will visit, putting him to disgrace, and the one who is false. And wait. I am, with you, waiting." [93]

وَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا شُعَيۡبٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُواْ
ٱلصَّيۡحَةُ فَأَصۡبَحُواْ فِي دِيَٰرِهِمۡ جَٰثِمِينَ ﴿٩٤﴾ كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَآۗ أَلَا بُعۡدٗا لِّمَدۡيَنَ كَمَا
بَعِدَتۡ ثَمُودُ ﴿٩٥﴾ وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلۡطَٰنٖ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرۡعَوۡنَ
وَمَلَإِيْهِۦ فَٱتَّبَعُوٓاْ أَمۡرَ فِرۡعَوۡنَۖ وَمَآ أَمۡرُ فِرۡعَوۡنَ بِرَشِيدٖ ﴿٩٧﴾ يَقۡدُمُ قَوۡمَهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ
فَأَوۡرَدَهُمُ ٱلنَّارَۖ وَبِئۡسَ ٱلۡوِرۡدُ ٱلۡمَوۡرُودُ ﴿٩٨﴾ وَأُتۡبِعُواْ فِي هَٰذِهِۦ لَعۡنَةٗ وَيَوۡمَ ٱلۡقِيَٰمَةِۚ
بِئۡسَ ٱلرِّفۡدُ ٱلۡمَرۡفُودُ ﴿٩٩﴾ ذَٰلِكَ مِنۡ أَنۢبَآءِ ٱلۡقُرَىٰ نَقُصُّهُۥ عَلَيۡكَۖ مِنۡهَا قَآئِمٞ
وَحَصِيدٞ ﴿١٠٠﴾ وَمَا ظَلَمۡنَٰهُمۡ وَلَٰكِن ظَلَمُوٓاْ أَنفُسَهُمۡۖ فَمَآ أَغۡنَتۡ عَنۡهُمۡ ءَالِهَتُهُمُ
ٱلَّتِي يَدۡعُونَ مِن دُونِ ٱللَّهِ مِن شَيۡءٖ لَّمَّا جَآءَ أَمۡرُ رَبِّكَۖ وَمَا زَادُوهُمۡ غَيۡرَ تَتۡبِيبٖ ﴿١٠١﴾

And when Our command came, We saved Shu'aib and those who believed along with him, out of mercy from Us; and those who transgressed were caught by the Cry, and they were found (dead) in their homes, fallen on their knees, [94] as though they never lived there. Lo! Ruined were Madyan, like Thamūd were ruined. [95]

And We sent Mūsā, with Our signs and with clear proof, [96] to Pharaoh and his group. So, they followed the command of Pharaoh, while the command of Pharaoh was not right. [97] He will lead his people on the Day of Judgement, and make them descend into the Fire. And it is the evil descending place. [98] The curse was made to pursue them here and on the Day of Judgement. It is the evil reward to be offered. [99] That is a part of stories of the towns that We narrate to you. Some of them are still standing, and (some are) eradicated like a harvested field. [27] [100]

We did no wrong to them; rather, they have wronged themselves. So, their gods whom they used to invoke beside Allah did not come to their help in any way, when came the command of your Lord, and they added nothing to them except destruction. [101]

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27)Some cities subjected to a divine scourge remained as live cities after its inhabitants were destroyed, like Egypt after Pharaoh was drowned, but some other cities were totally ruined, like Sodom and Amura, the habitations of the

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾
إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ
يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ
نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا
زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ
رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

Such is the seizing of your Lord when He seizes the (people of) towns when they are transgressing. Indeed, His seizing is painful, severe. [102]

In this there is a sign for the one who fears the punishment of the Hereafter. That is a day when all the people shall be gathered together, and that is a day which will be witnessed by all. [103] We do not defer it but for a limited term. [104] The day it comes no one shall speak except by His leave. So, some of them will be wretched and (some) blessed. [105]

As for those who are wretched, they shall be in the Fire. For them there is (nothing but) crying and howling. [106] They shall remain there forever, as long as the heavens and the earth remain intact, [28] unless your Lord wills (otherwise). [29] Surely, your Lord does what He intends. [107]

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people of Lūṭ ﷺ whose even traces are not found today.

28) This verse does not refer to the heavens and the earth of the present world because it is stated by the Holy Qur'ān itself that these will be totally destroyed on the Doomsday. The words 'heavens and earth' are, in fact, used here as an idiomatic and figurative expression to signify unending perpetuity. It is also possible that new heavens and earth will be created in the next life, and the verse is referring to those heavens and earth.

29) This exception is meant to clarify that the eternal punishment of the wretched is not something obligatory on Allah for which He is compelled by an external force. There being no force having any authority over Allah, He Himself decides what He wills. Although the general rule is that an unbeliever will suffer the punishment forever, He is not bound by any authority to follow

۞ وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا
شَآءَ رَبُّكَ ۖ عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾ فَلَا تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ ۚ مَا
يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ ءَابَآؤُهُم مِّن قَبْلُ ۚ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ
﴿١٠٩﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ
لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾ وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ
أَعْمَٰلَهُمْ ۚ إِنَّهُۥ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾ فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا
تَطْغَوْا۟ ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟ فَتَمَسَّكُمُ
ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

As for those who are blessed, they shall be in Paradise living there forever, as long as the heavens and the earth remain intact, unless your Lord wills (otherwise), It will be an award never to be ceased. [108]

So, be not in doubt about what they worship. They worship only in the way their fathers used to worship earlier. Surely, We are going to pay them their full share, not curtailed in the least. [109]

And We gave Mūsā the Book, then it was disputed about. But for a word from your Lord that had already come to pass, the matter would have been decided between them. Surely, they are in confounding doubt about it. [110] And to all of them, your Lord shall pay for their deeds in full. Surely, He is aware of all that they do. [111]

So, stand firm (on faith) as you have been commanded, as well as those who having repented (from disbelief) have joined you, and do not cross the limits. Surely, He is watchful of what you do. [112] And do not incline towards the wrongdoers, lest the Fire should catch you, and you have no supporters other than Allah, then you should not be helped. [113]

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the rule. Theoretically, if He decides to deliver a wretched person from the eternal punishment, there is no one to question His decision, or to stop Him from doing that.

وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ
ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾ وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١١٥﴾ فَلَوْلَا
كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُو۟لُوا۟ بَقِيَّةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ فِى ٱلْأَرْضِ إِلَّا قَلِيلًا
مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُوا۟ مَآ أُتْرِفُوا۟ فِيهِ وَكَانُوا۟ مُجْرِمِينَ ﴿١١٦﴾
وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾ وَلَوْ شَآءَ رَبُّكَ
لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ
خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

Establish *Ṣalāh* at both ends of the day, and in the early hours of the night. Surely, good deeds erase bad deeds. That is a reminder for the mindful. [114] And be patient, for Allah does not let the reward of the righteous go to waste. [115] Then, why is it that there were no people, among the generations before you, who would have enough remnants of wisdom to stop others from creating disorder in the land, except a few among them whom We saved (from Our punishment)? And the wrongdoers pursued the luxuries they were involved in, and they became sinners. [116]

Your Lord is not such that He would destroy the towns unjustly while their people are good in their ways. [117] Had your Lord willed, He would have made all the people a single community. But, they will continue in their differences, [118] except those whom Allah has blessed with mercy, and for that He has created them. [30] And perfect is the word of your Lord: "I will surely fill the Hell with Jinns and the human beings, all together." [119]

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30) Allah had the power to compel all the people to follow the true faith, but the basic purpose of their creation was to test them, for which it was necessary that they are equipped with the free will to adopt whichever way they choose on their volition. Allah knew that this free will lead them to disputes, and many of them will deserve the punishment in Hell. Hence the next verse.

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ
وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنَّا
عَٰمِلُونَ ﴿١٢١﴾ وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿١٢٢﴾ وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ
ٱلْأَمْرُ كُلُّهُۥ فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

We narrate to you all such stories from the events of the messengers as We strengthen your heart therewith. And in these (stories) there has come to you the truth, a good counsel and a reminder to those who believe. [120] Say to those who do not believe, "Do whatever you can. We are doing (what we can). [121] And wait. We too are waiting." [122]

To Allah belong the secrets of the heavens and the earth, and to Him the entire matter shall be returned. So worship Him and have trust in Him. Your Lord is not unaware of what you do. [123]

سُورَةُ يُوسُفَ عليه السلام

SŪRAH YŪSUF عليه السلام

(Joseph)

Introduction

This *Sūrah* was revealed in Makkah at a time when the Holy Prophet ﷺ and his followers were facing hardships at the hands of the pagans, who were conspiring to do away with them in any possible manner. This *Sūrah*, being devoted almost exclusively to the story of *Sayyidunā* Yūsuf عليه السلام, consoles the Holy Prophet ﷺ that evil conspiracies have always been launched against the innocent and righteous people, but the ultimate result was always in favor of them. Yūsuf عليه السلام too faced horrible hardships at the hands of his own brothers, and subsequently at the hands of his mistress. But by virtue of his firm resolution, spotless character and unshaken trust in his Creator Allah made him prevail and triumph over all his opponents who, at the end, gained nothing but remorse and regrets.

As stated by 'Ālusī in his Rūḥ-ul-Ma'āni, it is reported in some narrations that the Jews had directed the pagans of Makkah to ask the Holy Prophet ﷺ how the Israelites had migrated to Egypt. This story being unknown to the Arabs, they expected that the Holy Prophet ﷺ would not be able to give a detailed answer, and they would have an opportunity to falsify his claim to be a prophet. In answer to their question, the present *Sūrah* was revealed with the detailed story of Yūsuf عليه السلام, not only frustrating their plan, but also providing another proof to the fact that the Holy Prophet ﷺ received the divine revelation. The story, in addition, has numerable lessons that provide guidance in different spheres of human life.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ ﴿١﴾ إِنَّآ أَنزَلۡنَٰهُ قُرۡءَٰنًا عَرَبِيّٗا لَّعَلَّكُمۡ تَعۡقِلُونَ ﴿٢﴾ نَحۡنُ نَقُصُّ عَلَيۡكَ أَحۡسَنَ ٱلۡقَصَصِ بِمَآ أَوۡحَيۡنَآ إِلَيۡكَ هَٰذَا ٱلۡقُرۡءَانَ وَإِن كُنتَ مِن قَبۡلِهِۦ لَمِنَ ٱلۡغَٰفِلِينَ ﴿٣﴾ إِذۡ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّي رَأَيۡتُ أَحَدَ عَشَرَ كَوۡكَبٗا وَٱلشَّمۡسَ وَٱلۡقَمَرَ رَأَيۡتُهُمۡ لِي سَٰجِدِينَ ﴿٤﴾ قَالَ يَٰبُنَيَّ لَا تَقۡصُصۡ رُءۡيَاكَ عَلَىٰٓ إِخۡوَتِكَ فَيَكِيدُواْ لَكَ كَيۡدًاۖ إِنَّ ٱلشَّيۡطَٰنَ لِلۡإِنسَٰنِ عَدُوّٞ مُّبِينٞ ﴿٥﴾

SŪRAH YŪSUF

(Joseph)

This *Sūrah* is *Makkī* and comprises 111 *'āyāt* (verses)

With the name of Allah, the Most Merciful, the All Merciful

Alif Lām Rā. **[1] These are verses of the enlightening Book. [1] We have sent it down, as an Arabic Qur'an, so that you may understand. [2] By revealing this Qur'an to you, we hereby narrate to you the best narrative, while before this you were among those unaware (of it). [3]**

(It happened) when Yūsuf said to his father, "My father, I saw (in dream) eleven stars and the Sun and the Moon; I saw them all fallen prostrate before me." [4] He said, "My son, do not relate your dream to your brothers, lest they should devise a plan against you. [2] Surely, Satan is an open enemy for mankind.[5]

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1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

2) Ya'qūb ﷺ had twelve sons. Two of them, namely Yūsuf ﷺ and Binyamin (Benjamin), were from one wife, and ten from another wife. Yūsuf ﷺ had thus eleven brothers, out of whom ten were his stepbrothers, who had some sort of envy against him, because they believed their father loved him more than he loved them. The dream seen by Yūsuf ﷺ was an indication that at some time he would acquire such a high status that all his eleven brothers (represented in the dream by seven stars) and both his parents (represented in the dream by the sun and the moon) would fall in prostration before him. Ya'qūb ﷺ feared that if his stepbrothers came to know this dream, they might hatch a plot to harm him in their envy.

وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ
ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ
﴿٦﴾ ۞ لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ لِّلسَّآئِلِينَ ﴿٧﴾ إِذْ قَالُوا۟ لَيُوسُفُ
وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٨﴾ ٱقْتُلُوا۟
يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ قَوْمًا صَٰلِحِينَ
﴿٩﴾ قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا۟ يُوسُفَ وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ
ٱلسَّيَّارَةِ إِن كُنتُمْ فَٰعِلِينَ ﴿١٠﴾

And it will be in this way that your Lord will choose you and teach you the correct interpretation of events, and will perfect His bounty upon you [3] and upon the House of Ya'qūb, as He has perfected it earlier upon your fore-fathers, Ibrāhīm and Isḥāq. Surely, your Lord is All-Wise, All-Knowing." [6]

Surely, in (the story of) Yūsuf and his brothers, there are signs for those who ask. [7] (It happened) when they said, "Yūsuf and his brother are dearer to our father than we are, while we are a whole group. Surely, our father is in clear error. [8] Let us kill Yūsuf, or throw him at some place on earth, and thus your father's full attention will be devoted for you alone, and after doing that, you may become a righteous people." [4] [9]

One of them said, "Do not kill Yūsuf; rather, cast him into the bottom of a pit, so that some wayfarers may pick him up, if you are going to do something anyway." [10]

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3) Ya'qūb ﷺ pointed out that this dream is indicative of a special divine bounty to be conferred upon Yūsuf ﷺ whereby he would be chosen by Allah for a sacred mission, would be given knowledge of interpreting dreams, and would be elevated to the status of a prophet like his forefathers.

4) They knew that by doing this, they would be committing a grave sin, but they deceived themselves by the assumption that, after committing this sin, they would make *taubah* (repentance), and would again become righteous.

قَالُواْ يَٰٓأَبَانَا مَا لَكَ لَا تَأۡمَ۬نَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ ﴿١١﴾ أَرۡسِلۡهُ مَعَنَا
غَدٗا يَرۡتَعۡ وَيَلۡعَبۡ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿١٢﴾ قَالَ إِنِّي لَيَحۡزُنُنِيٓ أَن تَذۡهَبُواْ بِهِۦ
وَأَخَافُ أَن يَأۡكُلَهُ ٱلذِّئۡبُ وَأَنتُمۡ عَنۡهُ غَٰفِلُونَ ﴿١٣﴾ قَالُواْ لَئِنۡ أَكَلَهُ
ٱلذِّئۡبُ وَنَحۡنُ عُصۡبَةٌ إِنَّآ إِذٗا لَّخَٰسِرُونَ ﴿١٤﴾ فَلَمَّا ذَهَبُواْ بِهِۦ وَأَجۡمَعُوٓاْ أَن
يَجۡعَلُوهُ فِي غَيَٰبَتِ ٱلۡجُبِّۚ وَأَوۡحَيۡنَآ إِلَيۡهِ لَتُنَبِّئَنَّهُم بِأَمۡرِهِمۡ هَٰذَا وَهُمۡ لَا يَشۡعُرُونَ
﴿١٥﴾ وَجَآءُوٓ أَبَاهُمۡ عِشَآءٗ يَبۡكُونَ ﴿١٦﴾ قَالُواْ يَٰٓأَبَانَآ إِنَّا ذَهَبۡنَا نَسۡتَبِقُ وَتَرَكۡنَا
يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئۡبُۖ وَمَآ أَنتَ بِمُؤۡمِنٖ لَّنَا وَلَوۡ كُنَّا صَٰدِقِينَ
﴿١٧﴾ وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٖ كَذِبٖۚ قَالَ بَلۡ سَوَّلَتۡ لَكُمۡ أَنفُسُكُمۡ أَمۡرٗاۖ فَصَبۡرٞ
جَمِيلٞۖ وَٱللَّهُ ٱلۡمُسۡتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾

They said (to Ya'qūb), "Our father, why is it that you do not trust us about Yūsuf, while we are his well-wishers indeed. [11] Send him with us tomorrow, that he may eat and play, and of course, we will remain as guards for him." [12] He said, "It makes me sad that you should take him with you, and I fear that some wolf may eat him up when you are heedless of him." [13] They said, "If a wolf eats him up, while we are a whole group, we are then losers indeed." [14] So, when they went away with him and were determined to put him in the bottom of a pit, (they did accordingly). And We revealed to him (Yūsuf), "You will (one day) remind them of this deed of theirs, and they will not recognize (you)." [15]

And at nightfall, they came to their father weeping. [16] They said, "Father, we went racing with one another, and left Yūsuf with our belongings, and the wolf ate him up. You will never believe us, howsoever truthful we may be." [17] And they came with fake blood on his shirt. He said, "Rather, your inner desires have tempted you to do something. So, patience is best. It is Allah whose help is sought against what you describe." [18]

وَجَآءَتۡ سَيَّارَةٞ فَأَرۡسَلُواْ وَارِدَهُمۡ فَأَدۡلَىٰ دَلۡوَهُۥۖ قَالَ يَٰبُشۡرَىٰ هَٰذَا غُلَٰمٞۚ وَأَسَرُّوهُ بِضَٰعَةٗۚ
وَٱللَّهُ عَلِيمُۢ بِمَا يَعۡمَلُونَ ١٩ وَشَرَوۡهُ بِثَمَنِۭ بَخۡسٖ دَرَٰهِمَ مَعۡدُودَةٖ وَكَانُواْ
فِيهِ مِنَ ٱلزَّٰهِدِينَ ٢٠ وَقَالَ ٱلَّذِي ٱشۡتَرَىٰهُ مِن مِّصۡرَ لِٱمۡرَأَتِهِۦٓ أَكۡرِمِي مَثۡوَىٰهُ
عَسَىٰٓ أَن يَنفَعَنَآ أَوۡ نَتَّخِذَهُۥ وَلَدٗاۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلۡأَرۡضِ
وَلِنُعَلِّمَهُۥ مِن تَأۡوِيلِ ٱلۡأَحَادِيثِۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمۡرِهِۦ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا
يَعۡلَمُونَ ٢١ وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗاۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ
٢٢ وَرَٰوَدَتۡهُ ٱلَّتِي هُوَ فِي بَيۡتِهَا عَن نَّفۡسِهِۦ وَغَلَّقَتِ ٱلۡأَبۡوَٰبَ وَقَالَتۡ هَيۡتَ
لَكَۚ قَالَ مَعَاذَ ٱللَّهِۖ إِنَّهُۥ رَبِّيٓ أَحۡسَنَ مَثۡوَايَۖ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ٢٣

And some wayfarers came (near the pit in which Yūsuf was thrown), and sent their water-drawer (to bring water for them). So, he let down his bucket. He said, "What a good news! Here is a boy." And they kept him hidden as merchandise, while Allah was aware of what they were doing. [19] And they sold him for a paltry price, for a few silver-coins, and they had not much interest in him. [20]

And the one who bought him from Egypt said to his wife, "Make his stay graceful. He may be useful for us. Or, we may adopt him as a son." And thus We established Yūsuf in the land, so that We should teach him the interpretation of events. Allah is powerful in (enforcing) His command, but most of the people do not know. [21] And when he reached the prime of his age, We gave him wisdom and knowledge, and this is how We reward those who are good in their deeds. [22]

And she, in whose house he was, seduced him towards herself, [5] and bolted the doors, and said, "come on!" He said, "I seek refuge with Allah. Surely, he (your husband) is my master. He has given me a good lodging. Indeed, the wrongdoers do not prosper." [23]

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5) Yūsuf ﷺ was ultimately bought by the minister of finance of Egypt. His wife Zulaikha was so fascinated by his masculine beauty that she started seducing him.

وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَـٰنَ رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ
ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ﴿٢٤﴾ وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ
قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ
سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾ قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ۚ وَشَهِدَ
شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ
ٱلْكَـٰذِبِينَ ﴿٢٦﴾ وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّـٰدِقِينَ ﴿٢٧﴾

She certainly desired him, and he might have desired her, had he not seen the proof from his Lord. [6] Thus We did, to turn evil and lewdness away from him. Surely, he was one of Our chosen servants. [24]

They raced towards the door, and she ripped his shirt from behind, and they found her master by the door. She said, "What could be the punishment of him who intended evil with your wife, except that he be imprisoned or (given) a painful chastisement?" [25] He (Yūsuf) said, "It was she who tried to seduce me." And a witness from her family observed that if his shirt was ripped from the front side, then she is true and he is a liar; [26] and if his shirt was ripped from behind, then she is telling a lie and he is truthful. [7] [27]

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6) The Holy Qur'an has not specified the nature of the proof he saw. It could be the belief of the sinfulness of the act he was seduced to commit. Some reports say that Allah Ta'ālā showed him the image of his father or of his master, which helped him refrain from the act.

7) In the absence of any direct evidence, this witness suggested to rely on circumstantial evidence. If the shirt of Yūsuf ﷺ was torn from its front, it meant that he made advances towards the woman and she tore his shirt during resistance, but if it was torn from his behind, it was a clear indication that advances were made by the woman who ripped the shirt from behind when he was running away from her. This wise suggestion came from a person who belonged to her own family with no possibilty of having any bias against her. According to some reports, he was an infant who spoke miraculously from his cradle. Allah knows best.

فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ

يُوسُفُ أَعْرِضْ عَنْ هَٰذَا وَٱسْتَغْفِرِى لِذَنۢبِكِ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ

۞ وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ قَدْ

شَغَفَهَا حُبًّا إِنَّا لَنَرَىٰهَا فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٠﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ

وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُۥٓ

أَكْبَرْنَهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

قَالَتْ فَذَٰلِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيهِ وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ

مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ ﴿٣٢﴾ قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا

يَدْعُونَنِىٓ إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ ﴿٣٣﴾

So, when he (her husband) saw his shirt ripped from behind, he said "This is certainly your trickery, O women. Great is the trickery of you women indeed. [28] O Yūsuf, ignore this matter, and you (O woman) seek forgiveness for your sin, for you were guilty infact." [29]

And women in the city said, "The wife of the minister is seducing her youthful slave. His love has entered the depth of her heart. Surely, we see her in open error." [30] So, when she heard of their taunting comments she extended an invitation to them and arranged for them a comfortable place (to sit and dine) and gave everyone a knife, and said (to Yūsuf) "come out to them." So when they saw him, they found him great, and (were so stunned that they) cut their hands and said, "Oh God! He is no human being. He is but a noble angel." [31] She said, "This is the one about whom you reproached me. Yes, I seduced him, but he abstained. And should he not follow my command, he shall be imprisoned and will be disgraced." [32] He (Yūsuf) said, "My Lord, the prison is dearer to me than what these women invite me to do. If You do not turn their guile away from me, I shall get inclined towards them and shall be among the ignorant." [33]

فَٱسۡتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنۡهُ كَيۡدَهُنَّۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَا لَهُم
مِّنۢ بَعۡدِ مَا رَأَوُاْ ٱلۡأٓيَٰتِ لَيَسۡجُنُنَّهُۥ حَتَّىٰ حِينٖ ﴿٣٥﴾ وَدَخَلَ مَعَهُ ٱلسِّجۡنَ فَتَيَانِۖ
قَالَ أَحَدُهُمَآ إِنِّيٓ أَرَىٰنِيٓ أَعۡصِرُ خَمۡرٗاۖ وَقَالَ ٱلۡأٓخَرُ إِنِّيٓ أَرَىٰنِيٓ أَحۡمِلُ فَوۡقَ رَأۡسِي
خُبۡزٗا تَأۡكُلُ ٱلطَّيۡرُ مِنۡهُۖ نَبِّئۡنَا بِتَأۡوِيلِهِۦٓۖ إِنَّا نَرَىٰكَ مِنَ ٱلۡمُحۡسِنِينَ ﴿٣٦﴾ قَالَ لَا
يَأۡتِيكُمَا طَعَامٞ تُرۡزَقَانِهِۦٓ إِلَّا نَبَّأۡتُكُمَا بِتَأۡوِيلِهِۦ قَبۡلَ أَن يَأۡتِيَكُمَاۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِي
رَبِّيٓۚ إِنِّي تَرَكۡتُ مِلَّةَ قَوۡمٖ لَّا يُؤۡمِنُونَ بِٱللَّهِ وَهُم بِٱلۡأٓخِرَةِ هُمۡ كَٰفِرُونَ ﴿٣٧﴾ وَٱتَّبَعۡتُ
مِلَّةَ ءَابَآءِيٓ إِبۡرَٰهِيمَ وَإِسۡحَٰقَ وَيَعۡقُوبَۚ مَا كَانَ لَنَآ أَن نُّشۡرِكَ بِٱللَّهِ مِن شَيۡءٖۚ
ذَٰلِكَ مِن فَضۡلِ ٱللَّهِ عَلَيۡنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَشۡكُرُونَ ﴿٣٨﴾

So, his Lord accepted his prayer and turned their guile away from him. Surely, He is the All-Hearing, the All-Knowing. [34] Later on, even after having seen the clear signs (of his innocence), they deemed it proper to imprison him for some time. [8] [35]

And two men entered the prison with him. One of them said, "I have seen myself (in dream) pressing wine." And the other said, "I saw myself carrying bread on my head of which the birds were eating. Let us know its interpretation. We see you are a man of good deeds." [36] He said, "No food provided for you shall come to you, but I can give you its description before it comes to you. This is the knowledge my Lord has given to me. I have abandoned the way of those who do not believe in Allah, and who are deniers of the Hereafter, [37] and I have followed the way of my fathers, Ibrāhīm, Isḥāq and Ya'qūb. It is not for us that we associate any partners with Allah. All this is a part of the favor Allah has bestowed upon us and upon the people, but most of the people are not grateful. [9] [38]

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8)Although the minister and his aides were convinced that Yūsuf (عليه السلام) was innocent, they felt that the rumors about his wife's affair were widely spread in the city, and it would be proper to protect his honor and curb these rumors by imprisoning Yūsuf (عليه السلام) for some time.

9)Prohibition of worshipping anyone other than Allah is, in fact, a great favor

يَٰصَٰحِبَيِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٣٩﴾ مَا
تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا
مِن سُلْطَٰنٍ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾ يَٰصَٰحِبَيِ ٱلسِّجْنِ أَمَّآ أَحَدُكُمَا فَيَسْقِى
رَبَّهُۥ خَمْرًا ۖ وَأَمَّا ٱلْءَاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ مِن رَّأْسِهِۦ ۚ قُضِىَ ٱلْأَمْرُ ٱلَّذِى
فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾ وَقَالَ لِلَّذِى ظَنَّ أَنَّهُۥ نَاجٍ مِّنْهُمَا ٱذْكُرْنِى عِندَ رَبِّكَ
فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ فَلَبِثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

O my fellow prisoners, are different gods better or Allah, the One, the All-Dominant? [39] Whatever you worship, other than Him, are nothing but names you have coined, you and your fathers. Allah has sent down no authority for them. Sovereignty belongs to none but Allah. He has ordained that you shall not worship anyone but Him. This is the only right path. But most of the people do not know." [40]

"O my fellow prisoners, one of you will serve wine to his master, [10] while the other will be crucified and birds will eat from his head. Destined is the matter you are asking about." [41] And he (Yūsuf) said to the one whom he believed likely to be released out of the two, "Tell your master about me." [11] Then, the Satan made him forget to tell his master. So, he (Yūsuf) remained in prison for a few years. [42]

to mankind, because in this way Allah has delivered humanity from serving false deities created by superstitions, which subject people to disgrace at the hands of other creatures.

10) This was the interpretation of the dream he saw. It carried good news to him that he would be released from the prison and would be able to serve wine to his master.

11) He was a servant of the king, and Yūsuf ﷺ requested him that he should tell the king how Yūsuf ﷺ was imprisoned without any guilt on his part.

وَقَالَ ٱلْمَلِكُ إِنِّىٓ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ ۖ يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَٰىَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ بِعَٰلِمِينَ ﴿٤٤﴾ وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ بَعْدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأْوِيلِهِۦ فَأَرْسِلُونِ ﴿٤٥﴾ يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ لَّعَلِّىٓ أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾

And (one day) the king said (to his courtiers), "I have seen (in a dream) seven fat cows being eaten by seven lean ones, and seven ears of grain which are green and (seven) others which are dry. O people, tell me about my dream, if you can interpret dreams." [43] They said, "(It seems to be) a mishmash of dreams, and we do not know the interpretation of dreams." [44]

And said the one who was released (from the prison) out of the two, and recalled (Yūsuf) after a long time, "I shall tell you its interpretation. Just send me (to Yūsuf)." [45] (Thus he came to the prison and said to Yūsuf, "Yūsuf, O the truthful one, tell us about seven fat cows eaten by seven lean ones, and seven ears of grain which are green and (seven) others which are dry, so that I may go back to the people and they may know (the interpretation of the dream.)" [46] He said, "You will grow crops for seven years consecutively. So, what you have harvested, leave it in its ear, except a little which you eat. [47] Then seven hard years shall come after that, which shall eat up what you have stored for them, except a little which you preserve (to sow). [48] Then there shall come after that a year in which people will have rains and in which they will extract juices." [49]

وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦ ۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ
ٱلنِّسْوَةِ ٱلَّٰتِى قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾ قَالَ مَا خَطْبُكُنَّ إِذْ
رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ ۚ قُلْنَ حَٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ ۚ قَالَتِ
ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ
﴿٥١﴾ ذَٰلِكَ لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَآئِنِينَ ﴿٥٢﴾
۞ وَمَآ أُبَرِّئُ نَفْسِىٓ ۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّىٓ ۚ إِنَّ رَبِّى غَفُورٌ
رَّحِيمٌ ﴿٥٣﴾ وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦٓ أَسْتَخْلِصْهُ لِنَفْسِى ۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلْيَوْمَ
لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾ قَالَ ٱجْعَلْنِى عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ إِنِّى حَفِيظٌ عَلِيمٌ ﴿٥٥﴾

And (when this person went back and told the king about the interpretation of the dream), the king said, "Bring him to me." So, when the messenger came to Yūsuf, he said, "Go back to your lord and ask him, 'What is the case of the women who cut their hands?' Surely, my Lord knows well their guile." [50]

He (the king) said, "What was your case, O women, when you seduced Yūsuf?" They said, "God forbid, we know of no evil in him." The governor's wife said, "Now the truth has come to light. I did seduce him, and he is surely truthful." [51] (Then Yūsuf said), "That was because he (the governor) may know that I did not betray him in his absence, and that Allah does not lead the guile of betrayers to success. [52] And I do not absolve my inner self of blame. Surely, man's inner self often incites to evil, unless my Lord shows mercy. Certainly, my Lord is the Most-Forgiving, Very-Merciful." [53]

The king said, "Bring him to me, and I shall employ him purely for myself." So, when he (the king) talked to him, he said (to Yūsuf), "Today you are with us well-placed, fully trusted." [54] He said, "Appoint me to (supervise) the treasures of the land. I am indeed a knowledgeable keeper." [55]

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَن
نَّشَآءُ ۖ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٥٦﴾ وَلَأَجْرُ ٱلْآخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟
يَتَّقُونَ ﴿٥٧﴾ وَجَآءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ ﴿٥٨﴾
وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ٱئْتُونِي بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّيٓ أُوفِي
ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ تَأْتُونِي بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِي وَلَا
تَقْرَبُونِ ﴿٦٠﴾ قَالُوا۟ سَنُرَٰوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ ﴿٦١﴾

And thus We gave Yūsuf power in the land. He could settle in it wherever he wished. We extend Our mercy to whomsoever We will, and We do not let the reward of the righteous people to go to waste. [56] And the reward of the Hereafter is surely better for those who believe and constantly observe *taqwā.* [57]

And came the brothers of Yūsuf and appeared before him. He recognized them, while they did not recognize him. [12] [58] When he equipped them with their provisions, he said, "Bring to me your other brother from your father's side. Do you not see that I give full measure, and I extend the best hospitality? [59] Still, if you do not bring him to me, then you deserve no (further) measure from me, nor shall you approach me any more." [60] They said, "We shall persuade his father about him and we will certainly do it." [61]

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12) This event took place when, after seven years of prosperity, seven years of famine started as foretold by Yūsuf ﷺ. In order to fulfill the needs of his people, Yūsuf ﷺ, announced that every citizen might purchase grains from the government up to the load of a camel at a controlled price. Ten brothers of Yūsuf ﷺ came to purchase grains, while Binyamin, the real brother of Yūsuf ﷺ, remained with his father. They requested Yūsuf ﷺ to give the share of Binyamin as well. Yūsuf ﷺ refused because it was against the rules to give the share of an absent person. While giving them their provision according to their entitlement, he asked them to bring their brother next time, so that they might get his share as well. He warned them that if they did not bring him next time, they would be refused their shares too, because it would show that their claim of having another brother was false.

وَقَالَ لِفِتْيَٰنِهِ ٱجْعَلُوا۟ بِضَٰعَتَهُمْ فِى رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمْ
لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوٓا۟ إِلَىٰٓ أَبِيهِمْ قَالُوا۟ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلْكَيْلُ
فَأَرْسِلْ مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ
إِلَّا كَمَآ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَبْلُ ۖ فَٱللَّهُ خَيْرٌ حَٰفِظًا ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ
﴿٦٤﴾ وَلَمَّا فَتَحُوا۟ مَتَٰعَهُمْ وَجَدُوا۟ بِضَٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا۟ يَٰٓأَبَانَا مَا نَبْغِى ۖ
هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ۖ ذَٰلِكَ
كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِى
بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ ۖ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

And he (Yūsuf) said to his boys, "Put their goods in their camel-packs. [13] **Perhaps they will recognize it when they go back to their family; perhaps they will come again." [62]**

So, when they returned to their father, they said, "Father, the (required) measure (of grain) has been withheld from us, therefore, send our brother with us, so that we may receive our full measure. And, of course, we are his guards." [63] He said, "Shall I trust you about him as I trusted you earlier about his brother? Well, Allah is the best guardian, and He is the Most-Merciful of all the merciful." [64]

When they opened their baggage, they found their goods given back to them. They said, "Our father, what else should we want? Here is our goods given back to us, and we shall bring food to our family, protect our brother and add the measure of one camel more. That is an easy measure." [65] He said, "I shall never send him with you until you give me a pledge in the name of Allah that you will definitely bring him back to me, unless you are overpowered (by circumstances)." So, when they gave him their pledge, he said, "Allah is watchful over what we say." [66]

13) 'Goods' in this verse refers to the goods they had offered as a price of the grains. According to some reports, they had brought some leather to barter it with grains. Yūsuf ﷺ returned the price they had paid as a favor to his

وَقَالَ يَٰبَنِيَّ لَا تَدْخُلُواْ مِنۢ بَابٖ وَٰحِدٖ وَٱدْخُلُواْ مِنْ أَبْوَٰبٖ مُّتَفَرِّقَةٖۖ وَمَآ أُغْنِي عَنكُم مِّنَ ٱللَّهِ مِن شَيْءٍۖ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِۖ عَلَيْهِ تَوَكَّلْتُۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ٦٧ وَلَمَّا دَخَلُواْ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِي عَنْهُم مِّنَ ٱللَّهِ مِن شَيْءٍ إِلَّا حَاجَةٗ فِي نَفْسِ يَعْقُوبَ قَضَىٰهَاۚ وَإِنَّهُۥ لَذُو عِلْمٖ لِّمَا عَلَّمْنَٰهُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٦٨ وَلَمَّا دَخَلُواْ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُۖ قَالَ إِنِّيٓ أَنَا۠ أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُواْ يَعْمَلُونَ ٦٩ فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَٰرِقُونَ ٧٠

And he said, "O my sons, do not enter (the city) all of you from the same gate, rather, enter from different gates.[14] And I cannot help you in any way against (the will of) Allah. Sovereignty belongs to none but Allah. In Him I place my trust, and all those who trust should trust in Him alone." [67]

And (recall) when they entered (the city) in the manner their father had advised them. He could not help them in any way against (the will of) Allah, but it was just an urge in the heart of Ya'qūb which he satisfied; he was a man of knowledge, because We had taught him, but most of the people do not know. [68] And when they came to Yūsuf, he lodged his brother (Binyamin) with himself. He said, "Look, I am your brother! So do not grieve for what they have been doing." [69] Later, when he equipped them with their provisions, he placed the bowl in the camel-pack of his brother. Then, an announcer shouted out, "O people of the caravan, you are thieves." [70]

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brothers, and to prompt them to come again with Binyamin. It goes without saying that he must have paid the price to the treasury from his own pocket.

14) This direction of Ya'qūb عليه السلام was a precautionary measure against the apprehension that eleven handsome brothers might be victims of jealous eyes. But while directing them to take this precautionary measure, Ya'qūb عليه السلام

قَالُوا وَأَقْبَلُوا عَلَيْهِم مَّاذَا تَفْقِدُونَ ﴿٧١﴾ قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَاءَ
بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾ قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ
فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٣﴾ قَالُوا فَمَا جَزَاؤُهُ إِن كُنتُمْ كَاذِبِينَ ﴿٧٤﴾
قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾
فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِن وِعَاءِ أَخِيهِ كَذَٰلِكَ
كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَن يَشَاءَ اللَّهُ نَرْفَعُ
دَرَجَاتٍ مَّن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

Turning towards them, they said, "What are you missing?" [71] They said, "We are missing the measuring-bowl of the king, and whoever brings it back shall deserve a camel-load, and I stand surety for it." [72] They said, "We swear by Allah, you know, we did not come to make mischief in the land, nor have we ever been thieves." [73]

They said, "What is the punishment, if you are liars?" [74] They said, "Its punishment? The one in whose saddlebag it is found shall himself be the punishment. This is how we punish the wrongdoers." 15 [75] So, he started with their bags before (searching) the bag of his brother, then, recovered it from the bag of his brother.

This is how We planned for Yūsuf. He had no right to take his brother according to the law of the king, unless Allah so willed. We elevate in ranks whomsoever We will. Above every man of knowledge, there is someone more knowledgeable. [76]

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explained that man is though directed to adopt security measures against any apprehended danger, his ultimate reliance must be on Allah without whose will nothing in this world can harm or benefit anyone.

15) They meant that should the bowl be recovered from the saddlebag of any one of us, he would be liable to be enslaved by the victim of the theft. This was the punishment of theft as per the law of Ya'qūb ﷺ

۞قَالُوٓا۟ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنتُمْ شَرٌّ مَّكَانًا ۖ وَٱللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾ قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُۥٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٧٨﴾ قَالَ مَعَاذَ ٱللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ إِذًا لَّظَٰلِمُونَ ﴿٧٩﴾ فَلَمَّا ٱسْتَيْـَٔسُوا۟ مِنْهُ خَلَصُوا۟ نَجِيًّا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓا۟ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِى يُوسُفَ ۖ فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ ٱللَّهُ لِى ۖ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٠﴾ ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ ﴿٨١﴾

They said, "If he commits theft, (there is nothing surprising, because) his other brother had committed theft earlier." Yūsuf kept it (his reaction) to himself and did not reveal it to them. He said (in his heart), "You are even worse in position. Allah knows best of what you allege." [77] They said, "O 'Azīz,[16] he has a father, a very old man. So, take one of us in his place. We see you are a generous man." [78] He said, "We seek Allah's refuge from keeping anyone other than him with whom we have found our thing, otherwise we shall be unjust." [79]

So when they lost hope in him, they went aside for consultation. The oldest of them said, "Do you not know that your father has taken pledge from you in the name of Allah, while you had defaulted earlier in the case of Yūsuf. So, I shall never leave this land unless my father permits me or Allah decides about me. He is the best of all judges. [80] Go back to your father and say, 'Our father, your son has committed theft, and we do not testify except what we know, and we could not guard against the unseen. [81]

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16) 'Azīz was the title of the governor or the finance minister of Egypt. Yūsuf ﷺ being on that position was addressed by this title.

ـئَلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَـٰدِقُونَ ﴿٨٢﴾
ـلَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ عَسَى ٱللَّهُ أَن يَأْتِيَنِى بِهِمْ
جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٨٣﴾ وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَـٰٓأَسَفَىٰ عَلَىٰ
ـوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾ قَالُوا۟ تَٱللَّهِ تَفْتَؤُا۟
ـذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ ٱلْهَـٰلِكِينَ ﴿٨٥﴾ قَالَ
ـمَآ أَشْكُوا۟ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾
ـبَنِىَّ ٱذْهَبُوا۟ فَتَحَسَّسُوا۟ مِن يُوسُفَ وَأَخِيهِ وَلَا تَا۟يْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ ۖ إِنَّهُۥ لَا
ـيْـَٔسُ مِن رَّوْحِ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَـٰفِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟ يَـٰٓأَيُّهَا
ـعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ وَجِئْنَا بِبِضَـٰعَةٍ مُّزْجَىٰةٍ فَأَوْفِ لَنَا ٱلْكَيْلَ وَتَصَدَّقْ
ـيْنَآ ۖ إِنَّ ٱللَّهَ يَجْزِى ٱلْمُتَصَدِّقِينَ ﴿٨٨﴾

Ask (the people of) the town in which we have been, and the caravan wit which we have come, and undoubtedly we are truthful." [82]

He (Ya'qūb) said, "Rather, your inner desires have seduced you t something. So, patience is best. Hopefully, Allah may bring them al together. Surely, He is the All-Knowing, All-Wise." [83] He turned awa from them and said, "How sad I am about Yūsuf!" and his eyes turne white with sorrow and he was suppressing (his anger and grief). [84] The said, "By God, you will not stop remembering Yūsuf until you collapse o perish." [85] He said, "I do not complain of my anguish and sorrow to anyone but Allah, and I know from Allah what you do not know. [86] O m sons, go and search for Yūsuf and his brother, and do not lose hope in the mercy of Allah. In fact, only the infidels lose hope in Allah's mercy." [87]

So, when they came to him (Yūsuf), they said, "'Azīz, we and our famil are struck by distress, and we have brought some goods of very little worth. So, give us the full measure (of grain) and be charitable to us. Surely, Allah rewards the charitable." [88]

قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَٰهِلُونَ ﴿٨٩﴾ قَالُوٓا۟
أَءِنَّكَ لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِى ۖ قَدْ مَنَّ ٱللَّهُ عَلَيْنَآ ۖ إِنَّهُۥ
مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا۟ تَٱللَّهِ
لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَٰطِـِٔينَ ﴿٩١﴾ قَالَ لَا تَثْرِيبَ
عَلَيْكُمُ ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾ ٱذْهَبُوا۟
بِقَمِيصِى هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا وَأْتُونِى بِأَهْلِكُمْ
أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَ ۖ
لَوْلَآ أَن تُفَنِّدُونِ ﴿٩٤﴾ قَالُوا۟ تَٱللَّهِ إِنَّكَ لَفِى ضَلَٰلِكَ ٱلْقَدِيمِ ﴿٩٥﴾ فَلَمَّآ أَن
جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ
مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

He said, "Do you know what you did to Yūsuf and his brother when you were ignorant?" [89] They said, "Is it that you are, in fact, Yūsuf?" He said, "I am Yūsuf, and this is my brother. Allah has been very kind to us. Surely, whoever fears Allah and observes patience, Allah does not let the reward of such good people to go to waste." [90] They said, "We swear by Allah, indeed Allah has given to you preference over us, and we were guilty in fact." [91] He said, "No reproach upon you today! May Allah forgive you, and He is the Most- Merciful of all the merciful. [92] Go with this shirt of mine, and put it over the face of my father, and he will turn into a sighted man. And bring to me all your family." [93]

And when the caravan set out (from Egypt), their father (Ya'qūb) said (in Canaan), "I sense the fragrance of Yūsuf, if you do not take me to be senile." [94] They said, "By God, you are still in your old fallacy!" [95] So, when came the man with good news, he put it (the shirt) on his face, and he turned into a sighted man. He (Ya'qūb) said, "Did I not tell you that I know from Allah what you do not know?" [96]

قَالُواْ يَٰٓأَبَانَا ٱسۡتَغۡفِرۡ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ ﴿٩٧﴾ قَالَ سَوۡفَ أَسۡتَغۡفِرُ لَكُمۡ
رَبِّيٓۖ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾ فَلَمَّا دَخَلُواْ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيۡهِ
أَبَوَيۡهِ وَقَالَ ٱدۡخُلُواْ مِصۡرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيۡهِ عَلَى ٱلۡعَرۡشِ
وَخَرُّواْ لَهُۥ سُجَّدٗاۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأۡوِيلُ رُءۡيَٰيَ مِن قَبۡلُ قَدۡ جَعَلَهَا رَبِّي حَقّٗاۖ
وَقَدۡ أَحۡسَنَ بِيٓ إِذۡ أَخۡرَجَنِي مِنَ ٱلسِّجۡنِ وَجَآءَ بِكُم مِّنَ ٱلۡبَدۡوِ مِنۢ بَعۡدِ أَن نَّزَغَ
ٱلشَّيۡطَٰنُ بَيۡنِي وَبَيۡنَ إِخۡوَتِيٓۚ إِنَّ رَبِّي لَطِيفٞ لِّمَا يَشَآءُۚ إِنَّهُۥ هُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ
﴿١٠٠﴾ ۞ رَبِّ قَدۡ ءَاتَيۡتَنِي مِنَ ٱلۡمُلۡكِ وَعَلَّمۡتَنِي مِن تَأۡوِيلِ ٱلۡأَحَادِيثِۚ فَاطِرَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ أَنتَ وَلِيِّۦ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۖ تَوَفَّنِي مُسۡلِمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ﴿١٠١﴾

They said, "Our father, pray to Allah to forgive us our sins. Surely, we have been guilty." [97] He said, "I shall pray to my Lord to forgive you. Surely, He is the Most-Forgiving, Very-Merciful." [98]

Later, when they came to Yūsuf, he placed his parents near himself and said, "Enter Egypt, God willing, in peace." [99] And he raised his parents up on the throne, and they all fell before him in prostration.[17] He said, "My father, here is the fulfillment of my early dream. My Lord has made it come true. He favored me when he released me from the prison, and brought you from the countryside after Satan had caused a rift between me and my brothers. Surely, my Lord does what He wills in a subtle way. Surely, He is the All-Knowing, the All-Wise." [100]

"My Lord, You have given me power to rule and the knowledge of interpreting events. O Creator of the heavens and the Earth, You are my guardian in this world and the Hereafter. Make me die a Muslim and make me join the righteous." [101]

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17) This prostration was not a form of worship, which has been totally forbidden in all divine laws for anyone other than Allah. It was rather a way of showing respect to Yūsuf ﷺ. This was allowed in the law of Ya'qūb and Yūsuf ﷺ. The law brought by the Holy Prophet Muhammad ﷺ has forbidden this type of prostration as well. Now, prostration before anyone other than Allah is

ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ
يَمْكُرُونَ ﴿١٠٢﴾ وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾ وَمَا تَسْـَٔلُهُمْ
عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿١٠٤﴾ وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ
إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾ أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ
ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾ قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ
بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾

That is a part of the reports of the unseen We reveal to you (O Prophet). You were not with them when they determined their object, and when they were planning devices. [18] [102]

Most of the people are not going to believe despite your strong desire for it. [103] And you do not demand from them any reward against it. It is nothing but a reminder for all the (people of the) worlds. [104] How many a sign there is in the heavens and the Earth, which they pass by and they are heedless to them; [105] and most of them do not believe in Allah without associating partners with Him in His divinity. [106] Do they feel themselves secure from the visit of Allah's encircling punishment or from the sudden arrival of the Hour, while they are not conscious of it? [107] Say, "This is my way. I call (people) to Allah with full perception, both I and my followers. Pure is Allah; and I am not among those who associate partners with Allah." [108]

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absolutely prohibited, even when done as a gesture of respect rather than worship.

18) After narrating the full story of Yūsuf ﷺ, the Holy Qur'an says that the narration of this story is a sound proof of the fact that the Holy Prophet ﷺ is receiving revelation from Allah. For he neither was present when these events took place, nor had he any means to learn this story from anyone. In the forthcoming verses, the obstinate attitude of the pagans of Makkah has been reiterated.

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ أَفَلَمْ يَسِيرُوا۟
فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۗ وَلَدَارُ ٱلْـَٔاخِرَةِ
خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾ حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ
قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ
ٱلْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَـٰبِ ۗ مَا كَانَ حَدِيثًا
يُفْتَرَىٰ وَلَـٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

We did not send before you (messengers) other than men from the people of the towns whom We inspired with revelation. Have they not traveled in the land where they could have seen how was the fate of those before them? And surely the abode of the Hereafter is much better for those who fear Allah. Would you, then, still not understand? [109] (Punishment was often delayed) until when the messengers were in despair and thought that they were wrong in their estimation, Our help came to them, then saved were those whom We willed. And Our punishment is not averted from the guilty. [110]

Surely, in the narratives of these, there is a lesson for the people of understanding. It is not an invented story, rather, a confirmation of what has been before it, and an elaboration of everything, and guidance and mercy for a people who believe. [111]

سُورَةُ الرَّعْد

SŪRAH AR-RA'D

(The Thunder)

Introduction

This *Sūrah* was revealed in Makkah, and its basic subject is to prove the fundamental articles of faith and to remove doubts about them. The unbelievers are invited to believe in them and to leave their obstinate attitude. The signs of Allah's omnipotence, spread all over the universe, are specially highlighted so that a seeker of the truth may find out the reality of Allah's Oneness by reflecting on His creation. Among these signs is 'thunder', which has been mentioned in verse 13 as proclaiming Allah's purity and pronouncing His praise. The name of the *Sūrah* is derived from that verse.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓمٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِۗ وَٱلَّذِيٓ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ ٱلۡحَقُّ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا
يُؤۡمِنُونَ ﴿١﴾ ٱللَّهُ ٱلَّذِي رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيۡرِ عَمَدٖ تَرَوۡنَهَاۖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ
وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَۖ كُلّٞ يَجۡرِي لِأَجَلٖ مُّسَمّٗىۚ يُدَبِّرُ ٱلۡأَمۡرَ يُفَصِّلُ ٱلۡأٓيَٰتِ
لَعَلَّكُم بِلِقَآءِ رَبِّكُمۡ تُوقِنُونَ ﴿٢﴾ وَهُوَ ٱلَّذِي مَدَّ ٱلۡأَرۡضَ وَجَعَلَ فِيهَا رَوَٰسِيَ وَأَنۡهَٰرٗاۖ
وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوۡجَيۡنِ ٱثۡنَيۡنِۖ يُغۡشِي ٱلَّيۡلَ ٱلنَّهَارَۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ
لِّقَوۡمٖ يَتَفَكَّرُونَ ﴿٣﴾ وَفِي ٱلۡأَرۡضِ قِطَعٞ مُّتَجَٰوِرَٰتٞ وَجَنَّٰتٞ مِّنۡ أَعۡنَٰبٖ وَزَرۡعٞ
وَنَخِيلٞ صِنۡوَانٞ وَغَيۡرُ صِنۡوَانٖ يُسۡقَىٰ بِمَآءٖ وَٰحِدٖ وَنُفَضِّلُ بَعۡضَهَا عَلَىٰ بَعۡضٖ فِي
ٱلۡأُكُلِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ﴿٤﴾

SŪRAH AR-RA'D

(The Thunder)

This *Sūrah* is *Makkī* and comprises 43 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

***Alif*, *Lām*, *Mīm*, *Rā*. [1]These are the verses of the Book. What has been sent down to you from your Lord is true, but most of the people do not believe. [1] Allah is the One who raised the heavens without pillars that you can see them. Then He positioned Himself on the Throne and subjugated the sun and the moon, each one of them running to an appointed time. He manages all matters, elaborating the signs, so that you may be sure of meeting your Lord. [2] He is the One who spread out the earth and made mountains and rivers on it, and created in it the pairs of two from all the fruits. He makes the night cover the day. Surely, in that there are signs for a people who think. [3]**

And in the earth there are tracts of land neighboring each other, and gardens of grapes, and farms and date palms, some having twin trunks and some having a single one. (Although) all of them are irrigated with the same water, We make some of them better than others in taste. Surely, in that there are signs for a people who understand. [4]

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1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۗ أُو۟لَٰٓئِكَ
ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ
هُمْ فِيهَا خَٰلِدُونَ ﴿٥﴾ وَيَسْتَعْجِلُونَكَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ وَقَدْ خَلَتْ مِن
قَبْلِهِمُ ٱلْمَثُلَٰتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ
ٱلْعِقَابِ ﴿٦﴾ وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦٓ ۗ إِنَّمَآ أَنتَ
مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾ ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ
ٱلْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ ﴿٨﴾

If you wonder, then wondrous indeed is their saying, "Is it that, once we are dust, we are to be created anew?" They are those who have disbelieved in their Lord, and they are those who (shall) have shackles around their necks, and they are the people of the Fire. They shall remain there forever. [5] They ask for evil to come sooner than good, [2] while punishments have really come to pass (against people) earlier to them. And surely, your Lord is the lord of forgiveness for the people against their wrongdoing, and surely, your Lord is severe in punishing. [6]

The disbelievers say, "Why is it that no sign has been sent down to him from his Lord?" You are but a warner; and for every people there is a guide. [7]

Allah knows what every female carries and what the wombs decrease or increase. [3] Everything has measure with Him. [8]

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2) The reference is to the demand of the unbelievers of Makkah that if they were wrong in their belief, Allah should subject them to a divine scourge. It was astonishing that, instead of seeking Allah's refuge against His punishment and praying Him for prosperity, they opted to ask for punishment even before the end of the term of respite allowed to them by Allah.

3) Decrease and increase in the wombs could mean the number of the babies developing in the wombs. It could also mean the period during which a baby remains in a womb.

عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ ﴿٩﴾ سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ﴿١٠﴾ لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ ۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ﴿١١﴾ هُوَ ٱلَّذِى يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ﴿١٢﴾ وَيُسَبِّحُ ٱلرَّعْدُ بِحَمْدِهِۦ وَٱلْمَلَٰٓئِكَةُ مِنْ خِيفَتِهِۦ وَيُرْسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمْ يُجَٰدِلُونَ فِى ٱللَّهِ وَهُوَ شَدِيدُ ٱلْمِحَالِ ﴿١٣﴾

He is the Knower of the hidden and the manifest. He is the Great, the High. [9]

Alike (for Him) is he, from among you, who speaks quietly and he who speaks aloud, and he who hides in the night and he who walks out in the day. [10] For every one (from among you) there are angels replacing one another, in front of him and behind him, who guard him under the command of Allah. [4] Surely, Allah does not change the condition of a people unless they change themselves. When Allah intends evil for a people, there is no way to turn it back, and for them there is no patron other than Him. [11]

He is the One who makes you see the lightening in fear and hope, and who forms the heavy clouds. [12] The thunder proclaims His purity with His praise, and (so do) the angels, out of His awe. And He sends the thunderbolts and strikes with it whom He wills. They are quarrelling about Allah, and He is stern in His plan. [13]

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4) Allah has appointed His angels who accompany every person, firstly to guard him against injuries not destined for him, and secondly to watch over his deeds and record them.

لَهُۥ دَعْوَةُ ٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَـٰسِطِ كَفَّيْهِ
إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَـٰلِغِهِۦ ۚ وَمَا دُعَآءُ ٱلْكَـٰفِرِينَ إِلَّا فِى ضَلَـٰلٍ ﴿١٤﴾ وَلِلَّهِ
يَسْجُدُ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَـٰلُهُم بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ ۩ ﴿١٥﴾ قُلْ
مَن رَّبُّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ ۚ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ
نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى ٱلظُّلُمَـٰتُ وَٱلنُّورُ ۗ أَمْ
جَعَلُوا۟ لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَـٰبَهَ ٱلْخَلْقُ عَلَيْهِمْ ۚ قُلِ ٱللَّهُ خَـٰلِقُ كُلِّ شَىْءٍ وَهُوَ
ٱلْوَٰحِدُ ٱلْقَهَّـٰرُ ﴿١٦﴾

True prayers are to be directed to Him alone; and those to whom they pray instead of Him do not respond to them at all, but they are like one who stretches his hands towards water so that it may reach his mouth (by itself), while it is not to reach it. And the prayer of the disbelievers (that they make to false gods) is nothing but straying in void. [14] To Allah bow in prostration all who are in the heavens and the earth, willingly or unwillingly, [5]and their shadows as well in morns and eves. [15]

Say, "Who is the Lord of the heavens and the earth?" Say, "Allah." Say, "Have you, then, taken as protectors those besides Him who possess no power to cause benefit or harm even to themselves?" Say, "Is it that a blind person and a sighted one are equal, or that all sorts of the darkness and the light are alike?" Or, have they ascribed such partners with Allah who (according to their belief) have created (some of the creation) as He has created, and thus the creation seemed to them alike? Say, "Allah is the Creator of all things, and He is the One, the All-Dominant." [16]

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5) 'Bowing down' in this verse signifies 'surrender'. Those who believe in Allah surrender to Him willingly, and those who do not believe in Him are compelled to His decisions that He makes about them while managing the affairs of the universe. This is a verse of *sajdah* (prostration). For further details please see note 56 of *Surah* 7: Al-A'rāf.

أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةُۢ بِقَدَرِهَا فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا ۚ وَمِمَّا
يُوقِدُونَ عَلَيْهِ فِى ٱلنَّارِ ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَـٰعٍ زَبَدٌ مِّثْلُهُۥ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْحَقَّ
وَٱلْبَـٰطِلَ ۚ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً ۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ ۚ كَذَٰلِكَ
يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ ﴿١٧﴾ لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ ٱلْحُسْنَىٰ ۚ وَٱلَّذِينَ لَمْ يَسْتَجِيبُوا۟
لَهُۥ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦٓ ۚ أُو۟لَـٰٓئِكَ لَهُمْ
سُوٓءُ ٱلْحِسَابِ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمِهَادُ ﴿١٨﴾ ۞ أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن
رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ ۚ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ﴿١٩﴾ ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا
يَنقُضُونَ ٱلْمِيثَـٰقَ ﴿٢٠﴾

He sent down water from the heavens, so the canals flowed according to their capacity, and the flood carried bulging scum. And a similar scum comes up from what they melt in the fire to obtain ornaments or other objects. This is how Allah depicts the truth and the untruth. As for the scum, it goes to be thrown away, while that which benefits people remains on the earth. This is how Allah brings out the parables.[6] [17]

For those who obey their Lord there is the best of rewards; and those who do not obey Him (shall be in such a plight that) even if they possess all that is on earth, rather twice as much, they would offer it in ransom (to redeem themselves from the punishment). For these there is the worst of reckoning, and their abode is Hell, which is an evil bed to rest. [18]

Now, can the one who knows that whatever has been revealed to you from your Lord is the truth, be equal to one who is blind? Only the people of understanding respond to the advice — [19] those who fulfill (their) pledge with Allah and do not break the covenant, [20]

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6) The gist of the parable is that Allah has revealed the truth to mankind through His prophets ﷺ like water poured down from the sky. Then the false arguments of the unbelievers try to stop the benefit of the truth to reach people like a scum flowing on the water, but ultimately it is the truth that prevails for the benefit of the people, and the falsehood is thrown away like the scum.

وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخۡشَوۡنَ رَبَّهُمۡ وَيَخَافُونَ سُوٓءَ ٱلۡحِسَابِ
﴿٢١﴾ وَٱلَّذِينَ صَبَرُواْ ٱبۡتِغَآءَ وَجۡهِ رَبِّهِمۡ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا رَزَقۡنَٰهُمۡ سِرّٗا
وَعَلَانِيَةٗ وَيَدۡرَءُونَ بِٱلۡحَسَنَةِ ٱلسَّيِّئَةَ أُوْلَٰٓئِكَ لَهُمۡ عُقۡبَى ٱلدَّارِ ﴿٢٢﴾ جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا
وَمَن صَلَحَ مِنۡ ءَابَآئِهِمۡ وَأَزۡوَٰجِهِمۡ وَذُرِّيَّٰتِهِمۡۖ وَٱلۡمَلَٰٓئِكَةُ يَدۡخُلُونَ عَلَيۡهِم مِّن كُلِّ بَابٖ ﴿٢٣﴾
سَلَٰمٌ عَلَيۡكُم بِمَا صَبَرۡتُمۡۚ فَنِعۡمَ عُقۡبَى ٱلدَّارِ ﴿٢٤﴾ وَٱلَّذِينَ يَنقُضُونَ عَهۡدَ ٱللَّهِ مِنۢ بَعۡدِ
مِيثَٰقِهِۦ وَيَقۡطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفۡسِدُونَ فِي ٱلۡأَرۡضِ أُوْلَٰٓئِكَ لَهُمُ
ٱللَّعۡنَةُ وَلَهُمۡ سُوٓءُ ٱلدَّارِ ﴿٢٥﴾ ٱللَّهُ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ وَفَرِحُواْ بِٱلۡحَيَوٰةِ
ٱلدُّنۡيَا وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَا فِي ٱلۡأٓخِرَةِ إِلَّا مَتَٰعٞ ﴿٢٦﴾ وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَوۡلَآ أُنزِلَ
عَلَيۡهِ ءَايَةٞ مِّن رَّبِّهِۦۚ قُلۡ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهۡدِيٓ إِلَيۡهِ مَنۡ أَنَابَ ﴿٢٧﴾

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and those who maintain the relationships Allah has commanded to be maintained and fear their Lord and are frightful of evil reckoning, [21] and those who observe patience in order to seek the pleasure of their Lord and establish *Ṣalāh* and spend secretly and openly from what We have given to them, and repel evil with good. Those are the ones for whom there is the ultimate abode, [22] the eternal gardens they enter, and those as well who are righteous from their fathers, spouses, and progeny. The angels will enter onto them from every gate [23] (saying) "Peace on you for the patience you observed. So, how excellent is the ultimate abode." [24] As for those who break their pledge with Allah after it has been made binding, and cut off the relationships Allah has commanded to be joined, and make mischief in the land, those are the ones for whom there is the curse, and for them there is the evil abode. [25]

Allah expands the provision for whom He wills and narrows it (for whom He wills). They are happy with the worldly life, while the worldly life, compared to the Hereafter, is nothing but a little enjoyment. [26] The disbelievers say, "Why is it that no sign (of their choice) has been sent down to him from his Lord?" Say, "Allah lets go astray whom He wills and gives guidance to those who turn to Him, [27]

ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾
ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ ﴿٢٩﴾ كَذَٰلِكَ
أَرْسَلْنَٰكَ فِىٓ أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ لِّتَتْلُوَا۟ عَلَيْهِمُ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَهُمْ
يَكْفُرُونَ بِٱلرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّى لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾
وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ ۗ بَل لِّلَّهِ
ٱلْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَا۟يْـَٔسِ ٱلَّذِينَ ءَامَنُوٓا۟ أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا

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the ones who believe and their hearts are peaceful with the remembrance of Allah. Listen, the hearts find peace only in the remembrance of Allah." [28] Those who believe and do good deeds, for them there is the bliss and a good place to return. [29]

Thus We have sent you, amidst a community before which many communities have passed away, so that you may recite to them what We have revealed to you, while they disbelieve in *Ar-Raḥmān* (the All-Merciful Allah). [7] Say, "He is my Lord. There is no god but He. In Him I place my trust, and to Him is my return." [30]

And even if there were a Qur'ān wherewith the mountains could be moved, or the earth could be split apart, or wherewith the dead are spoken to, [8] (they would not believe). In fact, every decision rests only with Allah. Are the believers not satisfied with the fact that, if Allah willed, He would have brought all the people to the right path? [9]

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7) Although the pagans of Makkah believed in Allah, they refused to recognize *Ar-Raḥmān* as His name, and mock at the Muslims who believed in *Ar-Raḥmān* (the All-Merciful) as a peculiar name and attribute of Allah.

8) These are the miracles the pagans of Makkah used to demand from the Holy Prophet ﷺ. The verse says that even if the Qur'ān had shown to them these miracles, they would not have believed, because these demands are not based on sincere search for truth; they are rather excuses sought to stay on their obstinate attitude. That is why whenever they saw any sign sent by Allah, they came with a different demand.

9) Some Muslims desired that the miracles demanded by the unbelievers should

وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ
يَأْتِىَ وَعْدُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾ وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ
فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾ أَفَمَنْ هُوَ قَآئِمٌ
عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۗ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ
فِى ٱلْأَرْضِ أَم بِظَـٰهِرٍ مِّنَ ٱلْقَوْلِ ۗ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ
ٱلسَّبِيلِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾

And the disbelievers are continually receiving affliction because of what they did, or it visits somewhere close to their homes, until Allah's promise will come to pass.[10] Surely, Allah does not go back upon His promise. [31]

Messengers have been mocked at before you, so I let the disbelievers go on for a while. Then I seized them. So, how was My punishment? [32] Is then He, who is watchful over everyone and over whatever he does, (equal to their false deities?) Still they have made partners with Allah. Say, "Give their names. Is it that you are informing Him of something on earth He does not know, or of just empty words?" But, their ill- designs have been made alluring for the disbelievers, and they have been barred from the Path. And for the one whom Allah deprives of guidance, there is no one to guide. [33]

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be shown to them, so that they might believe. This verse says that the decision to show a particular miracle rests only with Allah, and such Muslims should be satisfied that Allah makes His judgment according to His own infinite wisdom. He could have forced all the unbelievers to accept faith, but it would have defeated the very purpose of the test for which all the people are created in this world. It requires that every person should adopt the right path by employing his freewill based on clear proofs of the Oneness of Allah spread all over the world, and not by force or on the basis of self-demanded miracles.

10) The facts mentioned in the previous note might raise a question that when these unbelievers are adamant on their obstinate attitude, why they are not afflicted by Allah's punishment. This part of the verse provides an answer to this question. It says that they are still receiving different afflictions due to their

لَّهُمْ عَذَابٌ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَقُّ ۖ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ
﴿٣٤﴾ ۞ مَّثَلُ ٱلْجَنَّةِ ٱلَّتِي وُعِدَ ٱلْمُتَّقُونَ ۖ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ أُكُلُهَا دَآئِمٌ
وَظِلُّهَا ۚ تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا ۖ وَّعُقْبَى ٱلْكَـٰفِرِينَ ٱلنَّارُ ﴿٣٥﴾ وَٱلَّذِينَ ءَاتَيْنَـٰهُمُ
ٱلْكِتَـٰبَ يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ ۖ وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُۥ ۚ قُلْ إِنَّمَآ
أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ وَلَآ أُشْرِكَ بِهِۦٓ ۚ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَـَٔابِ ﴿٣٦﴾ وَكَذَٰلِكَ أَنزَلْنَـٰهُ
حُكْمًا عَرَبِيًّا ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ مَا جَآءَكَ مِنَ ٱلْعِلْمِ مَا لَكَ مِنَ ٱللَّهِ مِن
وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

For them there is punishment in the worldly life, and indeed the punishment of the Hereafter is even harder, and for them there is none to save them from Allah. [34]

Here is the description of the Paradise promised to the God-fearing: underneath it the rivers flow; its food is everlasting and (so is) its shade. This is the ultimate abode of the God-fearing while the ultimate abode of the disbelievers is Fire. [35]

Those to whom We have given the Book are happy with what has been sent down to you[11]. And among their groups there are those who deny some of it. Say, "I am commanded only to worship Allah and not to ascribe partners to Him. To Him I call and to Him is my return." [36]

Thus We have sent it down, being a command in Arabic. And if you follow their desires, after the knowledge that has come to you, there shall be neither a friend for you against Allah, nor a savior. [37]

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misdeeds, and at times these afflictions hit their neighbors, which puts them under a state of fear. These minor afflictions will continue to strike them until Allah's promise about the Day of Judgment will be fulfilled and they will be seized by the ultimate punishment of Hell.

11) The reference is to those Jews and Christians who accepted the Qur'ān as the word of Allah after they found it in line with the prophecies of earlier scriptures.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَٰجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾ يَمْحُوا۟ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ ﴿٣٩﴾ وَإِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ ﴿٤٠﴾

We have sent messengers before you, and gave them wives and children. It is not for a messenger to bring a verse without the will of Allah. For every age there are some rules prescribed. [38] Allah wipes off what He wills and affirms (what He wills), and with Him is the Mother Book.[12] [39]

And if We show you (O prophet) some of what We have promised to them, or We take you back to Us (before that), in both cases you have only to convey the message, and We have to reckon. [13] [40]

12) The first sentence is an answer to the objection raised by some pagans that a prophet should not need to marry women or have children. Being Allah's messenger, he should be above the level of common people. The verse says that the majority of the past prophets ﷷ had wives and children. This is not something contrary to their mission. Rather, their practical life shows the people how a human being with all his natural instincts and desires lives a pious life. The next sentence answers to another question raised by the Jews and the Christians that some rules in the *Sharī'ah* of the Holy Prophet ﷺ are different from those given to earlier prophets ﷷ. The gist of the answer is that the Holy Prophet Muhammad ﷺ has not brought a new rule without Allah's permission. Allah Himself prescribes different rules for different ages, which are more suitable to them according to His wisdom. Thus He abrogates some of the previous rules and replaces them with new ones, while keeps some of them intact for all ages. All these variations are prerecorded in the Preserved Tablet (*Al-Lauḥ-ul-Maḥfūẓ*), which is named in the verse as 'the Mother Book'.

13) The sense is that it is not necessary that the punishment We have promised for the disbelievers strikes them during your lifetime. It may or may not seize them before your demise, but the point for your satisfaction is that your responsibility is restricted to conveying the message to them, and you are not responsible either for their punishment, or for their unbelief and misdeeds.

أَوَلَمْ يَرَوْا۟ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ وَٱللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِۦ ۚ
وَهُوَ سَرِيعُ ٱلْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ ٱلْمَكْرُ جَمِيعًا ۖ يَعْلَمُ
مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ ٱلْكُفَّٰرُ لِمَنْ عُقْبَى ٱلدَّارِ ﴿٤٢﴾ وَيَقُولُ ٱلَّذِينَ
كَفَرُوا۟ لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ
عِلْمُ ٱلْكِتَٰبِ ﴿٤٣﴾

Have they not seen that We are coming to the land narrowing it down from all its sides? 14 Allah judges; there is none to repel His judgement. And He is swift at reckoning. [41]

Those before them did devise plans, but all the real plans belong only to Allah. He knows what every soul earns, and the disbelievers will soon know for whom is the excellent end. [42] The disbelievers say, "You are not a messenger." Say, "Allah is sufficient as a witness between me and you, and those too (are my witnesses) who have the knowledge of the Book." 15 [43]

14) The verse refers to the gradual progress of the Islamic message in all parts of Arabia. This was a time when the message of the Holy Prophet ﷺ was spreading all over the country and was winning the hearts of the people, gradually reducing the areas dominated by paganism. 'We are coming to the land' signifies the increasing influence of Islam, and 'narrowing it down from all its side' refers to the decreasing influence of the unbelievers in all sides of Arabian Peninsula. The same expression has also been used in *Sūrah* Al-Anbiyā' (21:44). Both These verses signify that they should take the gradual decrease of their influence as a sign to warn that they are heading towards their ultimate end.

15) The reference is to those sincere persons who had the knowledge of the previous Scriptures in which the advent of the Holy Prophet ﷺ was clearly foretold.

SŪRAH IBRĀHĪM ﷺ

(Abraham)

Introduction

In the series of Makkan *Sūrah*s, this one relates to a period in which the basic proofs of the true religions were already provided to the pagans of Arabia. It is emphasized in this *Sūrah* that their beliefs having no firm foundation will lead them to the disaster both in this world and in the Hereafter. The pagans of Makkah claimed to be the followers of the Holy Prophet Ibrāhīm ﷺ. Towards the end of this *Sūrah*, this claim is refuted by citing his prayers in which he clearly disowned paganism and those who adhere to it.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓرۚ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِ
رَبِّهِمْ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿١﴾ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِۗ وَوَيْلٌ لِّلْكَٰفِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ ٱلَّذِينَ يَسْتَحِبُّونَ
ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًاۚ أُو۟لَٰٓئِكَ
فِى ضَلَٰلٍۭ بَعِيدٍ ﴿٣﴾ وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْۖ
فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤﴾
وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ أَنْ أَخْرِجْ قَوْمَكَ مِنَ ٱلظُّلُمَٰتِ إِلَى
ٱلنُّورِ وَذَكِّرْهُم بِأَيَّىٰمِ ٱللَّهِۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

SŪRAH IBRĀHĪM

(Abraham)

This *Sūrah* is *Makkī* and comprises 52 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Alif, Lām, Rā. [1] **This is a book We have sent down to you, so that you may deliver the people, with the will of their Lord, out of all sorts of darkness into the light, leading them to the path of the Almighty, the Praiseworthy [1] Allah, the One to whom belongs what is in the heavens and what is in the earth. Woe be to the disbelievers because of a severe punishment, [2]_to those who prefer the worldly life to the Hereafter and prevent (people) from the way of Allah, and seek to make it crooked. Those have gone too far in straying. [3] We did not send any messenger but (speaking) in the language of his people, so that he might clearly convey the message to them. So, Allah lets go astray whom He wills and lets find guidance whom He wills. And He is the Mighty, the Wise. [4]**

Surely, We sent Mūsā with Our signs saying to him, "Bring your people out of (all sorts of) darkness into the light, and remind them of the Days of Allah. [2] **Surely, there are signs therein for every one who observes patience and gratitude. [5]**

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1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

2) 'The Days of Allah' is a Qur'ānic term that refers to the events of the past in

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ أَنجَىٰكُم مِّنْ ءَالِ
فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ
نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ۝٦ وَإِذْ تَأَذَّنَ رَبُّكُمْ
لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ ۝٧ وَقَالَ مُوسَىٰٓ
إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ۝٨ أَلَمْ يَأْتِكُمْ
نَبَؤُا۟ ٱلَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۛ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۛ
لَا يَعْلَمُهُمْ إِلَّا ٱللَّهُ ۚ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرَدُّوٓا۟ أَيْدِيَهُمْ فِىٓ أَفْوَٰهِهِمْ
وَقَالُوٓا۟ إِنَّا كَفَرْنَا بِمَآ أُرْسِلْتُم بِهِۦ وَإِنَّا لَفِى شَكٍّ مِّمَّا تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ ۝٩

And when Mūsā said to his people, "Remember Allah's blessing upon you when He delivered you from Pharaoh's people who had been inflicting a grievous torment on you, slaughtering your sons and leaving your women alive. In that there was a great trial from your Lord." [6] (Recall the time when your Lord declared, "If you express gratitude, I shall certainly give you more, and if you are ungrateful, then My punishment is severe." [7] And Mūsā said, "If you and all those on earth become ungrateful, then Allah is free of all needs, worthy of every praise." [8]

Has there not come to you the news of those before you, the people of Nūḥ, 'Ād and Thamūd and of those after them. No one knows them except Allah.[3] Their prophets came to them with clear signs, but they put their hands into their mouths[4] and said, "We reject what you are sent with, and indeed we are in confounding doubt about what you are calling us to believe." [9]

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which Allah has blessed some people with His bounties or has subjected them to the divine punishments.

3) This refers to the people whose detailed accounts are not narrated in any divine scripture, and therefore they remained unknown.

4) This expression is used to indicate their extreme aversion to the divine

۞قَالَتْ رُسُلُهُمْ أَفِي ٱللَّهِ شَكٌّ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ
لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ قَالُوٓا۟ إِنْ أَنتُمْ إِلَّا
بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَٰنٍ
مُّبِينٍ ﴿١٠﴾ قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَٰكِنَّ ٱللَّهَ يَمُنُّ
عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُم بِسُلْطَٰنٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ
وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١١﴾ وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدْ
هَدَىٰنَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿١٢﴾
وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى
مِلَّتِنَا ۖ فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ ٱلظَّٰلِمِينَ ﴿١٣﴾

Their prophets said, "Is it in Allah that you have some doubt, who is the Creator of the heavens and the earth? He calls you, so that He may forgive you some of your sins and give you respite up to a specified term." They said, "You are no more than a human being like us. You want to prevent us from what our forefathers used to worship. So, bring us some clear authority." [10]

Their prophets said to them, "We are no more than a human being like you, but Allah bestows His favour upon whom He wills from among His servants. It is not for us to bring you an authority without Allah's permission, and in Allah the believers must place their trust. [11] What is wrong with us that we should not put our trust in Allah when He has guided us to our paths? We shall, of course, endure with patience all your persecutions; and all those who have to trust should trust only in Allah." [12] The disbelievers said to their prophets, "We shall certainly expel you from our land unless you come back to our faith." So, their Lord revealed to them, "We shall destroy the transgressors, [13]

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message. It means that they not only rejected the messengers of Allah, but also showed a gesture of astonishment and extreme disgust by putting their hands into their mouths.

لَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ ﴿١٤﴾
وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ
صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ
مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مَّثَلُ ٱلَّذِينَ كَفَرُوا۟
بِرَبِّهِمْ ۖ أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ ۖ لَّا يَقْدِرُونَ مِمَّا
كَسَبُوا۟ عَلَىٰ شَىْءٍ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٨﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾
وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿٢٠﴾

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and shall certainly let you dwell in the land after them. This is for the one who is fearful of standing before Me and is fearful of My warning." [14] They sought final decision (by demanding the divine scourge), and (thus) every obstinate tyrant failed. [15] The Hell is pursuing him, and he shall be made to drink pus-fluid, [16] which he will arduously sip, and will not be able to swallow. Death will come upon him from every side, yet he will not die, and still a heavy chastisement will be ahead of him. [17]

The deeds of those who refuse to believe in their Lord are like ashes blown away by the wind on a stormy day. They will not be able to gain anything out of what they did. That is the farthest point of straying away from the right path. [18]

Have you not seen that Allah has created the heavens and the earth with truth? [5] If He wills, He can put you away and bring a new creation; [19] and that is not at all difficult for Allah. [20]

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5) This is the reason why the deeds of the unbelievers are rendered to a nullity. The creation of this universe was meant for a just purpose. The entire universe has been put to the service of human beings, so that they serve the purpose of their own creation by establishing the truth on this earth. Once a person rebels against Allah and adheres to falsehood, he defeats the very purpose for which the universe was created. Hence his deeds, being based on false assumptions, are of no value at all.

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا
فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِن شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ
لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ ﴿٢١﴾
وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ
فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا
تَلُومُونِي وَلُومُوا أَنفُسَكُم مَّا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُم بِمُصْرِخِيَّ إِنِّي
كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾
وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ
مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

All of them shall appear before Allah. Then, the weak shall say to the arrogant, "We were your followers. So, can you relieve us a little from Allah's punishment?" They will say, "Had Allah guided us, we would have guided you. It is all the same for us whether we deplore or endure, we have no way out." [21] The Satan will say when the matter will have been decided, "Allah promised you a truthful promise while I gave you a promise and did not fulfill it. I had no authority over you, except that I invited you and you accepted my call. So, do not blame me, but blame yourselves. Neither I can come to your help, nor can you come to my help. I disown your associating me with Allah in the past. Surely, there is a painful punishment for the unjust." [22]

And those who believed and did good deeds shall be admitted to Gardens beneath which rivers flow, living there forever by the will of Allah. There they shall greet each other with "*Salām*." [23]

Have you not seen how Allah has set forth a parable: A good word is like a good tree, having its root firm and its branches in the sky. [24]

تُؤْتِيٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٢٥﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ
ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ ﴿٢٦﴾ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى
ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ
﴿٢٧﴾ ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ
﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾ وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن
سَبِيلِهِۦ ۗ قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ﴿٣٠﴾

It brings its fruits at all times with the will of its Lord. [6] Allah sets forth the parables for the people, so that they may take lesson. [25]

And the parable of a bad word is like a bad tree, removed from the top of the soil, having no firm root. [26] Allah keeps the believers firm with the stable word in the worldly life and in the Hereafter; and Allah lets the unjust go astray; and Allah does what He wills. [27] Have you not seen those who adopted disbelief in exchange of Allah's favor and caused their people to disembark at a land of total destruction, [28] (which is) the *Jahannam*. They shall enter it; and it is an evil place to dwell. [29] They have set up partners with Allah, so that they may mislead (the people) from His path. Say, "Enjoy (for a while). Then your ultimate journey is to the Fire." [30]

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6) 'A good word' in this verse refers to the statement by which a Muslim affirms his faith in Allah, His having no partner and the messenger-ship of the Holy Prophet Muhammad ﷺ, that is: *Lā ilāha illallāh Muḥammadur-Rasūlullāh* (There is no god but Allah. Muhammad is Allah's Messenger.) As a tree firmly rooted in the earth is never shaken by the winds, the faith of a true Muslim is never shaken by the calamities he might face due to his faith. Similarly, despite having its roots in the earth, a date palm has its branches high in the sky, the heart of a Muslim is firm in his faith, and his good deeds emanating from his faith ascend to the sky where they are recorded for a reward in the Hereafter. Then, as the fruits of a date-palm may be eaten in every season, the good deeds of a

قُل لِّعِبَادِيَ ٱلَّذِينَ ءَامَنُواْ يُقِيمُواْ ٱلصَّلَوٰةَ وَيُنفِقُواْ مِمَّا رَزَقۡنَٰهُمۡ سِرّٗا وَعَلَانِيَةٗ مِّن
قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا بَيۡعٞ فِيهِ وَلَا خِلَٰلٌ ﴿٣١﴾ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزۡقٗا لَّكُمۡۖ
وَسَخَّرَ لَكُمُ ٱلۡفُلۡكَ لِتَجۡرِيَ فِي ٱلۡبَحۡرِ بِأَمۡرِهِۦۖ وَسَخَّرَ لَكُمُ ٱلۡأَنۡهَٰرَ ﴿٣٢﴾
وَسَخَّرَ لَكُمُ ٱلشَّمۡسَ وَٱلۡقَمَرَ دَآئِبَيۡنِۖ وَسَخَّرَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ ﴿٣٣﴾ وَءَاتَىٰكُم
مِّن كُلِّ مَا سَأَلۡتُمُوهُۚ وَإِن تَعُدُّواْ نِعۡمَتَ ٱللَّهِ لَا تُحۡصُوهَآۗ إِنَّ ٱلۡإِنسَٰنَ
لَظَلُومٞ كَفَّارٞ ﴿٣٤﴾ وَإِذۡ قَالَ إِبۡرَٰهِيمُ رَبِّ ٱجۡعَلۡ هَٰذَا ٱلۡبَلَدَ ءَامِنٗا وَٱجۡنُبۡنِي
وَبَنِيَّ أَن نَّعۡبُدَ ٱلۡأَصۡنَامَ ﴿٣٥﴾

Say to My believing servants that they should establish *Ṣalāh* and spend, secretly and openly, out of what We have given to them before there comes a day in which there is neither a trade nor friendship. [31]

Allah is the One who created the heavens and the earth and sent down water from the sky, then brought forth with it sustenance for you from the produce, and subjugated for you the ships, so that they may sail in the sea with His command, and subjugated for you the rivers; [32] and He subjugated for you the sun and the moon, moving constantly, and subjugated for you the day and the night, [33] and He gave you whatever you asked for. If you (try to) count the bounties of Allah, you cannot count them all. Indeed, man is highly unjust, very ungrateful. [34]

(Recall) when Ibrāhīm said, "My Lord, make this city peaceful, and keep me and my children away from worshiping idols.[7] [35]

Muslim continue at all times. In good times, a Muslim offers gratitude to Allah on which he receives the best of rewards, and in bad times he observes patience, which again carries unfathomable rewards for him.

7) This is the prayer of the holy Prophet Ibrāhīm ﵇ which he made after the city of Makkah developed as a city. Compare it with his prayer reported by the Holy Qur'ān in *Sūrah* Al-Baqarah (2:126) 'My Lord, make this a city of peace'.

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾ رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾ رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٣٨﴾ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾ رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾ رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾ وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾

My Lord, they have misled many a people. So, the one who follows me does surely belong to me. As for the one who disobeys me, then You are Most-Forgiving, Very-Merciful. [36]

Our Lord, I have settled some of my children in a valley of no vegetation, close to Your sanctified House, so that, Our Lord, they may establish *Ṣalāh*. So, make hearts of people yearn towards them, and provide them with fruits, so that they may be grateful. [37] Our Lord, surely You know what we conceal and what we reveal.__Hidden from Allah is nothing whatsoever, neither in the earth nor in the heavens.__[38] Praise be to Allah who, despite my old age, blessed me with Ismā'īl (Ishmael) and Isḥāq (Isaac). Surely, my Lord is the One who listens to the prayer. [39] My Lord, make me steadfast in *Ṣalāh,* and my offspring as well. And, Our Lord, grant my prayer. [40] Our Lord, forgive me and my parents and all believers on the day when reckoning shall take place." [41] Never think that Allah is unaware of what the wrongdoers are doing. He is but giving them respite up to a day when the eyes shall remain upraised (in terror). [42]

It was prayed when there was merely a barren land, and the city of Makkah was yet to develop.

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۖ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾ وَأَنذِرِ
النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ
نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ ۗ أَوَلَمْ تَكُونُوا أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن
زَوَالٍ ﴿٤٤﴾ وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ
كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِندَ
اللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٦﴾ فَلَا تَحْسَبَنَّ
اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ ۗ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٤٧﴾ يَوْمَ تُبَدَّلُ الْأَرْضُ
غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾

They shall be rushing with their heads raised upward; their eyes shall not return towards them [8] and their hearts shall be hollow. [43] Warn the people of a day when punishment will come upon them, and the wrongdoers will say, "Our Lord, give us respite for a short term, and we will respond to Your call and will follow the messengers." (Allah will say), "Is it not that you had sworn oaths earlier that you would not have to leave (the world)? [44] And you dwelt in the dwellings of those who wronged themselves, and it became clear to you how We dealt with them, and We put forth for you the examples." [45] And they worked out their plot and whatever they plot is before Allah, even though their plot is such as would move the mountains. [46]

So, never think that Allah will do against His promise to His messengers. Surely, Allah is Mighty, the Lord of Retribution [47] — the day on which this earth will be turned into some other earth, and the skies as well, and they all shall appear before Allah, the One, the All-Dominant. [48]

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8) It means that they will be staring at the horrible scene of the Day of Judgment and will not be able to blink or turn their eyes away from it.

وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُم مِّن قَطِرَانٍ
وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ ﴿٥٠﴾ لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ ٱللَّهَ
سَرِيعُ ٱلْحِسَابِ ﴿٥١﴾ هَٰذَا بَلَٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَٰهٌ
وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٥٢﴾

On that day you will see the culprits tied up together in chains, [49] their shirts will be of rosin,[9] and their faces will be covered with Fire [50] — so that Allah repays everyone in full whatever he earned. Indeed, Allah is swift at reckoning. [51]

This is a message for mankind, so that they (take lesson and) be warned, and so that they may know that He is One God, and so that the people of understanding may observe the advice. [52]

9) The original word is *qaṭirān*, meaning an inflammable material.

سُورَةُ الْحِجْرِ

SŪRAH AL-ḤIJR

Introduction

Verse 94 of this *Sūrah* indicates that it relates to a period when the Holy Prophet ﷺ was first allowed to propagate Islam openly. The *Sūrah* begins with asserting the divine origin of the Holy Qur'ān and to invite people to believe in it. The objections raised against it are refuted. The pagans at times called the Holy Prophet ﷺ an insane person, and at others they claimed that he was a soothsayer. The reality of soothsaying is, therefore, disclosed in verses 17 and 18. The unbelievers are warned that their denial of the truth will harm none but themselves and that it will make them liable to a horrible punishment. The basic reason for their unbelief was their arrogance; the story of Iblīs (Satan), who showed arrogance against Allah's command is narrated in verses 26 to 44. The stories of some earlier prophets, like Ibrāhīm ﵇, Lūṭ ﵇, Shu'aib ﵇, Ṣāliḥ ﵇ are narrated in brief, so that the addressees might learn a lesson. At the same time, the *Sūrah* consoles the Holy Prophet ﷺ that the hostile and obstinate behavior of the disbelievers should not dishearten him, nor should he ever think that his efforts are going to waste. In fact, his obligation was restricted to conveying the message clearly, which he was discharging to the best possible extent. It was neither his duty, nor was it ever expected that all of his addressees would submit to his call.

As usual in *Makkī Sūrah*s, these points are accompanied by explaining the Islamic articles of faith along with their evidences spread all over the universe.

The *Sūrah* is named after Al-Ḥijr, the townships of Thamūd, the people of Ṣāliḥ ﵇. These townships are referred to in verse 80.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ وَقُرۡءَانٖ مُّبِينٖ ﴿١﴾ رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُواْ لَوۡ
كَانُواْ مُسۡلِمِينَ ﴿٢﴾ ذَرۡهُمۡ يَأۡكُلُواْ وَيَتَمَتَّعُواْ وَيُلۡهِهِمُ ٱلۡأَمَلُۖ فَسَوۡفَ يَعۡلَمُونَ
﴿٣﴾ وَمَآ أَهۡلَكۡنَا مِن قَرۡيَةٍ إِلَّا وَلَهَا كِتَابٞ مَّعۡلُومٞ ﴿٤﴾ مَّا تَسۡبِقُ مِنۡ أُمَّةٍ
أَجَلَهَا وَمَا يَسۡتَـٔۡخِرُونَ ﴿٥﴾ وَقَالُواْ يَٰٓأَيُّهَا ٱلَّذِي نُزِّلَ عَلَيۡهِ ٱلذِّكۡرُ إِنَّكَ لَمَجۡنُونٞ
﴿٦﴾ لَّوۡ مَا تَأۡتِينَا بِٱلۡمَلَٰٓئِكَةِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٧﴾ مَا نُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ إِلَّا
بِٱلۡحَقِّ وَمَا كَانُوٓاْ إِذٗا مُّنظَرِينَ ﴿٨﴾ إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾

SŪRAH AL-ḤIJR

This *Sūrah* is *Makkī* and comprises 99 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Alif, Lām, Rā. **[1] These are verses of the Book and the enlightening Qur'ān. [1] On many occasions, the disbelievers will wish that they were Muslims. [2] Let them eat and enjoy, and let (their) fancy make them neglectful, for they shall soon come to know (their ultimate end). [3] We did not destroy any town without having a pre-determined time for it. [4] No people can precede their appointed time, nor can they exceed it. [5] They say, "O you to whom the *Dhikr* (the Qur'ān) has been revealed, you are surely insane. [6] Why do you not bring the angels to us, if you are one of the truthful?" [7] We do not send down the angels except with truth, and then they shall be given no respite. [2] [8] We, Ourselves, have sent down the *Dhikr* (the Qur'ān), and We are there to protect it. [3] [9]**

(1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

(2) Angels are normally sent to a people for subjecting them to a divine scourge when they persist in their disbelief even after seeing clear proofs; and at that point, they are allowed no time to accept the truth. As such, the demand of the disbelievers for sending angels is in fact a demand for the divine scourge whereby they would be destroyed totally.

(3) Here Allah Almighty has undertaken on Himself that the Holy Qur'ān will

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا
بِهِ يَسْتَهْزِئُونَ ﴿١١﴾ كَذَٰلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِ ۖ
وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾ وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ
يَعْرُجُونَ ﴿١٤﴾ لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾ وَلَقَدْ
جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ
رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ ﴿١٨﴾

We did send the messengers before you among the groups of earlier peoples. [10] No messenger came to them but they used to mock at him. [11] Likewise, We make it (i.e. disbelief) enter into the hearts of the sinners, [12] (whereby) they do not believe in it (the Qur'ān), and this has been the way of earlier people. [13] Even if We open a gate in the sky and they keep ascending through it, [14] still they will say, "In fact our eyes have been deluded; rather we are enchanted people. [15]

We have created stellar formations in the sky and have beautified them for onlookers, [16] and have protected them from every outcast devil, [17] but the one who tries to eavesdrop is chased by a clearly visible flame. [4] [18]

remain intact for all times to come, and no one will be able to change or distort it, as it happened with earlier Scriptures. The reason is that the earlier Scriptures were meant to guide humanity only in their respective times and places, while the Holy Qur'ān is the last book of Allah, which is meant to remain operative for good.

4) The devils have no access to the upper realm of the heavens, but in order to deceive soothsayers they pretend that they can bring the news of the unseen from the skies. Therefore, they often try to approach the sky to eavesdrop something from the upper realm. When they do so, they are driven out by a flame directed towards them. Many exegetes of the Holy Qur'ān are of the view that the word 'flame' in this verse refers to meteors, which are launched against devils when they try to eavesdrop. It does not necessarily mean that the millions of meteors generated every day are all meant exclusively for this purpose. What

وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ شَىْءٍ مَّوْزُونٍ ﴿١٩﴾
وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ وَمَن لَّسْتُمْ لَهُۥ بِرَٰزِقِينَ ﴿٢٠﴾ وَإِن مِّن شَىْءٍ إِلَّا عِندَنَا
خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ
ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾ وَإِنَّا لَنَحْنُ نُحْىِۦ وَنُمِيتُ
وَنَحْنُ ٱلْوَٰرِثُونَ ﴿٢٣﴾ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ﴿٢٤﴾

As for the earth, We have stretched it out and placed on it firm mountains, and We have caused to grow in it everything well-balanced, [19] and created in it sources of sustenance for you and those (creatures) for whom you are not the sustainers. [20] We have treasures of every thing, but We send it down only in a determined quantity. [21]

And We sent forth winds carrying the clouds, then sent down water from the sky and gave it to you to drink, and you are not able to store it. [5] [22] It is indeed We, and only We, who give life and bring death, and We are the ultimate inheritor (of everything). [23]

We know those of you who went ahead, and We know those who remained late. [6] [24]

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it means is that at least some of them are used to drive the devils away from the upper realm. The Qur'ānic word *shihāb* (translated above as 'flame') has the possibility of its being a special kind of flames or rays the nature of which is not yet fully known to human beings. In some verses, this function is attributed to the stars (as in *Sūrah* Aṣ-Ṣāffāt 56:6-7 and in *Sūrah* Al-Mulk 77:5). It could mean that flames or rays emanating from the stars are used for the purpose. It is Allah alone who knows the full nature of the operation, but the Qur'ān has made it clear that no devil can have the exact knowledge of what is happening in the upper realm, and therefore the predictions of the soothsayers, who rely on devils, are no more than whims and conjectures. A Muslim is not allowed to approach them or rely on them.

5) Man cannot store water for the whole of his lifetime. Even the big rivers cannot fulfill the need of water forever, unless refilled by fresh rains, which are totally under the command and control of the Creator of the universe; no one is able to create clouds or cause them to rain at a particular place.

6) Some exegetes have interpreted 'those of you who went ahead' as referring

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾ وَلَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ مِن صَلْصَـٰلٍ مِّنْ
حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ وَٱلْجَآنَّ خَلَقْنَـٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ
لِلْمَلَـٰٓئِكَةِ إِنِّى خَـٰلِقٌۢ بَشَرًا مِّن صَلْصَـٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُۥ
وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَـٰجِدِينَ ﴿٢٩﴾ فَسَجَدَ ٱلْمَلَـٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ
﴿٣٠﴾ إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّـٰجِدِينَ ﴿٣١﴾ قَالَ يَـٰٓإِبْلِيسُ مَا لَكَ أَلَّا
تَكُونَ مَعَ ٱلسَّـٰجِدِينَ ﴿٣٢﴾ قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَـٰلٍ مِّنْ
حَمَإٍ مَّسْنُونٍ ﴿٣٣﴾

Surely, your Lord will gather all of them together. Indeed He is All-Wise, All-Knowing. [25]

Indeed We created man from a ringing clay made of decayed mud. [26] As for the *Jānn* (the first Jinn), We had created him earlier from the fire of the scorching wind.[7] [27] Recall when your Lord said to the angels, "I am going to create a human being from a ringing clay made of decayed mud. [28] When I form him perfect, and blow in him of My spirit, then you must fall down before him in prostration." [29] So the angels prostrated themselves, all together, [30] except Iblīs (Satan). He refused to join those who prostrated. [31] He (Allah) said, "O Iblīs, what is the matter with you that you did not join those who prostrated?" [32] He said, "I am not such that I should prostrate myself before a mortal whom You have created from a ringing clay made of decayed mud." [33]

to the people of the past, and 'those who remained late' as those who will come later up to the Day of Judgment. Some other commentators are of the view that this verse is referring to the persons who surpassed others in good deeds, and those who remained backward in that respect. The expression used by the Holy Qur'ān accommodates both possibilities.

7) *Jānn* is the name of the father of all the *Jinn*s, like 'Ādam ﷺ is the father of all human beings. He was created before the creation of 'Ādam ﷺ from a substance that was as blazing as fire, but as subtle as wind. Hence the expression, 'from a fire of scorching wind'. See also *Sūrah* Ar-Raḥmān (55:15).

قَالَ فَٱخۡرُجۡ مِنۡهَا فَإِنَّكَ رَجِيمٞ ﴿٣٤﴾ وَإِنَّ عَلَيۡكَ ٱللَّعۡنَةَ إِلَىٰ يَوۡمِ ٱلدِّينِ ﴿٣٥﴾ قَالَ
رَبِّ فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ مِنَ ٱلۡمُنظَرِينَ ﴿٣٧﴾ إِلَىٰ يَوۡمِ
ٱلۡوَقۡتِ ٱلۡمَعۡلُومِ ﴿٣٨﴾ قَالَ رَبِّ بِمَآ أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ
أَجۡمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ ﴿٤٠﴾ قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ
مُسۡتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِي لَيۡسَ لَكَ عَلَيۡهِمۡ سُلۡطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلۡغَاوِينَ
﴿٤٢﴾ وَإِنَّ جَهَنَّمَ لَمَوۡعِدُهُمۡ أَجۡمَعِينَ ﴿٤٣﴾ لَهَا سَبۡعَةُ أَبۡوَٰبٖ لِّكُلِّ بَابٖ مِّنۡهُمۡ جُزۡءٞ
مَّقۡسُومٌ ﴿٤٤﴾ إِنَّ ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَعُيُونٍ ﴿٤٥﴾ ٱدۡخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴿٤٦﴾
وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ إِخۡوَٰنًا عَلَىٰ سُرُرٖ مُّتَقَٰبِلِينَ ﴿٤٧﴾

He said, "Then, get out of here, for you are an outcast, [34] and upon you is the curse up to the Day of Judgment." [35] He said, "My Lord, then give me respite up to the day they (the dead) shall be raised." [8] [36] He (Allah) said, "Well, respite is given to you [37] till the day of the Appointed Time." [38] He said, "My Lord, since You made me go astray, [9] I swear that I shall beautify for them (evils) on the earth, and shall lead all of them astray, [39] except those of Your servants from among them who are chosen (by You)." [40] He (Allah) said, "This is the straight path leading to Me (that a person is chosen by Me through his good deeds). [41] My servants are such that you have no power over them except those of the deviators who will follow you. [42] And *Jahannam* (Hell) is the promised place for them all. [43] It has seven gates. For each gate there is a group apportioned from them." [44] Surely, the God-fearing will be in gardens and streams: [45] "Enter here in peace, free of fear." [46] We shall have removed whatever grudge they had in their hearts, (thus making them) brothers, sitting on couches, face to face. [47]

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8) The request meant that he should be allowed to remain alive till the Day of Judgment.

9) He perhaps meant that Allah had ordered him to do something he would never do, and thus He forced him to go astray.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ ﴿٤٨﴾ ۞ نَبِّئْ عِبَادِيٓ أَنِّيٓ أَنَا
ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ ﴿٥٠﴾ وَنَبِّئْهُمْ عَن
ضَيْفِ إِبْرَٰهِيمَ ﴿٥١﴾ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَـٰمًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ ﴿٥٢﴾ قَالُوا۟
لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَـٰمٍ عَلِيمٍ ﴿٥٣﴾ قَالَ أَبَشَّرْتُمُونِي عَلَىٰٓ أَن مَّسَّنِيَ ٱلْكِبَرُ
فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾ قَالُوا۟ بَشَّرْنَـٰكَ بِٱلْحَقِّ فَلَا تَكُن مِّنَ ٱلْقَـٰنِطِينَ ﴿٥٥﴾ قَالَ وَمَن
يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ﴿٥٦﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ
﴿٥٧﴾ قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾ إِلَّآ ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ
أَجْمَعِينَ ﴿٥٩﴾ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَآ ۙ إِنَّهَا لَمِنَ ٱلْغَـٰبِرِينَ ﴿٦٠﴾

No weariness shall touch them nor will they be expelled from there. [48] Tell My servants that I am the Most-Forgiving, the Very-Merciful [49] and that My punishment is the painful punishment, [50] and tell them about the guests of Ibrāhīm. [10] [51] When they visited him, they greeted him with *Salām* (peace on you). He said, "We are scared of you." [11] [52] They said, "Do not be scared. We give you good news of a boy who will be knowledgeable." [53] He said, "Do you give me the good news despite the old age has befallen me? So what good news you are giving to me?" [54] They said, "We have given to you the good news of a fact. So do not be one of those who lose hope." [55] He said, "Who can lose hope in the mercy of his Lord except those who have lost the straight path?" [56] He said, "Then, what is your mission, O messengers?" [57] They said, "We have been sent to a sinful people, [58] except the family of Lūṭ - all of whom we shall save, [59] but his wife. We have ordained that she will be among those who will remain behind." [60]

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10) The following event about Ibrāhīm ﷺ demonstrates both attributes of Allah Almighty that were mentioned in the preceding verse, that is, His mercy and His painful punishment. Mercy was demonstrated by giving Ibrāhīm ﷺ the good news of a son, and by saving the family of Lūṭ ﷺ, while His painful punishment was demonstrated by the divine scourge sent to the people of Lūṭ ﷺ.

11) For details, see *Sūrah* Hūd (11:69 to 83) and its relevant notes.

فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾ قَالُوا۟ بَلْ
جِئْنَٰكَ بِمَا كَانُوا۟ فِيهِ يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ ﴿٦٤﴾
فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَٱمْضُوا۟
حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ
﴿٦٦﴾ وَجَآءَ أَهْلُ ٱلْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ
﴿٦٨﴾ وَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾ قَالُوٓا۟ أَوَلَمْ نَنْهَكَ عَنِ ٱلْعَٰلَمِينَ ﴿٧٠﴾ قَالَ
هَٰٓؤُلَآءِ بَنَاتِىٓ إِن كُنتُمْ فَٰعِلِينَ ﴿٧١﴾

So when the messengers came to the family of Lūṭ, [61] he said, "You are an unfamiliar people."[12] [62] They said, "No, but we have brought to you that (scourge) in which they have been doubting, [63] and we have come to you with a definite matter and surely we are truthful. [64] So, carry your family after a part of the night (has passed), and follow them at the rear (to make sure that all of your family has joined you), and no one from you should look back; and keep going to where you are commanded." [65] We conveyed to him Our decision that they (the unbelievers) were to be totally uprooted when they would see the morning. [66]

And the people of the city came rejoicing. [67] He (Lūṭ) said, "They are my guests; so do not put me to shame, [68] and fear Allah and do not disgrace me." [69] They said, "Had we not forbidden you from (being the guardian of) the whole world?" [70] He said, "These are my daughters, if you are to do something." [13] [71]

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12) As mentioned in 11:77, Lūṭ ﷺ was worried because he knew the perversity of his people and that they target the strangers for subjecting them to their wicked designs.

13) Every woman in a prophet's community is his spiritual daughter. Lūṭ ﷺ told them that they had his spiritual daughters available with them to fulfill their sexual desires in legal and natural way, and that they should not resort to such a perversity.

لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾ فَجَعَلْنَا عَٰلِيَهَا
سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْمُتَوَسِّمِينَ
﴿٧٥﴾ وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ وَإِن كَانَ أَصْحَٰبُ
ٱلْأَيْكَةِ لَظَٰلِمِينَ ﴿٧٨﴾ فَٱنتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾ وَلَقَدْ كَذَّبَ أَصْحَٰبُ
ٱلْحِجْرِ ٱلْمُرْسَلِينَ ﴿٨٠﴾ وَءَاتَيْنَٰهُمْ ءَايَٰتِنَا فَكَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٨١﴾ وَكَانُوا۟ يَنْحِتُونَ مِنَ
ٱلْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾ فَمَآ أَغْنَىٰ عَنْهُم مَّا
كَانُوا۟ يَكْسِبُونَ ﴿٨٤﴾

By your life, (O prophet) they were wandering blindly in their intoxication (misguidance). [72] So, they were seized by the Cry at sunrise. [73] Then, We turned it (the city) upside down and rained down upon them stones of baked-clay. [74] Surely, in that there are signs for those who read signs. [75] Surely, it (their city) is located on the straight road. [76] Surely, in it there is a sign for the believers. [77]

And the people of Aikah were (also) transgressors. [78] So, We punished them in retribution, and both of them are (situated) by a highway, clearly visible. [14] [79]

And the people of Al-Ḥijr [15] gave the lie to the messengers. [80] We provided them with Our signs, yet they kept turning away from them. [81] They used to hew out houses from the hills peacefully. [82] Then, the Cry seized them by the morning. [83] So, whatever they earned did not come to their help. [84]

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14) Shu'aib ﷺ was sent to People of Aikah, and they were also destroyed due to their transgression. The habitations of the people of Lūṭ ﷺ and the people of Aikah were situated at a place by which the caravans of the Arabs used to pass during their trips to Syria.

15) Al-Ḥijr literally means a place surrounded by stones. It is also the name of the habitations of Thamūd, the people of Ṣāliḥ ﷺ. For their introduction see 7:73 with its note.

وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ ۗ وَإِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ ۖ
فَٱصْفَحِ ٱلصَّفْحَ ٱلْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨٦﴾ وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا
مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا
مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّىٓ أَنَا ٱلنَّذِيرُ
ٱلْمُبِينُ ﴿٨٩﴾ كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ ﴿٩٠﴾ ٱلَّذِينَ جَعَلُوا۟ ٱلْقُرْءَانَ عِضِينَ
﴿٩١﴾ فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿٩٣﴾

We did not create the heavens and the earth and all that is in between them without a truthful purpose. The Hour is sure to come. Therefore, overlook (their evil behavior) in a gracious manner. [85] Surely, your Lord is the Creator of all, the All-Knowing. [86]

We have given you the seven oft-repeated verses [16] and the glorious Qur'ān. [87] Never stretch your eyes towards what We have given to groups of them to enjoy, and do not grieve for them, and be kind to believers in humbleness, [88] and say, "I am a plain warner indeed" [89] (to warn them that We may send down the scourge upon them) as We sent down upon the dividers [90] who had split the divine recitation (Scriptures) into bits. [17] [91] So, by your Lord, We shall question all of them [92] about what they have been doing. [93]

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16) The reference is to *Sūrah* Al-Fātiḥah that consists of seven verses repeated in every *rak'ah* of every prayer.

17) The verse alludes to the Jews and the Christians who divided their religion and made divisions in their Scriptures, as they obeyed some of their provisions and denied to act upon others which did not suit their desires. This attitude is referred to as splitting the divine recitation into bits. When doing so, their scriptures are named (in the original text) as 'Qur'ān', firstly because the literal meaning of 'Qur'ān' is 'recitation', (and our translation above is based on this literal meaning) and secondly because their scriptures were for them like the Qur'ān for the Muslims. Various commentators have interpreted this verse differently, but what is mentioned above seems to be the most authentic interpretation, which is based on the explanation given in some reports by the Holy Prophet ﷺ himself. (See Rūḥ-ul-Ma'ānī)

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِءِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

Now, proclaim what you are commanded to, [18] and turn away from those who ascribe partners to Allah. [94] Surely, We are sufficient for you against those who deride, [95] __ those who believe in any other god along with Allah. So, they shall soon learn (the reality). [96] We know that your heart feels distressed for what they say. [97] So, proclaim the purity and glory of your Lord, and be among those who prostrate themselves (before Allah); [98] and worship your Lord until comes to you that which is certain. [99]

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18) According to 'Abdullāh Ibn Mas'ūd ﵁, this verse directed the Holy Prophet ﷺ for the first time to propagate Islam openly and collectively. Before the revelation of this verse, he used to address the people on individual basis in secret, because the pagans used to persecute him and the Muslims. (Ibn Kathīr) Verse 95 made it clear that Allah would take care of them, and that he should undertake the mission of preaching Islam without fear.

سُورَةُ النَّحـْل

SŪRAH AN-NAḤL

(The Honey Bee)

Introduction

The basic theme of this *Sūrah* is to remind us of the innumerable bounties Allah has provided to the mankind in this universe. That is why its second name is *Sūrah* An-Ni'am (*Sūrah* of the bounties). The pagans of Arabia used to affirm about most of these bounties that they are provided by none but Allah. Still, they used to associate partners in His divinity and used to worship their self-coined deities. As such, this eloquent discourse of Allah's favors is an invitation to believe in His being one God, having no partner in His divinity. The *Sūrah* was revealed at a time when many Muslims were forced by the pagans to leave their homeland and immigrate to Abyssinia. They are consoled that the hardships endured by them will carry a huge reward for them both in this world and in the Hereafter (Verse 42). Toward the end of the *Sūrah* some specific injunctions of the divine law are laid down, and the Muslims are directed how to undertake their mission to propagate Islam and how to react on the hostile activities of the opponents.

The title of the *Sūrah* is derived from verse 68, where honeybees are referred to in the context of Allah's bounties.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾ يُنَزِّلُ ٱلْمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ أَنْ أَنذِرُوٓا۟ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ﴿٢﴾ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ تَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾ خَلَقَ ٱلْإِنسَٰنَ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾

SŪRAH AN-NAḤL

(The Honey Bee)

This *Sūrah* is *Makkī* and comprises 128 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Allah's command has (almost) come. So, do not demand that it should come sooner. [1] Pure is He, and much higher than their ascribing partners to Him. [1] He sends down the angels at His behest with the spirit, (that is, the revelation), upon whom He wills from among His servants: "Warn people that there is no god but Me. So, fear Me." [2]

He created the heavens and the earth in the proper way. He is much higher than their ascribing partners to Him. [3] He created man from a drop, and soon he turned into a debating person, expressing himself openly. [4]

1) 'Allah's command' here refers either to the divine punishment destined for the unbelievers, or the Day of Judgment. The unbelievers of Makkah used to argue that if their beliefs were false, they should have been seized by a divine scourge. Similarly, when the Holy Prophet ﷺ warned them of the Day of Judgment, they demanded that it should come instantly. This verse has declared that the punishment or the Day of Judgment is as certain as if it has almost come. The use of past tense for a future event is an emphatic expression in Arabic to indicate the certainty of its happening. The import of the first two verses is that the punishment or the Day of Judgment is bound to come any way. Therefore, it is not in your benefit to demand its earlier debut. Instead, you must review your false beliefs about Allah, so that you may save yourselves from the evil consequences of its advent.

وَٱلْأَنْعَٰمَ خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَمَنَٰفِعُ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ وَلَكُمْ
فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ
تَكُونُوا۟ بَٰلِغِيهِ إِلَّا بِشِقِّ ٱلْأَنفُسِ ۚ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾ وَٱلْخَيْلَ
وَٱلْبِغَالَ وَٱلْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾ وَعَلَى ٱللَّهِ قَصْدُ
ٱلسَّبِيلِ وَمِنْهَا جَآئِرٌ ۚ وَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿٩﴾ هُوَ ٱلَّذِىٓ أَنزَلَ مِنَ
ٱلسَّمَآءِ مَآءً ۖ لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾

He has created cattle in which there is warmth and other benefits for you; and from them you have food; [5] and in them there is a beautiful look for you when you drive them home in the evening and take them out to graze. [6] And they carry your loads to a city where you were not able to reach without putting yourselves to arduous labor. Surely, your Lord is Very-Kind, Very-Merciful. [7] And (He created) horses, mules and donkeys, so that you may ride on them, and they may give you a good look. And He creates what you do not know (as yet). [2] [8]

Undertaken by Allah is (to show) the right path, while there are some (paths) that are crooked. Had He so willed, He would have led all of you to the right path. [3] [9] He is the One who sent down water from the heavens, of which you have your drink; and with it (you grow) plants on which you pasture your cattle. [10]

2) According to Arabic grammar, the verb used in the text may be taken both as present and future tenses. As such, the verb may also be translated as, "He will create what you do not know". Given this translation, the verse has foretold that Allah will create many other sources of transport that were not known to mankind at the time of the revelation of the Qur'ān. All the modern means of transportation like cars, trains, aircrafts and spacecrafts are thus included in the meaning of the verse.

3) The sense is that Allah has undertaken upon Himself to show the right path to everyone. He has also the power to cause all of them to take that path by force, but since the basic purpose of creation is to test the people, they are required to adopt the right path shown by Allah with their free will.

يُنۢبِتُ لَكُم بِهِ ٱلزَّرۡعَ وَٱلزَّيۡتُونَ وَٱلنَّخِيلَ وَٱلۡأَعۡنَٰبَ وَمِن كُلِّ ٱلثَّمَرَٰتِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَتَفَكَّرُونَ ﴿١١﴾ وَسَخَّرَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ وَٱلشَّمۡسَ وَٱلۡقَمَرَۖ وَٱلنُّجُومُ مُسَخَّرَٰتُۢ بِأَمۡرِهِۦٓۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ﴿١٢﴾ وَمَا ذَرَأَ لَكُمۡ فِي ٱلۡأَرۡضِ مُخۡتَلِفًا أَلۡوَٰنُهُۥٓۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَذَّكَّرُونَ ﴿١٣﴾ وَهُوَ ٱلَّذِي سَخَّرَ ٱلۡبَحۡرَ لِتَأۡكُلُواْ مِنۡهُ لَحۡمٗا طَرِيّٗا وَتَسۡتَخۡرِجُواْ مِنۡهُ حِلۡيَةٗ تَلۡبَسُونَهَاۖ وَتَرَى ٱلۡفُلۡكَ مَوَاخِرَ فِيهِ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ﴿١٤﴾ وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمۡ وَأَنۡهَٰرٗا وَسُبُلٗا لَّعَلَّكُمۡ تَهۡتَدُونَ ﴿١٥﴾ وَعَلَٰمَٰتٖۚ وَبِٱلنَّجۡمِ هُمۡ يَهۡتَدُونَ ﴿١٦﴾

He causes the crops therewith to grow for you, and olives, and date palms, and grape vines, and all the fruits. Surely, in that, there is a sign for a people who ponder. [11]

He has subjugated for you the day and the night and the sun and the moon, and the stars (too) are subservient by His command. Surely, in that, there are signs for a people who understand. [12] And (He subjugated to you) whatever He created for you on the earth having varied colors. Surely, in that, there is a sign for a people who accept advice. [13]

He is the One who has subjugated the sea, so that you may eat fresh meat from it, and may take out from it ornaments you wear, and you see the boats cleaving through it, and so that you may seek His bounty,[4] and that you may be grateful. [14] And He placed mountains on the earth, lest it should shake with you, and rivers and tracks, so that you may find the right way, [15] and He has set landmarks. And by the stars they find the right way. [16]

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4) Seeking Allah's bounty or grace is a Qur'ānic term normally used for trade. The verse has thus referred to the trade carried out through the sea.

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا
تُحْصُوهَا ۗ إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾ وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ
﴿١٩﴾ وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ
غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾ إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۚ فَالَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴿٢٢﴾ لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا
يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾ وَإِذَا قِيلَ لَهُم مَّاذَا
أَنزَلَ رَبُّكُمْ ۙ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ
الْقِيَامَةِ ۙ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَاءَ مَا يَزِرُونَ ﴿٢٥﴾

Is then the One who creates (everything) equal to one who does not create? Would you still pay no heed? [17] If you count the bounties of Allah, you cannot count them all. Surely, Allah is Most-Forgiving, Very-Merciful. [18] Allah knows what you conceal and what you reveal. [19]

Those whom they invoke beside Allah do not create any thing; rather they are themselves created; [20] they are dead, having no life, and they do not know when they shall be raised again. [5] [21] Your God is One God. As for those who do not believe in the Hereafter, their hearts are defiant and they are arrogant. [22] Invariably, Allah knows what they conceal and what they reveal. Surely, He does not like the arrogant. [23]

When it is said to them, "What has your Lord sent down?" They say, "It is nothing but the tales of the ancient people." [24] Hence, they shall bear the full weight of their burdens on the Day of Judgment, and also some of the burdens of those whom they mislead without knowledge. Remember, evil is the burden they bear. [25]

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5) This statement includes all those worshipped by the unbelievers. Idols have no life at all. The imaginary deities have no real existence. The prophets ﷺ of the past whom some communities hold as gods were living beings, humans - but most of them are no more alive in this world, which conclusively proves that they were not gods. They do not even know when they will be resurrected.

قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَى ٱللَّهُ بُنْيَٰنَهُم مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ
ٱلسَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ
يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تُشَٰٓقُّونَ فِيهِمْ ۚ قَالَ ٱلَّذِينَ أُوتُوا۟
ٱلْعِلْمَ إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى ٱلْكَٰفِرِينَ ﴿٢٧﴾ ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ
أَنفُسِهِمْ ۖ فَأَلْقَوُا۟ ٱلسَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوٓءٍۭ ۚ بَلَىٰٓ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٢٨﴾ فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٢٩﴾
۞ وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟ مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟ خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا
حَسَنَةٌ ۚ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ ﴿٣٠﴾ جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ لَهُمْ فِيهَا مَا يَشَآءُونَ ۚ كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ ﴿٣١﴾

Those (too) who were before them made plots. Then (the command of) Allah came upon their buildings (uprooting them) from the foundations. So roofs fell down upon them from above, and the chastisement came to them from where they could not even imagine. [26] Then, on the Day of Judgment, He will put them to disgrace and will say, "Where are My partners for whose sake you used to quarrel (with the believers)?" Those endowed with knowledge will say, "Today, the disgrace and the evil (chastisement) has to befall the unbelievers, [27] the ones to whom the angels brought death while they were (still) wronging themselves." Then, they will resort to submission, (yet will say), "We used to do nothing wrong." (They will be answered) Why not? Allah knows well what you used to do. [28] Hence, enter the gates of *Jahannam* to live in it forever. So evil is the abode of the arrogant. [29]

And (on the other hand,) it is said to the God-fearing, "What has your Lord sent down?" They say, "(He has sent down) excellent (discourse)." For those who do good, there is good (end) in this world, and indeed the abode of the Hereafter is much better. Excellent is the abode of the God-fearing - [30] the eternal gardens they enter, with rivers flowing beneath them. For them there is what they desire. That is how Allah rewards the God-fearing - [31]

ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَٰمٌ عَلَيْكُمُ ٱدْخُلُوا۟ ٱلْجَنَّةَ بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٣٢﴾ هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ
فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾
فَأَصَابَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٤﴾ وَقَالَ
ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَا عَبَدْنَا مِن دُونِهِۦ مِن شَىْءٍ نَّحْنُ وَلَآ ءَابَآؤُنَا
وَلَا حَرَّمْنَا مِن دُونِهِۦ مِن شَىْءٍ ۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ فَهَلْ عَلَى ٱلرُّسُلِ
إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ
وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُ ۚ
فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٣٦﴾

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the ones to whom angels bring death while they are pure (in beliefs and deeds). They (angels) say, "Peace on you! Enter Paradise for the deeds you have been doing." [32]

They (the unbelievers) are waiting for nothing but that the angels should come to them, or comes the command of your Lord. Similar was the reaction of those who were before them. Allah did not wrong them; rather they were doing wrong to themselves. [33] So, the evils of what they did overtook them, and they were encircled by the very thing they used to ridicule. [34] The polytheists said, "If Allah had so willed, we would have not worshipped anything other than Him - neither we nor our forefathers - nor would we have made anything unlawful without (a command from) Him." Similar was the reaction of those who were before them. Therefore, the messengers' obligation is no more than to convey the message clearly. [35]

We did raise a messenger among every people, with the message: "Worship Allah and stay away from the Rebel (the Satan)." Then, there were some among them whom Allah guided, and there were others against whom deviation (from the right path) was established. So, travel on earth and see how was the fate of those who rejected (the prophets). [36]

إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ فَإِنَّ ٱللَّهَ لَا يَهْدِى مَن يُضِلُّ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ
﴿٣٧﴾ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ لَا يَبْعَثُ ٱللَّهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ
حَقًّا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ ٱلَّذِى يَخْتَلِفُونَ فِيهِ
وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ كَانُوا۟ كَٰذِبِينَ ﴿٣٩﴾ إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ
أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ﴿٤٠﴾ وَٱلَّذِينَ هَاجَرُوا۟ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظُلِمُوا۟ لَنُبَوِّئَنَّهُمْ
فِى ٱلدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ ٱلَّذِينَ صَبَرُوا۟
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۚ
فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

If you are keen for their guidance, then, (remember that) Allah does not lead those to the right path whom He lets go astray, and for them there are no helpers. [37] They swore by Allah on solemn oaths: "Allah will not resurrect those who die." Why not? It is a promise on His part, which is due to come true, but most of the people do not know. [38] (He will resurrect all of them,) so that He discloses for them what they have been disputing about, and so that those who disbelieve may know that they were liars. [39] Whenever We intend to do something, We do no more than say to it, "Be," and it comes to be. [40]

Those who have migrated for the sake of Allah after they were oppressed, We shall give them a good place in the world, [6] and of course, the reward of the Hereafter is much greater, if they only knew! [41] - those who kept patient, and who place trust in their Lord. [42]

We did not send (messengers) before you other than men whom We inspired with revelation. So, ask the people (having the knowledge) of the Reminder (the earlier Scriptures), if you do not know. [43]

6) Persecuted by the pagans of Makkah, many Muslims had to migrate to Abyssinia. This verse consoles them that, apart from the great reward they will receive in the Hereafter, they would have a peaceful homeland to live even in this world. This promise was fulfilled when they settled in Madīnah.

بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٤٤﴾ أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَن يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ
﴿٤٦﴾ أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾ أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ
اللَّهُ مِن شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

(We sent them) with clear signs and scriptures. [7] And We sent down the Reminder (The Qur'ān) to you, so that you explain to the people what has been revealed for them, and so that they may ponder. [8] [44] Do those who contrive evil plots feel immune from that Allah makes them sink into the earth, or from that the punishment comes to them from where they would not perceive, [45] or that He seizes them when roaming about - while they are not able to frustrate Him - [46] or that He seizes them while they are in apprehension? So, indeed your Lord is Very-Kind, Very-Merciful. [9] [47] Have they not observed the things Allah has created, their shadows inclining from the right and the left prostrating themselves before Allah, while they are humble? [10] [48]

7) This is the answer to their objection why an angel was not sent to them as a prophet. The gist of the answer is that the consistent practice of Allah is to raise prophets from among human beings, so that they instruct the people according to their human nature. However, they were sent with clear signs and the divine scriptures to prove their prophet-hood.

8) This is a clear Qur'ānic direction that when interpreting the Holy Qur'ān, one has to seek guidance, before anything, from the explanations given by the Holy Prophet ﷺ through his words and practice, and must place his reliance on them. Then he should ponder on what has been stated by the Qur'ān in the light of prophetic explanations. See also the verses 2:129 &151, 3:164, and 62:2 where 'teaching of the Book' has been mentioned as one of the basic missions of the Holy Prophet ﷺ, in addition to reciting it before the people.

9) The sense is that if the divine punishment has not seized them so far, they should never think that they are immune from it forever; in fact, the respite given to them is based on Allah's mercy, so that they may change their approach and attitude.

10) Shadows of every thing in this world change their directions according to

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِن دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا
يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩ ﴿٥٠﴾ ۞ وَقَالَ اللَّهُ
لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ ۖ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ ۖ فَإِيَّايَ فَارْهَبُونِ ﴿٥١﴾ وَلَهُ مَا فِي
السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا ۚ أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾ وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ
اللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٥٣﴾ ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنكُمْ إِذَا
فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا ۖ فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾
وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ۗ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾

To Allah prostrates itself whatever there is in the heavens and whatever there is in the earth, and the angels, and they show no arrogance. [49] They fear their Lord above them and do as they are commanded. [50] [11]

Allah has said, "Do not take two gods. He is but One God. So, Me alone you fear." [51] And to Him belongs what is in the heavens and the earth, and it is only He who deserves obedience as ever due. Would you, then, fear someone other than Allah? [52] Whatever blessing you have is from Allah. Then, once you are touched by distress, to Him alone you cry for help. [53] Then, as soon as He removes the distress from you, a group from among you starts ascribing partners to their Lord. [54] Thus, they deny what We have given to them. Well, enjoy yourself (for some time), and soon you will come to know (the fate of your misdeeds). [55]

They allocate a share from what We have given to them for those (idols) the reality of whom they do not even know. [12] By Allah, you shall definitely be responsible for the fabrications you have been inventing. [56]

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its location *vis-a-vis* the sun. Prostrating of the shadows and other things mentioned in the next verse is an expression for their being submissive to Allah's will and command, which is one of the proofs of His being omnipotent, needing no partner in His divinity.

11) This is a verse of *sajdah* (prostration). For further details please see note 56 of *Surah* 7: Al-A'rāf.

12) For explanation see 6:136 and its note.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۙ وَلَهُم مَّا يَشْتَهُونَ ﴿٥٧﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ
ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ ۚ
أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۖ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾ وَلَوْ
يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَابَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ
فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَجْعَلُونَ لِلَّهِ مَا
يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۖ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ
وَأَنَّهُم مُّفْرَطُونَ ﴿٦٢﴾

They ascribe daughters to Allah - Pure is He - and for themselves is what they desire! [13] [57]

When one of them is given the good news of a female child, his face becomes gloomy and he is choked with grief. [58] He hides himself from people because of the (self-presumed) bad news given to him (and wonders): Shall he keep it despite the disgrace (he will face in the society), or put it away into the dust? In fact, evil is what they decide. [59] Those who do not believe in the Hereafter have evil attributes, and to Allah belong the most exalted attributes. He is the Mighty, the Wise. [60]

If Allah were to seize the people for their transgression, He would have spared no creature on earth, but He lets them go on up to an appointed time. So, when their time will come, they will not be able to delay it for a moment, nor to bring it soon. [61]

They assign to Allah what they themselves dislike, and their tongues make the false statement that for them there is a happy end. No, Fire is imminently theirs, and they are being driven (towards it) speedily. [62]

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13) The pagans used to say that the angels are the daughters of Allah, while they detested to have daughters themselves, and desired to have sons instead of daughters.

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ
الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي
اخْتَلَفُوا فِيهِ ۙ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَاللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ
لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَائِغًا لِّلشَّارِبِينَ ﴿٦٦﴾
وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذَٰلِكَ
لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ
الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

By Allah, We sent (messengers) to communities before you, but the Satan made their deeds look good to them. So, he is their patron today, and for them there is a painful punishment. [63] We have sent down the Book to you, only because you may explain to them what they differed about, and (so that it may be) guidance and mercy for a people who believe. [64]

Allah sent down water from the heavens and revived the land with it after it was dead. Surely, in that there is a sign for a people who listen. [14] [65]

Surely there is a lesson for you in the cattle. We provide you, out of what lies in their bellies between feces and blood, the (drink of) milk, pure and pleasant for those who drink. [66] And from the fruits of date palms and grape vines, you obtain intoxicants, and good provision. [15] Surely, in that there is a sign for a people who understand. [67]

Your Lord revealed to the honeybee: "Make homes in the mountains, in the trees and in the structures they raise. [68]

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14) The One who can revive the land can also revive the dead.

15) This verse was revealed in Makkah when liquor was not yet prohibited. Still, the verse has, by separating it from 'good provision', given a hint that it was not a good thing. The previous verse, on the other hand, has referred to the merits of milk, and the next verse signifies those of honey. This was the first indication

ثُمَّ كُلِي مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِي سُبُلَ رَبِّكِ ذُلُلًاۚ يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ
أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾ وَٱللَّهُ خَلَقَكُمْ ثُمَّ
يَتَوَفَّىٰكُمْۚ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔاۚ إِنَّ ٱللَّهَ عَلِيمٌ
قَدِيرٌ ﴿٧٠﴾ وَٱللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي ٱلرِّزْقِۚ فَمَا ٱلَّذِينَ فُضِّلُوا۟ بِرَآدِّى
رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَهُمْ فِيهِ سَوَآءٌۚ أَفَبِنِعْمَةِ ٱللَّهِ يَجْحَدُونَ ﴿٧١﴾

Then, eat from all the fruits, and go along the pathways of your Lord made easy for you." From their bellies comes out a drink of various colors in which there is cure for people. Surely, in that there is a sign for a people who ponder. [69]

Allah has created you, then He takes you back. And among you there is one who is carried to the worst part of the age, so that he knows nothing after having knowledge. [16] Surely, Allah is All-Knowing, All-Powerful. [70]

Allah has given some of you preference over others in provision. So, those given preference are not willing to pass on their provision to their slaves, so that they become equal in it: Do they, then, reject the blessing of Allah? [17] [71]

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that, unlike milk and honey, liquor is not liked by Allah, and it was going to be forbidden at some stage.

16) In extreme old age, man forgets most of the knowledge he had in his early days. This is a lesson for all the people that they should not be over-proud on their knowledge, because it is Allah who blessed them with it, and He may take it back whenever He so wills, as He does in the old age.

17) This is an argument against polytheism, which may easily be understood by common sense. The pagans did believe that the partners they ascribe to Allah are all owned by Allah. The verse says: 'You are not prepared to recognize your slaves as partners or sharers in your wealth, because according to the well established rules of the system of slavery, it cannot be combined with partnership. How can you, then, ascribe partners to Allah in His divinity, while they are admittedly owned by Allah and their status with Allah is much lower than the status of slaves with yourselves.' The last sentence of the verse signifies that offering worship to someone other than Allah implies the denial of Allah's blessings.

وَٱللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَجَعَلَ لَكُم مِّنْ أَزْوَٰجِكُم بَنِينَ وَحَفَدَةً
وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾ وَيَعْبُدُونَ
مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ شَيْـًٔا وَلَا يَسْتَطِيعُونَ
﴿٧٣﴾ فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ ۚ إِنَّ ٱللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾ ۞ ضَرَبَ ٱللَّهُ
مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَىْءٍ وَمَن رَّزَقْنَٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ
يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُۥنَ ۚ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
﴿٧٥﴾ وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَىْءٍ وَهُوَ
كَلٌّ عَلَىٰ مَوْلَىٰهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ ۖ هَلْ يَسْتَوِى هُوَ وَمَن يَأْمُرُ
بِٱلْعَدْلِ ۙ وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٦﴾

Allah has created spouses from among you and created sons and grandsons for you from your spouses, and gave you provision from good things. Is it, then, the falsehood that they believe in, and the blessing of Allah that they reject? [72] They worship, besides Allah, the objects that have no power to give them anything from the heavens and the earth, nor can they ever have such power. [73] So, do not coin similarities for Allah. Surely, Allah knows and you do not know. [74]

Allah gives an example: There is a slave owned (by someone), who has no power over anything, and there is a person whom We have given good provision from Us, and he spends out of it secretly and openly. Are they equal? Praise be to Allah. But, most of them do not know. [75]

And Allah gives another example: There are two men. One of them is dumb who is unable to do anything, and he is a burden on his master. Wherever he directs him to, he brings no good. Can he be equal to the one who enjoins justice and is on the straight path? [76]

وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ
أَقْرَبُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٧٧﴾ وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ
أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۙ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ
مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾ وَٱللَّهُ جَعَلَ
لَكُم مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلْأَنْعَٰمِ بُيُوتًا تَسْتَخِفُّونَهَا
يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۙ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا
إِلَىٰ حِينٍ ﴿٨٠﴾

To Allah belongs the Unseen of the heavens and the earth; and the matter of Hour (of Judgment) is no more than of twinkling of the eye, or even quicker. [18] Of course, Allah is powerful over everything. [77]

Allah has brought you forth from your mothers' wombs when you knew nothing, and He made for you ears, eyes and hearts, so that you may be grateful. [78] Did they not look at the birds how they are controlled in the atmosphere of the sky? No one holds them but Allah. Surely, in that there are signs for a people who believe. [79]

Allah has made your houses a place of comfort for you, and made for you houses from the hides of cattle, which you find so light on the day you travel and the day you camp, and out of their wool and their fur and their hair (He created) furnishings and goods of enjoyment for a period of time. [80]

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18) The Hour here refers to the Day of Judgment. It will not come through a gradual process. It will come all at once leaving no opportunity for anyone to reform himself on seeing some of its phases, because enough opportunity has been given during one's lifetime with many signs to warn of it. The verse could also mean that Resurrection of the dead will not take much time. All the dead will be raised in a single moment.

وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلًا وَجَعَلَ لَكُم مِّنَ ٱلْجِبَالِ أَكْنَٰنًا
وَجَعَلَ لَكُمْ سَرَٰبِيلَ تَقِيكُمُ ٱلْحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ ۚ كَذَٰلِكَ
يُتِمُّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ
ٱلْمُبِينُ ﴿٨٢﴾ يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ
﴿٨٣﴾ وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا۟ وَلَا هُمْ
يُسْتَعْتَبُونَ ﴿٨٤﴾ وَإِذَا رَءَا ٱلَّذِينَ ظَلَمُوا۟ ٱلْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ
يُنظَرُونَ ﴿٨٥﴾ وَإِذَا رَءَا ٱلَّذِينَ أَشْرَكُوا۟ شُرَكَآءَهُمْ قَالُوا۟ رَبَّنَا هَٰٓؤُلَآءِ
شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدْعُوا۟ مِن دُونِكَ ۖ فَأَلْقَوْا۟ إِلَيْهِمُ ٱلْقَوْلَ إِنَّكُمْ
لَكَٰذِبُونَ ﴿٨٦﴾

Allah has made for your benefit shades from what He has created, and made for you shelters in the mountains, and made for you shirts that protect you from heat, and shirts that protect you in your battles. This is how He perfects His favor upon you, so that you may submit. [81] If they still turn away, then, your responsibility is only to convey the message clearly. [82] They are aware of Allah's favor, yet they deny it, and most of them are ungrateful. [83]

(Remember) the Day on which We shall raise up a witness from every people, then the disbelievers will not be allowed (to make excuses), nor shall they be asked to repent. [84] And when the unjust will see the punishment, it will not be lightened for them, nor will they be given respite. [85] When the *Mushriks* (i.e. those who ascribe partners to Allah) will see those whom they made partners with Allah, they will say: "Our Lord, these are the partners we made whom we called in worship besides you." Then, they (the partners) will turn to them saying: "You are indeed liars."[19] [86]

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19) They will disown the faith of the *mushriks* in the sense that they did never ask them to hold them as partners of Allah.

وَأَلْقَوْا۟ إِلَى ٱللَّهِ يَوْمَئِذٍ ٱلسَّلَمَ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٨٧﴾ ٱلَّذِينَ
كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُوا۟
يُفْسِدُونَ ﴿٨٨﴾ وَيَوْمَ نَبْعَثُ فِى كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ ۖ
وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِ ۚ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ
وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾ ۞ إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ
وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ۚ يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾ وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ إِذَا عَٰهَدتُّمْ وَلَا تَنقُضُوا۟
ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ ٱللَّهَ يَعْلَمُ
مَا تَفْعَلُونَ ﴿٩١﴾

On that day they will tender submission to Allah, and all that they used to fabricate will have vanished from them. [87] For those who disbelieve and put obstructions in the way of Allah, We shall add up punishment after punishment for the mischief they used to make. [88]

And (think of) the day We shall send to every people a witness from among them (to testify) against them, and We shall bring you (O prophet) as witness against these. And We have revealed to you the Book, an exposition of everything, and guidance, and mercy, and glad tidings for the Muslims. [89]

Allah enjoins to do justice and to adopt good behavior and to give relatives (their due rights), and forbids shameful acts, evil deeds and oppressive attitude. He exhorts you, so that you may be mindful. [90]

Fulfill the Covenant of Allah when you pledge, and do not break oaths after you swear them solemnly, while you have made Allah a witness over you. Surely, Allah knows all that you do. [91]

وَلَا تَكُونُوا۟ كَٱلَّتِى نَقَضَتْ غَزْلَهَا مِنۢ بَعْدِ قُوَّةٍ أَنكَـٰثًا تَتَّخِذُونَ أَيْمَـٰنَكُمْ
دَخَلًۢا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِىَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ إِنَّمَا يَبْلُوكُمُ ٱللَّهُ بِهِۦ ۚ
وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ ٱلْقِيَـٰمَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ
أُمَّةً وَٰحِدَةً وَلَـٰكِن يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَلَتُسْـَٔلُنَّ عَمَّا كُنتُمْ
تَعْمَلُونَ ﴿٩٣﴾ وَلَا تَتَّخِذُوٓا۟ أَيْمَـٰنَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا۟
ٱلسُّوٓءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ ٱللَّهِ ۖ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

Do not be like the woman who had broken her yarn into pieces after spinning it firmly,[20] by taking your oaths as means of mischief between yourselves, merely because a group gets greater benefit than the other. In fact, Allah puts you to a test thereby and, of course, on the Day of Resurrection He will explain to you all those matters in which you disagreed. [92]

If Allah so willed, He would have made all of you a single community,[21] but He lets whom He wills go astray and takes whom He wills to the right path; and surely you will be questioned about what you used to do. [93]

Do not make your oaths a means of mischief among yourselves, lest a foot should slip after it is firmly placed, [22] and you taste evil consequences for your having prevented (others) from the path of Allah, and you incur a great punishment. [94]

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20) As reported by some narrations, an insane woman in Makkah used to spin the yarn till noon, breaking it again into pieces in the afternoon. Known for this stupidity, she used to be cited as an example for a person who exerts his labor for a specific cause, then nullifies all his efforts at the end of the day. This example is cited here for those who enter into a covenant by swearing solemn oaths, then violate it.

21) This means that Allah has the power to force all the people to follow one single religion without their volition, but it would defeat the purpose of the test. See note on verse 9 above.

22) It means that once you violate your oaths for making mischief, it may prompt others to do the same, and thus their foot may slip because of you. In such a case you will be responsible for their deviation from the right path.

وَلَا تَشۡتَرُواْ بِعَهۡدِ ٱللَّهِ ثَمَنٗا قَلِيلًاۚ إِنَّمَا عِندَ ٱللَّهِ هُوَ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ
تَعۡلَمُونَ ﴿٩٥﴾ مَا عِندَكُمۡ يَنفَدُ وَمَا عِندَ ٱللَّهِ بَاقٖۗ وَلَنَجۡزِيَنَّ ٱلَّذِينَ صَبَرُوٓاْ أَجۡرَهُم
بِأَحۡسَنِ مَا كَانُواْ يَعۡمَلُونَ ﴿٩٦﴾ مَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ
مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ حَيَوٰةٗ طَيِّبَةٗۖ وَلَنَجۡزِيَنَّهُمۡ أَجۡرَهُم بِأَحۡسَنِ مَا كَانُواْ يَعۡمَلُونَ
﴿٩٧﴾ فَإِذَا قَرَأۡتَ ٱلۡقُرۡءَانَ فَٱسۡتَعِذۡ بِٱللَّهِ مِنَ ٱلشَّيۡطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾ إِنَّهُۥ لَيۡسَ لَهُۥ سُلۡطَٰنٌ
عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلۡطَٰنُهُۥ عَلَى ٱلَّذِينَ
يَتَوَلَّوۡنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشۡرِكُونَ ﴿١٠٠﴾ وَإِذَا بَدَّلۡنَآ ءَايَةٗ مَّكَانَ ءَايَةٖ
وَٱللَّهُ أَعۡلَمُ بِمَا يُنَزِّلُ قَالُوٓاْ إِنَّمَآ أَنتَ مُفۡتَرِۭۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ﴿١٠١﴾

And do not take a paltry price against the pledge of Allah. Indeed, what is with Allah is much better for you, if you only knew. [95] What is with you shall perish and what is with Allah shall last. And certainly, We shall bless those who observed patience, with their reward for the best of what they used to do. [96]

Whoever, male or female, has acted righteously, while being a believer, We shall certainly make him live a good life, and shall give such people their reward for the best of what they used to do. [97]

So, when you recite the Qur'ān, seek refuge with Allah against Satan, the accursed. [98] He is such that he has no authority over those who believe and place trust in their Lord. [99] His authority is only over those who befriend him and those who associate partners with Allah. [100]

Whenever We replace a verse with another verse — and Allah knows well what He reveals – they say, "You are but a forger." The fact rather is that most of them are ignorant.[23] [101]

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23) Their objection was that if the Qur'ān were the divine discourse, no change in its injunctions should have taken place. The verse says that this objection is based on sheer ignorance; it is Allah who knows best what should be revealed in a particular situation, and he replaces one rule with another according to His wisdom and matching the conditions prevailing at a particular time and place.

قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى

وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ

لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ ﴿١٠٣﴾

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ لَا يَهْدِيهِمُ ٱللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ ۖ وَأُو۟لَٰٓئِكَ هُمُ

ٱلْكَٰذِبُونَ ﴿١٠٥﴾ مَن كَفَرَ بِٱللَّهِ مِنۢ بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ

وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ

مِّنَ ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

Say, "This has been brought down by Rūḥ-ul-Qudus (the Holy Spirit - Jibra'īl) from your Lord rightly (as due), so that it may bring firmness to the believers and become guidance and good news for the Muslims. [102]

We know well that they say, "There is a man who teaches him." The language of the one they refer to is non-Arabic while this is clear Arabic language. [24] [103]

Surely, those who do not believe in Allah's verses, Allah does not lead them to the right path, and for them there is a painful punishment. [104] It is (not the Prophet but) the disbelievers in Allah's verses who forge lies, and it is they who are the liars. [105]

Whoever rejects his faith in Allah after having believed in Him — not the one who is compelled (to utter a word of disbelief) under duress while his heart is at peace with Faith, but the one who has laid his breast wide open for disbelief — upon such people is the wrath of Allah, and for them there is a heavy punishment. [106]

See also 2:106

24) There was a Roman slave, keen to listen to the Holy Prophet ﷺ. Seeing his eagerness, the Holy Prophet ﷺ visited him some times. The pagans of Makkah

ذَٰلِكَ بِأَنَّهُمُ ٱسْتَحَبُّوا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ وَأَنَّ ٱللَّهَ لَا يَهْدِى
ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿١٠٧﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ
وَأَبْصَٰرِهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴿١٠٨﴾ لَا جَرَمَ أَنَّهُمْ فِى ٱلْءَاخِرَةِ هُمُ
ٱلْخَٰسِرُونَ ﴿١٠٩﴾ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا۟ مِنۢ بَعْدِ مَا فُتِنُوا۟
ثُمَّ جَٰهَدُوا۟ وَصَبَرُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٠﴾ ۞ يَوْمَ
تَأْتِى كُلُّ نَفْسٍ تُجَٰدِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿١١١﴾ وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا
رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ
وَٱلْخَوْفِ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١١٢﴾

That is because they have preferred the worldly life to the Hereafter, and that Allah does not lead the disbelieving people to the right path. [107] Those are the ones Allah has set a seal on whose hearts, ears and eyes; and they are the heedless. [108] Invariably, they are the losers in the Hereafter. [109]

Then, your Lord — for those who left their homes after being persecuted, then fought in the way of Allah and stood patient — surely your Lord is, after all that, Most-Forgiving, Very-Merciful. [110] (All this will happen) on the day when everyone will come pleading for himself, and everyone will be given in full what he did, and they will not be wronged. [111]

Allah gives an example: There was a town, secure and content with its sustenance coming in plenty from every place. Then, it turned ungrateful to the bounties of Allah; so, Allah made it to taste hunger and terror (that covered it) like a garment, as recompense of what its people used to do. [112]

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claimed that the Holy Prophet ﷺ got lessons from him and that he was the real author of the Qur'ān. While making this baseless claim they did not even think that the Roman slave was unable to compose such an eloquent discourse in Arabic.

وَلَقَدْ جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ ظَٰلِمُونَ ﴿١١٣﴾
فَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا وَٱشْكُرُوا۟ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ
أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
﴿١١٥﴾ وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا۟
عَلَى ٱللَّهِ ٱلْكَذِبَ ۚ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَٰعٌ قَلِيلٌ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ ۖ وَمَا
ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

And, of course, a messenger from among themselves had come to them, but they rejected him; so the punishment seized them when they were wrongdoers. [113]

So, eat the permissible and pure things from what Allah has provided you, and be grateful for the bounty of Allah, if you worship Him alone. [114] He has but prohibited for you the carrion, the blood, the flesh of swine and what has been invoked upon with a name other than that of Allah. However, if anyone is compelled by necessity - neither seeking pleasure, nor crossing the limit (of necessity) - then, Allah is Most-Forgiving, Very-Merciful.[25] [115]

Do not say about what your tongues describe falsely, "This is lawful and that is unlawful" so that you may forge the lie upon Allah. Surely, those who forge a lie upon Allah do not prosper. [116] (Let there be) a little enjoyment, and (then) for them there is a painful punishment. [117]

For those who are Jews, We had prohibited that which We have already told you;[26] and We did not wrong them, but it was they who used to wrong themselves. [118]

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25) See 5:3 and 6:145 and their notes for explanation.

26) See 3:93, 4:160, and 6:146

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا۟ ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓا۟
إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾ إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا
وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِّأَنْعُمِهِ ۚ ٱجْتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
﴿١٢١﴾ وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٢٢﴾ ثُمَّ أَوْحَيْنَآ
إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ
ٱلسَّبْتُ عَلَى ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا
كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

Then your Lord – for those who did evil because of ignorance, then repented after that and corrected themselves – surely your Lord is, after all that, Most-Forgiving, Very-Merciful. [119]

Surely, Ibrāhīm was an *Ummah* (a whole community in himself), devoted to Allah, a man of pure faith; and he was not among the *Mushriks* (i.e. those who associate partners with Allah) [120] He was grateful to His bounties. He (Allah) chose him and led him to the straight path. [121] We bestowed good upon him in this world; and in the Hereafter, he is among the righteous. [122] Then, We revealed to you, "Follow the way of Ibrāhīm, the upright, and he was not among the *Mushriks*". [123] The Sabbath was prescribed only for those people (i.e. Jews) who differed in it, and your Lord will certainly judge between them on the Day of Resurrection in those matters in which they used to differ. [27] [124]

27) The preceding four verses referred to Ibrāhīm ﷺ because the pagans of Makkah claimed to be his followers. The verses have clarified that he believed in Allah and not in other deities. Similarly he followed the true commands revealed to him by Allah and never distorted the divine rules by holding permissible things as unlawful, as was done by the pagans of Makkah. So far as the prohibition of economic activities on Sabbath, it was not imposed on Ibrāhīm ﷺ; it was prescribed for the Jews only.

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿١٢٥﴾ وَإِنْ
عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ
﴿١٢٦﴾ وَٱصْبِرْ وَمَا صَبْرُكَ إِلَّا بِٱللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِى ضَيْقٍ مِّمَّا
يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾

Invite (people) to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners. Surely, your Lord knows best the one who deviates from His way, and He knows best the ones who are on the right path. [125]

And if you were to harm (them) in retaliation, harm them to the measure you were harmed.[28] And if you opt for patience, it is definitely much better for those who are patient. [126]

And be patient. Your patience is bestowed by none but Allah, and do not grieve over them, and do not be in distress for what they devise.[29] [127] Surely, Allah is with those who fear Him and those who are good in their deeds. [128]

28) In the course of inviting people to the right path, one may sustain injuries from his opponents. The verse lays down the rule that although retaliation is allowed, it must be on equal basis without any excess, and if one remains patient and forgoes his right of retaliation, it is much better for him.

29) The Holy Prophet ﷺ used to grieve on the obstinate attitude of his people. The verse consoles him that he has performed his duty to the best possible extent. Whether or not they accept his message is beyond his control. As for the apprehensions that they may become an impediment in his way, Allah will take care of their evil designs, and His help will accompany him and all those who are good in deeds.

سُوْرَةُ بَنِيْ إِسْرَآءِيْل

SŪRAH BANĪ ISRĀ'ĪL

(Children of Israel)

Introduction

It is evident from the very first verse of this *Sūrah* that it was revealed after the miraculous journey of the Holy Prophet ﷺ to *Bait-ul-Maqdis* (Jerusalem) and from there to the upper realm of heavens. The first journey is called *Isrā'* (journey by night) and the second one is known as *Mi'rāj* (Ascension). Historical reports are different about determining the exact date of this event, but some external indicators suggest that it took place after tenth year of his ﷺ prophet-hood. It was a time when the fundamental message of Islam was substantially conveyed to the pagans of Arabia as well as to the Jews and Christians. The *Sūrah* has commenced its eloquent discourse by referring to the miraculous event of *Isrā'* as a solemn proof of the messenger-ship of the Holy Prophet ﷺ. Then the disbelievers are reminded of the misery suffered by the Children of Isrā'īl due to their rebellious violation of the divine injunctions laid down in their Scriptures. The disbelievers are thus warned that they might suffer the similar fate, if they did not submit to Allah's recent book, the Holy Qur'ān. Verse 9 declares that the message of the Qur'ān is the only moderate way to achieve betterment of this world and the Hereafter. Verses 22 to 38 explain some specific instructions about one's religious, moral and social attitude. Then the irrational and hostile behavior of polytheists is condemned, and their objections are answered. The Holy Prophet ﷺ and the Muslims are directed to place their trust in Allah and seek Allah's pleasure by offering prayers and devoting themselves to His worship.

The title of the *Sūrah* is derived from verse 4. It is also called *Sūrah* Isrā' referring to the miraculous event of *Isrā'* mentioned in the very first verse.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا
ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١﴾ وَءَاتَيْنَا
مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟ مِن دُونِى وَكِيلًا ﴿٢﴾

SŪRAH BANĪ ISRĀ'ĪL

(Children of Israel)

This *Sūrah* is *Makkī* and comprises 111 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Glorious is He Who made his servant travel by night from *Al-Masjid-ul-Ḥarām* to *Al-Masjid-ul-Aqṣā* whose environs We have blessed, so that We let him see some of Our signs. [1] Surely, He is the All-Hearing, the All- Seeing. [1]

And We gave Mūsā the Book and made it guidance for the children of Isrā'īl (bearing the command) "Do not take anyone other than Me as guardian, [2]

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1) According to authentic reports narrated by twenty five *Ṣaḥābī* ﵃ of the Holy Prophet ﷺ, the angel Jibra'īl ﵇ (Gabriel) came to the Holy Prophet ﷺ, made him to ride an animal (called *burāq*) and took him from the Sacred Mosque in Makkah to the holy mosque of Jerusalem, and then from there to the heavens where he met different prophets ﵈ of the past, visited different places of the upper realm and was honored by direct conversation with Allah Ta'ālā. It was on this occasion that five prayers a day were prescribed by Allah for him and his followers. This entire journey, with its both phases, took place within one night, and he reached back before the dawn.

The Holy Qur'ān has referred here only to the first part of the journey because it was more relevant to the following discussion. However, the second part of the miraculous journey is referred to in *Sūrah* An-Najm (53:13-18). According to authentic reports, this journey was not a spiritual experience in a dream, as supposed by some people; it was a physical journey that took place in reality with awakened eyes. The style of the Holy Qur'ān in the present verse suggests that it was an extraordinary event that has been cited as a great sign of Allah's omnipotence. Had it been merely a dream, there was nothing beyond ordinary human experience to make it a 'sign' or 'a part of the biggest signs of your Lord'

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا ﴿٣﴾ وَقَضَيْنَآ إِلَىٰ بَنِىٓ
إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا
جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ
وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾

O you, the progeny of those whom We put on board with Nūḥ. Surely, He was a very grateful servant." [3]

And We declared to the children of Isrā'īl in the Book: "You will surely spread mischief on the earth twice, and you will surely show utmost haughtiness. [4] So, when came the time appointed for the first of the two, We dispatched against you some servants belonging to us [2] having strong aggressive power, who combed through the houses; and it was a promise, bound to be fulfilled. [3] [5]

(53:18).

2) Obviously, all human beings, Muslims or Non-Muslims, are Allah's servants. But the Holy Qur'ān makes a subtle difference between the two while referring to them. When it refers to the Muslims and righteous people, it says, *'ibādī,* (e.g. 2:186, 14:31, 15:42 etc.) or *'ibādinā* (e.g. 12:24, 18:65, 35:32 etc.). As opposed to this, the present verse while referring to the Non-Muslims and tyrants has used the expression, *'ibādanlanā.* The first expression signifies close and favorite relationship, while the latter shows indifference and formality. This subtle difference between the two expressions is very difficult to convey in any other language, but we have tried at least to retain the difference by translating the former expression as 'My servant' and 'Our servants' and rendering the latter as 'the servants belonging to Us'.

3) The Israelites have a long history of deviation from the original teachings of their prophets, as narrated by the Bible in detail. As a punishment to their deviation, their enemies invaded upon them many times, but the Holy Qur'ān has referred here only to two major events. The first event most probably is that of the invasion of Nebuchadnezzar, the tyrant of Babylon. It took place in the days of the prophet Jeremiah ﷺ who tried his best to bring his nation to the right path, but all in vain. Finally, in 587 BC. Nebuchadnezzar, the emperor of Babylon invaded Jerusalem, demolished *Bait-ul-Maqdis* (Jerusalem), annihilated a large

ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَـٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَـٰكُمْ أَكْثَرَ
نَفِيرًا ﴿٦﴾ إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ وَعْدُ
ٱلْـَٔاخِرَةِ لِيَسُـۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ
وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا ﴿٧﴾ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ
لِلْكَـٰفِرِينَ حَصِيرًا ﴿٨﴾ إِنَّ هَـٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ
ٱلَّذِينَ يَعْمَلُونَ ٱلصَّـٰلِحَـٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

Then We gave you your turn to overpower them, and increased your strength with wealth and sons, and made you greater in number, [6] (saying) 'If you do good, you will do it for your own benefit, and if you do evil, it will be against yourselves'. Later, when came the time appointed for the second, (We sent others,) so that they spoil your faces, and so that they enter into the Mosque as the former ones entered it the first time, and utterly destroy whatever they prevail upon. [7] May be your Lord would bestow mercy upon you. But if you do this again, We shall do that again,[4] and We have made *Jahannam* (Hell) a prison for the disbelievers." [8] Surely, this Qur'ān guides to something that is most straightforward, and gives glad tidings to the believers who do good deeds that ready for them there is a great reward, [9]

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number of the Israelites and took others to Babylon as captives. The Israelites learnt a lesson from these events and corrected themselves. After a long period of exile, Cyrus, the emperor of Persia conquered Babylon and allowed the Israelites to rehabilitate themselves in Jerusalem and to rebuild *Bait-ul-Maqdis* (Jerusalem).

As for the second event, it may possibly refer to the invasion of Antiochus Epiphanes, the Greek tyrant who invaded Jerusalem in 175 BC when the Israelites went back to their misdeeds, and were subjected by him to the similar fate as they suffered at the hands of Nebuchadnezzar. According to other exegetes, the second event mentioned by the Qur'ān is the one that took place in 70 AD at the hands of Titus, the Roman emperor who captured Jerusalem and subjected the Israelites to a horrible massacre and demolished *Bait-ul-Maqdis* (Jerusalem).

4) This is a warning that apart from these two events, you may face similar events, if you deviate from the straight path.

وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾ وَيَدْعُ ٱلْإِنسَٰنُ بِٱلشَّرِّ
دُعَآءَهُۥ بِٱلْخَيْرِ ۖ وَكَانَ ٱلْإِنسَٰنُ عَجُولًا ﴿١١﴾ وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ ۖ فَمَحَوْنَآ ءَايَةَ
ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ
ٱلسِّنِينَ وَٱلْحِسَابَ ۚ وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا ﴿١٢﴾ وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى
عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ﴿١٣﴾ ٱقْرَأْ كِتَٰبَكَ كَفَىٰ
بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا
يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

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and that We have prepared a painful punishment for those who do not believe in the Hereafter. [10]

Man prays for evil like his prayer for good, and man is so hasty.[5] [11]

We have made the night and the day two signs, then We made the sign of night marked by darkness and the sign of day bright, so that you may seek grace from your Lord, and that you may know how to number the years and how to compute, and We have expounded everything in detail. [12]

We have tied up every human's fortune to his neck,[6] and on the Day of Resurrection, We will bring forth a book for him that he will find wide open, [13] (and We will say to him) "Read your book. Enough are you today to take your own account." [14]

Whoever adopts the right path does so for his own benefit, and whoever goes astray does so to his own detriment, and no bearer of burden shall bear the burden of another, and it is not Our way to punish (anyone) unless We send a Messenger. [15]

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5) Some unbelievers used to pray that if the Qur'ān is really the word of Allah, He should send a divine scourge upon them. The verse refers to such prayers.

6) The original word used in the text is *ṭā'ir*, which means 'bird'. Since the Arabs believed that good and bad omen is tied up with birds, the word was borrowed for 'omen' and 'fortune'. That one's fortune is tied up with his neck means that all his deeds are recorded by the angels who are ever present close to his neck.

وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا
تَدْمِيرًا ﴿١٦﴾ وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا
بَصِيرًا ﴿١٧﴾ مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا
لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ ٱلْءَاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا
وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾ كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ
مِنْ عَطَآءِ رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

And when We intend to destroy a habitation, We command its affluent people (to do good), then they commit sins therein, and thus the word (of punishment) becomes applicable to it (habitation), and We annihilate it totally. [16] How many a generation have We destroyed after Nūḥ! And enough is your Lord to know, (and) watch the sins of His servants. [17]

Whoever opts for the immediate (benefits from) life herein, We give him, right here in this life, as much as We will, to whomever We intend. Then We assign *Jahannam* for him where he shall enter condemned, discarded. [18] And whoever opts for the Hereafter and makes efforts for it as due, while he is a believer, then, the effort of such people is appreciated! [7] [19]

To all of them - both these and those - We extend the grants of your Lord. And the grant of your Lord is not barred (for anyone). [8] [20]

It is this record that decides the ultimate end of a person. Hence, it has been taken as his fortune.

7) Four conditions are laid down by this verse for one's betterment in the Hereafter:

(a) One must have the intention to get reward in the Hereafter. (*Whoever opts for the Hereafter*)

(b) Mere intention is not enough; he must exert his effort to achieve this goal. (*makes efforts for it*)

(c) His efforts must conform to the prescribed manner. (*as due*)

(d) He must be a believer. (*while he is a believer*)

8) 'Grant' in this verse refers to mundane provision, which is extended by Allah

ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَلْءَاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا
﴿٢١﴾ لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾ ۞ وَقَضَىٰ رَبُّكَ أَلَّا
تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ
كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ
لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾ رَّبُّكُمْ
أَعْلَمُ بِمَا فِى نُفُوسِكُمْ ۚ إِن تَكُونُوا۟ صَٰلِحِينَ فَإِنَّهُۥ كَانَ لِلْأَوَّٰبِينَ غَفُورًا ﴿٢٥﴾
وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾ إِنَّ
ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ﴿٢٧﴾

See how We made some of them excel some others (in this world) and, of course, the Hereafter is much higher in ranks and much greater in degrees of merit. [21]

Do not set up any other god along with Allah, otherwise you will sit condemned, forsaken. [22] Your Lord has decreed that you worship none but Him, and do good to parents. If any one of them or both of them reach old age, do not say to them: *uff* (a word or expression of anger or contempt) and do not scold them, and address them with respectful words, [23] and submit yourself before them in humility out of compassion, and say, "My Lord, be merciful to them as they have brought me up in my childhood." [24] Your Lord knows best what is in your hearts. If you are righteous, then He is Most-Forgiving for those who turn to Him in repentance. [25]

Give the relative his right, and the needy and the wayfarer. And do not squander recklessly. [26] Surely, squanderers are brothers of satans, and the Satan is very ungrateful to his Lord. [27]

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to everyone in this world irrespective of his beliefs and deeds. However, the blessings of the Hereafter are restricted to those who fulfill the conditions mentioned in verse 19 above.

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٣٠﴾ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾

And if you turn away from them looking for a bounty from your Lord you are expecting, then speak to them in polite words. [9] **[28] And do not keep your hand tied to your neck, nor extend it to the full extent, lest you should be sitting reproached, empty-handed.**[10] **[29] Indeed, your Lord expands sustenance for whomsoever He wills, and constricts (for whomsoever He wills). Surely, He is All-Aware of His servants, All-Seeing. [30]**

Do not kill your children for fear of poverty. We provide sustenance to them and to you, too. Killing them is a great sin indeed. [31] Do not even go close to fornication. It is indeed a shameful act, and an evil way to follow. [32] Do not kill any person the life of whom is sanctified by Allah, except for a just reason. And whoever is killed unjustly, We have invested his heir with authority (of equal retaliation), but he must not cross the limit in the matter of killing. [11] **Surely, he will be helped. [33]**

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9) This means that if you have nothing to give in charity, as required by verse 26 above, and you are expecting that Allah will give you enough resources in future to spend in charity, you should apologize to the needy persons in polite words, and should not reject their request in a rude manner.

10) 'Keeping hands tied to the neck' is an expression that stands for miserliness. The verse means that one should neither be miserly, nor extravagant. In the latter case, one may sit empty-handed, reproaching oneself for overspending his wealth.

11) The 'authority' in this verse refers to the right of the heir of the victim to

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۖ إِنَّ
الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ
خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

Do not go near the property of an orphan, except in a manner that is good, until he comes to his maturity. And fulfill the covenant. Surely, the covenant shall be asked about (on the Day of Reckoning). [34] And give full measure when you measure, and weigh with a straight balance. That is fair, and better at the end. [35]

And do not follow a thing about which you have no knowledge. Surely, the ear, the eye and the heart - each one of them shall be interrogated about. 12 [36]

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claim *Qiṣāṣ* (equal retaliation) or *diyah* (blood-money) from the murderer, or to forgive him. The state is bound to implement his will. But all this must be after the murder is proved against the offender through proper judicial process. Although the authority to choose anyone of the three options is given to the heir of the deceased, he is warned that he must not cross the limits prescribed by Allah. The Arabs before Islam used to take revenge by killing a number of people in lieu of one person, and at times they killed the offender in more brutal manner than the one he adopted for killing the victim. All such practices were banned by this verse. The last sentence of the verse reminds the heir of the victim that he has full help and support by the state, if he wishes to claim *Qiṣāṣ*; therefore he should not be overcome by his emotions in taking the law in his own hands.

12) The verse signifies that one must not follow whims and conjectures, nor should he act on presumptions based on surmises. He should act on premises based on knowledge. If someone believes in conjectures without proper investigation, he will be questioned on the Day of Reckoning on what basis he accommodated this belief in his heart, and whether he believed in something after seeing it with his own eyes, or hearing it with his ears. If he believed in it without proper investigation through these sources of knowledge, he will be punished.

وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾ ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ رَبُّكَ مِنَ ٱلْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾ أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾ وَلَقَدْ صَرَّفْنَا فِي هَٰذَا ٱلْقُرْءَانِ لِيَذَّكَّرُوا۟ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾ قُل لَّوْ كَانَ مَعَهُۥٓ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لَّٱبْتَغَوْا۟ إِلَىٰ ذِى ٱلْعَرْشِ سَبِيلًا ﴿٤٢﴾

Do not walk on the earth in haughty style. You can neither tear the earth apart, nor can you match the mountains in height. [37]

That which is evil, of all these, is detestable in the sight of your Lord. [38] This is part of the Wisdom your Lord has revealed to you. And do not set up any other god along with Allah, lest you should be thrown into *Jahannam*, reproached, rejected. [39]

Is it, then, that your Lord has chosen you people to have sons, and has Himself opted for females from among the angels?[13] Surely, you are uttering a serious statement. [40]

Surely, We have explained things in various ways in this Qur'ān, so that they may pay heed to the advice; but it increases nothing in them except aversion. [41] Say, "Had there been other gods along with Him", as they say, "then they would have found out a way to the Lord of the Throne".[14] [42]

13) The pagans of Arabia believed that the angels are daughters of Allah, while they took the females as an inferior creature as compared to males. Both presumptions, taken together, would imply that their own male children are superior to Allah's children who are females. The verse thus points out to their absurd and contradictory beliefs.

14) This is an argument of common understanding against polytheism. Had there been more than one god, each one of them equipped with full powers and attributes of godhead and quite independent of the other, they would have certainly disagreed in some decisions leading them to quarrel with one another, finding a way to overpower the Lord of the Throne who controls the whole

سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾ وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِذَا ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا۟ عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا ﴿٤٦﴾ نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰٓ إِذْ يَقُولُ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾ ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾

Pure is He, and Exalted, immensely above what they say. [43] All the seven skies and the earth and all those therein extol His purity. And there is not a single thing that does not extol His purity along with His praise, but you do not understand their extolling. Surely He is Forbearing, Most-Forgiving. [44]

When you recite the Qur'ān, We place an invisible curtain between you and those who do not believe in the Hereafter, [45] and We put covers on their hearts barring them from understanding it, and (We put) deafness in their ears; and when you refer to your Lord alone (without referring to their presumed deities,) in the Qur'ān, they turn their backs in aversion. [46] We are fully aware of the reason for which they listen, [15] when they listen to you, and when they are in secret consultation: when the transgressors say, "You are following none but a bewitched man." [47] See how they have made (silly) statements about you; so they have gone astray and cannot find a way. [48]

universe, and thus the entire system of the universe would have been destroyed by their mutual quarrels leading to anarchy. If other gods are presumed to be unable to disagree with the Lord of the Throne, then they are no gods, because inability to do something is not imaginable in a god.

15) It means that when the unbelievers listen to the Qur'ān, they do not listen to it with open mind like a seeker of truth. They listen to it only to find something they can ridicule.

وَقَالُوٓاْ أَءِذَا كُنَّا عِظَٰمٗا وَرُفَٰتًا أَءِنَّا لَمَبۡعُوثُونَ خَلۡقٗا جَدِيدٗا ﴿٤٩﴾ ۞قُلۡ كُونُواْ حِجَارَةً
أَوۡ حَدِيدًا ﴿٥٠﴾ أَوۡ خَلۡقٗا مِّمَّا يَكۡبُرُ فِي صُدُورِكُمۡۚ فَسَيَقُولُونَ مَن يُعِيدُنَاۖ قُلِ
ٱلَّذِي فَطَرَكُمۡ أَوَّلَ مَرَّةٖۚ فَسَيُنۡغِضُونَ إِلَيۡكَ رُءُوسَهُمۡ وَيَقُولُونَ مَتَىٰ هُوَۖ قُلۡ عَسَىٰٓ
أَن يَكُونَ قَرِيبٗا ﴿٥١﴾ يَوۡمَ يَدۡعُوكُمۡ فَتَسۡتَجِيبُونَ بِحَمۡدِهِۦ وَتَظُنُّونَ إِن لَّبِثۡتُمۡ
إِلَّا قَلِيلٗا ﴿٥٢﴾ وَقُل لِّعِبَادِي يَقُولُواْ ٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ ٱلشَّيۡطَٰنَ يَنزَغُ بَيۡنَهُمۡۚ إِنَّ
ٱلشَّيۡطَٰنَ كَانَ لِلۡإِنسَٰنِ عَدُوّٗا مُّبِينٗا ﴿٥٣﴾ رَّبُّكُمۡ أَعۡلَمُ بِكُمۡۖ إِن يَشَأۡ يَرۡحَمۡكُمۡ أَوۡ
إِن يَشَأۡ يُعَذِّبۡكُمۡۚ وَمَآ أَرۡسَلۡنَٰكَ عَلَيۡهِمۡ وَكِيلٗا ﴿٥٤﴾ وَرَبُّكَ أَعۡلَمُ بِمَن فِي
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَلَقَدۡ فَضَّلۡنَا بَعۡضَ ٱلنَّبِيِّـۧنَ عَلَىٰ بَعۡضٖۖ وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا ﴿٥٥﴾ قُلِ
ٱدۡعُواْ ٱلَّذِينَ زَعَمۡتُم مِّن دُونِهِۦ فَلَا يَمۡلِكُونَ كَشۡفَ ٱلضُّرِّ عَنكُمۡ وَلَا تَحۡوِيلًا ﴿٥٦﴾

And they say, "Once we are reduced to bones and dust, is it then that we will be raised, created anew?" [49] Say, "Be you stones or iron [50] or any creation you deem harder in your hearts." Thereupon they will ask, "Who will bring us back?" Say, "The One who created you for the first time." So, they will shake their heads before you and say, "When shall that be?" Say, "May be, it is near." [51] (It will be) on a day when He will call you, and you will respond praising Him, and you will think you did not stay (on the earth) but for a short while. [52]

Tell My servants that they should speak that which is best. Surely, Satan creates discord among them. Indeed, Satan is an open enemy to mankind. [53] Your Lord knows you best. If He so wills, He will have mercy on you, and if He so wills, He will punish you, and We did not send you (O Prophet,) to become responsible for them. [54]

Your Lord knows best about all those in the heavens and the earth, and We have certainly granted excellence to some prophets over some others, and We gave Dawūd the Zabūr (the Psalms). [55]

Say, "Call those whom you assume (to be gods), besides Him, while they have no power to remove distress from you, nor to change it." [56]

أُولَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ
وَيَخَافُونَ عَذَابَهُۥٓ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾ وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ
مُهْلِكُوهَا قَبْلَ يَوْمِ ٱلْقِيَٰمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِى
ٱلْكِتَٰبِ مَسْطُورًا ﴿٥٨﴾ وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْءَايَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ
وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُوا۟ بِهَا ۚ وَمَا نُرْسِلُ بِٱلْءَايَٰتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

Those whom they invoke, do themselves seek the means of access to their Lord as to which of them becomes the closest, and they hope for His Mercy and fear His punishment. The punishment of your Lord is really something to be feared. [57] There is no town but We are to destroy it before the Doomsday, or punish it with severe punishment. [16]That is what stands written in the Book. [58]

Nothing made us refrain from sending the signs (demanded by the pagans,) except that the earlier people had rejected them. (For example,) We gave Thamūd the she-camel, as an eye-opener, then they did wrong to her, [17]and We do not send signs but as a warning. [59]

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16) According to some exegetes, it refers to the habitations of the unbelievers. They have to suffer punishment from Allah, either in this world before the Day of Judgment or in the Hereafter where they have to face the severe punishment. Some other exegetes have taken it as a general statement about all the towns of the world. None of them will remain alive forever. Every town has to perish before the Day of Judgment, either by coming to its natural end, or by the divine punishment.

17) For a brief account of this event, see our note on *Sūrah* Al-A'rāf (7:73). The present verse was revealed in the context of the demands of the pagans to show their demanded miracles. The verse says that it is Allah's practice that if a people do not believe even after seeing their demanded miracles, they are destroyed by the divine scourge, as was done with the people of Thamūd. Such miracles are not a play; these are warnings to the people who demand them. Since after seeing such miracles, the people will have to be destroyed if they do not accept faith, miracles are not shown to them at this stage.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾ قَالَ أَرَأَيْتَكَ هَٰذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾ قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَّوْفُورًا ﴿٦٣﴾ وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾

(Remember) when We said to you that your Lord encompasses all humans. And We did not make the vision We showed to you, but a test for the people — and the tree cursed in the Qur'ān as well.[18] And We warn them, yet it adds nothing to them but enormous rebellion. [60]

(Remember) when We said to the angels, "Prostrate yourself before 'Ādam." So, they all prostrated, except Iblīs (Satan). He said, "Shall I prostrate before the one You have created from mud?" [61] He (Iblīs) added, "Tell me, this one whom You have honored more than me, if You give me respite till the Doomsday, I will subdue his progeny, except a few of them." [62] He (Allah) said, "Go then, for whoever of them follows you, the Hell shall be the recompense of you all, a full recompense. [63] Entice with your voice those of them whom you can, and rally against them your horsemen and your footmen, and share with them in their wealth and their children, and make promises to them" – and Satan promises them nothing but delusion - [64]

18) The 'vision' in this verse refers to the events of Isrā' and Mi'rāj mentioned in the first verse of this *Sūrah*. The unbelievers denied that such an event has ever happened. Similarly, when the Holy Qur'ān informed that *Jahannam* will have the tree of *zaqqūm* to feed its people, the pagans denied it as being impossible for a tree to grow or survive in fire. This verse says that Mi'rāj as

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾ رَّبُّكُمُ ٱلَّذِى
يُزْجِى لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا
﴿٦٦﴾ وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ
أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ﴿٦٧﴾ أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا۟ لَكُمْ وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ
تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ۙ ثُمَّ لَا تَجِدُوا۟
لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا ﴿٦٩﴾ ۞ وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ
وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

"As for My servants, you have no control over them, and your Lord is enough to look after (everything)." [65]

Your Lord is the One who causes ships to sail for you through the sea, so that you may go in quest of His bounty; surely, He is Ever-Merciful for you. [66] And when you face a hardship at sea, vanished are those whom you used to invoke, except Him (Allah). Then, once He brings you safe to the land, you turn away (from Him); man is so ungrateful. [67] Do you, then, feel secure from that He makes a part of the land sink down along with you, or that He sends down a rain of stones on you, whereupon you will find no one to protect you? [68] Or, do you feel secure from that He takes you back to it (the sea) once again, and sends a heavy storm of wind upon you which drowns you because of your disbelief, and then you will find no one to help? [69]

And We bestowed dignity on the children of 'Ādam and provided them with rides on the land and in the sea, and provided them with a variety of good things and made them much superior to many of those whom We have created. [70]

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well as the tree of *zaqqūm* were meant to be a test for the people as to whether they believe in them as a demonstration of Allah's omnipotence and as information given by Allah's prophet ﷺ, or they reject it and deny Allah's

يَوْمَ نَدْعُوا۟ كُلَّ أُنَاسٍۭ بِإِمَـٰمِهِمْ ۖ فَمَنْ أُوتِىَ كِتَـٰبَهُۥ بِيَمِينِهِۦ فَأُو۟لَـٰٓئِكَ يَقْرَءُونَ
كِتَـٰبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾ وَمَن كَانَ فِى هَـٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِى
ٱلْـَٔاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾ وَإِن كَادُوا۟ لَيَفْتِنُونَكَ عَنِ ٱلَّذِىٓ أَوْحَيْنَآ
إِلَيْكَ لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُۥ ۖ وَإِذًا لَّٱتَّخَذُوكَ خَلِيلًا ﴿٧٣﴾ وَلَوْلَآ أَن ثَبَّتْنَـٰكَ لَقَدْ
كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْـًٔا قَلِيلًا ﴿٧٤﴾ إِذًا لَّأَذَقْنَـٰكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ
ٱلْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

(Think of) the Day when We will call every people with their books of deeds. Then the ones who will be given their book in their right hands will read their book (happily) and will not be wronged even to the measure of a fine thread. [71] But whoever is (too) blind in this (world to see the right path) will be (too) blind in the Hereafter (to reach the salvation), and much more astray from the path. 19 [72]

(O Prophet,) Surely, they were about to lure you away from what We have revealed to you, so that you forge something else against Us, and in that case they would have certainly made you a bosom friend. [73] Had We not made you firm, it was likely that you would have inclined towards them a little bit. [74] In that case, We would have surely made you taste a double (punishment) in life and a double (punishment) after death, then you would not have found anyone to help you against Us. 20 [75]

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power to do so.

19) The reason is that in the worldly life he had an opportunity to cure his blindness by following the guidance provided by the prophets ﷺ, but in the Hereafter, he will have no cure at all.

20) Some leaders of the Quraish approached the Holy Prophet ﷺ and offered to him that they would accept Islam on the condition that he should remove the poor people from the meeting place where they would sit before him. In the beginning, the Holy Prophet ﷺ, in his desire for their entering Islam, took the proposal as considerable, but later on rejected the idea. The present verse is referring to this event. (Ibn Abī Ḥātim)

وَإِن كَادُوا۟ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذًا لَّا يَلْبَثُونَ
خِلَٰفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا ۖ وَلَا تَجِدُ
لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾ أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ ۖ
إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾ وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ
أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾ وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى
مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن لَّدُنكَ سُلْطَٰنًا نَّصِيرًا ﴿٨٠﴾

And they were likely to harass you in the land, so that they could expel you from there, and in that case, they will have not lived (there) after you, but a little. 21 **[76] Such has been Our way with the messengers We sent before you. And you will find no change in Our way. [77]**

(O Prophet,) establish *Ṣalāh* between the decline of the sun and the darkness of the night, and (establish) the recital at dawn. 22 **Surely, the recital at dawn is well attended. [78] And during the night, wake up for *Ṣalāh* of *tahajjud*, an additional prayer for you. It is very likely that your Lord will place you at Praised Station.** 23 **[79] And say, "O my Lord, make me enter a rightful entrance and make me exit a rightful exit, and grant me from Your Own a power, favored (by You)." [80]**

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21) This verse refers to another event in which some of the leaders of the Quraish conspired to expel the Holy Prophet ﷺ from Makkah. The verse warned them that if they did so, they would not be able to live in Makkah after the expulsion of the Holy Prophet ﷺ, but for a little time. The events that followed proved the truth of this verse, because after the migration of the Holy Prophet ﷺ, many leaders of the Quraish were killed in the battle of Badr, and the remnants either embraced Islam, or had to leave Makkah.

22) *Ṣalāh* between the decline of the sun and the darkness of the night includes Ẓuhr, 'Asr, Maghrib and 'Ishā' prayers, and the 'recital at dawn' refers to the prayer of Fajr.

23) This is the translation of *Maqām Maḥmūd,* which, according to authentic *aḥādīth*, refers to the special status of *Ash-shafā'at-ul-kubrā* that will be given to

وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ
مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ وَإِذَآ أَنْعَمْنَا
عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ ۖ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسًا ﴿٨٣﴾ قُلْ كُلٌّ يَعْمَلُ
عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾ وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ
ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

And say, "Truth has come and falsehood has vanished. Falsehood is surely bound to vanish." 24 **[81] We reveal the Qur'ān, which is cure and mercy for the believers; and it adds nothing to the unjust but loss. [82]**

When We bestow Our favor upon man, he avoids (to recognize it) and keeps himself far aside (from obedience), and when some evil touches him, he is in total despair. [83]

Say, "Everyone acts in his own style. So, your Lord knows best which one is better guided in his way." [84]

And they ask you about the soul. Say, "The soul is something from the command of my Lord, and you are not given from the knowledge but a little." 25 **[85]**

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the Holy Prophet ﷺ on the Day of Judgment, whereby he will be able to intercede in favor of all human beings.

24) These prayers were taught to the Holy Prophet ﷺ when he was in Makkah, and it was a subtle indication that he is going to leave Makkah and enter it again as a conqueror. The words of verse 81 were on the tongue of the Holy Prophet ﷺ when he entered Ka'bah after the conquest of Makkah, and demolished the idols placed in it.

25) This verse was revealed in answer to the question of some Jews who asked the Holy Prophet ﷺ about the real nature of the 'soul' or 'spirit'. The answer given is that a human being, having very limited knowledge, cannot grasp the real nature of the soul. What he can understand is only that it is created by Allah's command. Since no practical issue depends on the full knowledge of the nature of the soul, one should not be more curious to know beyond this.

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا
﴿٨٦﴾ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُل لَّئِنِ
اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ
كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ
مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾ وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا
مِنَ الْأَرْضِ يَنبُوعًا ﴿٩٠﴾

And if We so will, We will surely take away what We have revealed to you, then you shall find no one to rely upon against Us in this matter. 26 [86] But it is a mercy from your Lord. Great is indeed His favor upon you. [87]

Say, "If all the humans and jinns join together to produce anything like this Qur'ān, they will not (be able to) come up with anything like it, even if they assist one another. 27 [88] Indeed We explained every subject in this Qur'ān in various ways for the benefit of mankind. Still, most of the people refused to do anything but reject. [89]

They said, "We shall never believe in you unless you cause a spring to gush forth for us from the earth. [90]

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26) The sense is that, let alone having full knowledge about the soul, you do not have power even to retain what you already know. If Allah so wills, He can take away whatever you have known through revelation, but in the case of the Holy Prophet ﷺ, He did not do so, because He is very merciful to him.

27) This is an answer to their demand that they should be shown a miracle of their choice. The gist of the answer is that the Holy Qur'ān is in itself a miracle, after which no miracle is needed. This eloquent and wise discourse is recited by a person who has lived in your midst for more than forty years, and you have experienced his truthfulness and honesty in all walks of life; you are familiar with the style of his language which is totally different from that of the Holy Qur'ān. If you still presume that it is forged by him, all of you are challenged to bring some discourse like it. This challenge was given by the Holy Qur'ān repeatedly, but no one came forward to take the challenge, and compose a single *Sūrah*. See also 2:23, 10:38 and 11:13.

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ
تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾
أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِى ٱلسَّمَآءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ
عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ ۗ قُلْ سُبْحَانَ رَبِّى هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾ وَمَا مَنَعَ
ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾ قُل
لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ
مَلَكًا رَّسُولًا ﴿٩٥﴾ قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ ۚ إِنَّهُۥ كَانَ
بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٩٦﴾

Or you have a garden of date palms and grapes, then you bring forth rivers from their midst in abundance. [91] Or you cause the sky to fall upon us in pieces, as you claimed, or you bring Allah and angels before us face to face. [92] Or you have a house made of gold. Or you ascend to the sky, and we will not believe in your ascension unless you send down to us a book we may read." Say, "I proclaim the Purity of my Lord. I am nothing but human, a messenger." [93]

Nothing prevented people from believing, when guidance came to them, except that they said, "Has Allah sent a man as a messenger?" [94] Say, "Had there been angels (living) on the earth, walking about in peace, We would have certainly sent down to them an angel from the heavens as a messenger." [28] **[95]**

Say, "Allah is sufficient as witness between me and you. Surely, He is All-Aware, All-Watchful to His servants." [96]

28) The principle explained by this verse is that a messenger is always sent from the species of his addressees, so that he may be a practical example for them, which they may easily follow. Since the human beings live on this earth, a messenger is sent from the humans. Had angels been living on the earth, an angel would have been sent.

وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ ۖ
وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ كُلَّمَا
خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴿٩٧﴾ ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَٰتِنَا وَقَالُوٓا۟ أَءِذَا كُنَّا
عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾ ۞ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ
فَأَبَى ٱلظَّٰلِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾ قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا
لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ وَكَانَ ٱلْإِنسَٰنُ قَتُورًا ﴿١٠٠﴾

The one whom Allah guides is the guided one; and those whom He lets go astray, you will never find for them any helpers other than Him. And We shall gather them on the Day of Judgment, with their faces down—blind, dumb and deaf. Their abode is the Fire. Whenever it calms down, We increase its flames for them. [97] That is their punishment, because they rejected Our signs and said, "Is it that once we are reduced to bones and dust, is it then that we shall be raised, created anew?" [98] Have they not seen that Allah who has created the heavens and the earth has the power to create them as they were? He has appointed a time for them in which there is no doubt. Still, the wrongdoers refused to do anything but reject. [99] Say, "If you were to own the treasures of my Lord's blessing, you would certainly hold them back, lest it should be spent.[29] Man is so niggardly." [100]

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29) This is in answer to their requests referred to above in verses 90 to 33, in which they demanded different kinds of wealth. The verse says that if such treasures of wealth were given at their disposal, they would be too miserly to give them to anyone else. 'My Lord's blessing' may also be taken as referring to prophet-hood. In this case, it would be an answer to their objection on the prophet-hood of the Holy Prophet Muhammad ﷺ, which implied that prophets should be appointed according to the pleasure of these people. The verse says that if treasures of Allah's blessing, including prophet-hood, were left at their pleasure, they would never give any part of it to anyone.

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ إِذْ جَآءَهُمْ فَقَالَ لَهُۥ
فِرْعَوْنُ إِنِّى لَأَظُنُّكَ يَٰمُوسَىٰ مَسْحُورًا ﴿١٠١﴾ قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا
رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّى لَأَظُنُّكَ يَٰفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾ فَأَرَادَ أَن
يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا ﴿١٠٣﴾ وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ
إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾ وَبِٱلْحَقِّ
أَنزَلْنَٰهُ وَبِٱلْحَقِّ نَزَلَ ۗ وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾ وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى
ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَٰهُ تَنزِيلًا ﴿١٠٦﴾ قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟
ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾

Surely We gave Mūsā nine clear signs. [30] So, ask the children of Isrā'īl, when he came to them, Pharaoh said to him, "I am afraid, O Mūsā, you are under the spell of magic." [101] He (Mūsā) said, "You know well that these (signs) are sent down by none but by the Lord of the heavens and the earth as eye-openers. And, I am afraid O Pharaoh, you are going to be destroyed." [102] Then he (Pharaoh) tried to harass them to drive them out of the land, so We drowned him and those with him altogether, [103] and thereafter We said to the children of Isrā'īl, "Live in the land. So, when the appointed time of the Hereafter will come, We shall bring you all joined together." [104]

With truth We have sent it (the Qur'ān) down and with truth it descended, and We did not send you but as a bearer of good tidings and as a warner. [105] We have divided the Qur'ān in portions, so that you may recite it to the people gradually, and We have revealed it little by little. [106] Say, "Believe in it or do not believe in it; when it is recited to those who were given knowledge before it, they fall down on their faces in prostration [107] [31]

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30) 'Signs' in this verse refers to the miracles given to Mūsā ﵇. These were: the staff that turned into a serpent, the hand that turned brightly white, the removal of stammering from the tongue of Mūsā ﵇, splitting of the sea, and the six signs mentioned in 7: 130-133. (Ibn Jarīr from 'Abdullāh Ibn 'Abbās ﵁)

31) This is a verse of *sajdah* (prostration). For further details please see note 56

وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ
وَيَزِيدُهُمْ خُشُوعًا ۩ ﴿١٠٩﴾ قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ
ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾
وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ
وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًۢا ﴿١١١﴾

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and say, "Pure is our Lord. Certainly, the word of our Lord was sure to be fulfilled." [108] They fall down on their faces weeping, and it increases humbleness in their hearts. [109]

Say, "Call (Him by the name of) Allah or Ar-Raḥmān, [32] in whichever way you call, His are the Best Names." Do not be (too) loud in your *Ṣalāh*, nor be (too) low in it, and seek a way in between. [110]

Say, "Praise belongs to Allah who has neither had a son, nor is there any partner to Him in His kingdom, nor is anyone (needed) to protect Him from (any) weakness. And proclaim His greatness, an open proclamation. [111]

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of *Surah* 7: Al-A'rāf.

32) The pagans of Makkah were not familiar with the word Raḥmān as a name of Allah Ta'ālā. Therefore, whenever this name occurred in the Qur'ān or at the tongue of a Muslim, they raised objections.

سُورَةُ الْكَهْفِ

SŪRAH AL-KAHF

(The Cave)

Introduction

According to some reports narrated by Ibn Jarīr on the authority of 'Abdullāh Ibn 'Abbās ﷺ, the background in which this *Sūrah* was revealed is that some pagans of Makkah went to some Jews and Christians to know their opinion about the Holy Prophet ﷺ. They advised them to ask the Holy Prophet ﷺ three questions. One, what was the story of some youngsters who left their city and took refuge in a cave? Two, what is the history of a person who traveled throughout the globe from East to West? Three, what is the reality of soul? This *Sūrah* was revealed in answer to their first two questions, while the answer to the third question was made a part of the previous *Sūrah*. (See 17:85)

Some reports indicate that this entire *Sūrah* was sent down in a single revelation. It is named after the People of the Cave whose story is detailed in verses 9 to 26. Apart from the two stories narrated in answer to the questions of the pagans, the *Sūrah* has narrated the story of Mūsā ﷺ with Khaḍir ﷺ as well. It also unveils the falsity of the Christians who ascribe a son to Allah. The Holy Prophet ﷺ and the Muslims are consoled that the opposition of the pagans should not discourage them, because their responsibility is restricted to conveying the message, and Allah will help them against their enemies.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾ قَيِّمًا لِيُنْذِرَ
بَأْسًا شَدِيدًا مِنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ
أَجْرًا حَسَنًا ﴿٢﴾ مَاكِثِينَ فِيهِ أَبَدًا ﴿٣﴾ وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ
وَلَدًا ﴿٤﴾ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ
إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾ فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا
بِهَٰذَا الْحَدِيثِ أَسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ أَيُّهُمْ
أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

SŪRAH AL-KAHF

(The Cave)

This *Sūrah* is *Makkī* and comprises 110 'āyāt (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Praise belongs to Allah who has sent down the Book to His servant, and allowed no crookedness in it, [1] a straightforward Book to warn of a severe punishment from Him, and to give the good news to the believers, who do righteous deeds, that they will have an excellent reward (Paradise) [2] in which they will dwell for ever, [3] and to warn those who have said that Allah has had a son, [4] while they have no knowledge about it, nor had their fathers. Grave is the word that comes out of their mouths. They say nothing but lie. [5]

So, (O Prophet) perhaps you are going to kill yourself after them, out of grief, if they do not believe in this discourse. [6]

Surely, We have made what is on earth an adornment for it, so that We test them as to who among them is better in deeds. [7] And surely, We are going to turn whatever is thereon into a barren land. [8]

أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾ فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

Do you think that the People of *Kahf* (the Cave) [1] and *Raqīm* [2] (inscription) were unusual out of Our signs? [9]

When the young men took refuge in the Cave and said, "Our Lord, bless us with mercy from Your own and provide us with guidance in our matters." [10] So, We sealed up their hearing (putting them to sleep) in the Cave for a number of years. [11]

1) The story of the People of the Cave, as summarized by the Holy Qur'ān, is that these young people, persecuted by a pagan king, took refuge in a cave along with their dog. There they fell into a deep slumber, which was miraculously prolonged without affecting their powers of life. They kept on sleeping in the cave for many years. In the meantime, a God-fearing king took control of the country. At that point they woke up, and feeling hungry, sent one of them to purchase food for them. He went to the market and offered the coin of the ancient days, and thus the residents of the city came to know their story and showed respect to them. After their death, they resolved to erect a mosque in their memory.

This story is known in the Christian resources as the story of 'Seven Sleepers'. Gibbon in his 'Decline And Fall of the Roman Empire' (v.1, p.544-545, Ch.33) has mentioned its details. According to him, this event took place in the Turkish city of Ephesus, during the reign of Decius, the Roman tyrant, known for persecution of the Christians. According to him, the Seven Sleepers woke up during the rule of Theodosius. The Muslim historians and exegetes of the Holy Qur'ān have narrated similar reports with some variance in time and place of the event. Sources of all these reports are too vague to be relied upon. The gist of the matter given by the Holy Qur'ān, which has been summarized above, is enough for the purpose of the Holy Qur'ān who has itself advised us in verse 22 not to indulge in unnecessary details.

2) The word *Raqīm* in this verse has been interpreted differently. Most of the commentators have taken it to mean 'inscription'. According to them, the emperor had inscribed their names on a tablet and fixed it at the entrance of the cave. That is why they were also named as 'People of *Raqīm*'.

ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَيُّ ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا ﴿١٢﴾ نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم
بِٱلْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ
قَامُوا۟ فَقَالُوا۟ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا ۖ لَّقَدْ قُلْنَآ إِذًا
شَطَطًا ﴿١٤﴾ هَٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ لَّوْلَا يَأْتُونَ عَلَيْهِم
بِسُلْطَٰنٍۭ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ﴿١٥﴾ وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا
يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم
مِّنْ أَمْرِكُم مِّرْفَقًا ﴿١٦﴾ ۞ وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ
وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِى فَجْوَةٍ مِّنْهُ ۚ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ

Thereafter We raised them up, so that We know which of the two groups [3] had better calculated the period in which they remained (sleeping). [12]

We narrate to you their story with truth. They were young men who believed in their Lord and We gave them more guidance. [13] We made their hearts firm when they stood up and said, "Our Lord is the Lord of the heavens and the earth. We shall never invoke any god other than Him, otherwise we would be saying something far from the truth. [14] These, our people, have adopted gods other than Him. Why do they not bring a clear proof in their favor? So, who is more unjust than the one who fabricates a lie against Allah? [15] When you have turned away from them, and those whom they worship, except Allah, then seek refuge in the cave, and your Lord will extend His mercy for you, and provide you ease in your matters." [16]

You would see the sun, when it rose, turning away from their Cave towards the right; and when it set, it bypassed them towards the left, and they were (lying) in the hollow thereof. [4] That is one of the signs of Allah.

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3) One group was of the opinion that they slept only for a single day, while the other group did not give any opinion, and left it to Allah, as mentioned by the Qur'ān itself in verse 19.

4) The location of the cave was such that the sunshine would never enter it,

مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ﴿١٧﴾
وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ ۖ وَكَلْبُهُم
بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ ۚ لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ
رُعْبًا ﴿١٨﴾ وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ
قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَٱبْعَثُوٓا۟
أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم
بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِن يَظْهَرُوا۟
عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوٓا۟ إِذًا أَبَدًا ﴿٢٠﴾

Whomsoever Allah guides is the one who gets the right path and whomsoever He lets go astray, for him you will find no one to help, no one to lead. [17]

And you would think they were awake while they were asleep. We turned them on their sides, right and left. And their dog had its forelegs stretched out to the doorstep. If you had a look at them, you would have fled away from them and would have been filled with awe of them. [18]

In this way We raised them up until they asked each other. One of them said, "How long did you tarry?" They said, "A day, or part of a day." They said, "Your Lord knows best how long you tarried." So, send one of you with this silver (coin) of yours to the city and let him look around which of the eatables are the purest and let him bring you some food from there. And he must act in polite manner, and must not let anyone know about you. [19] If they (the habitants of the city) will know about you, they will stone you or force you to revert to their faith, and in that case, you will never find success." [20]

because at the time of sunrise, it would divert from the right side of the cave, and at the time of sunset, it would bypass it from its left side. This was a divine arrangement to save them from the heat of the sun.

وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوٓا۟ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَأَنَّ ٱلسَّاعَةَ لَا رَيْبَ
فِيهَآ إِذْ يَتَنَٰزَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا۟ ٱبْنُوا۟ عَلَيْهِم بُنْيَٰنًا ۖ رَّبُّهُمْ أَعْلَمُ بِهِمْ ۚ
قَالَ ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾ سَيَقُولُونَ ثَلَٰثَةٌ
رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًۢا بِٱلْغَيْبِ ۖ وَيَقُولُونَ
سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُل رَّبِّىٓ أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ
فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ﴿٢٢﴾

And in this way, We made them known to the people (of the city), so that they realize that Allah's promise is true, and that there is no doubt about the Hour (the Day of Resurrection). [5] When they were disputing among themselves in their matter, they said, "Erect a building over them. Their Lord knows them best." Said those who prevailed in their matter, "We will certainly make a mosque over them." [21]

Some will say, "(They were) three, the fourth of them being their dog," and some will say, "Five, the sixth of them being their dog, just making conjectures." And others will say, "Seven, the eighth of them is their dog." Say, "My Lord knows best about their number." No one knows them except a few, so do not argue about them except an apparent argumentation. And do not ask anyone of these about them. [6] [22]

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5) The simple meaning of this sentence is that the long sleep of these people and their awakening after such a long period was a clear proof for the people that Resurrection is true and not beyond the power of Allah Ta'ālā. However, the reports about the Seven Sleepers, both in Muslim and Christian sources, add that the monotheist king of those days believed in the Resurrection, while some of his people denied its possibility. Once he prayed to Allah to show them a sign that might convince them to believe in Resurrection. No sooner did he pray to Allah, the People of the Cave woke up, their story was known to every one, and thus all of them came to believe. If this part of the story is true, this verse may be referring to this event.

6) The verse refers to the difference of opinion about the number of the People of the Cave, but instead of resolving the issue by affirming any one of the

وَلَا تَقُولَنَّ لِشَاْيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَٱذْكُر رَّبَّكَ
إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾ وَلَبِثُوا۟ فِي
كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾ قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ لَهُۥ
غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَبْصِرْ بِهِۦ وَأَسْمِعْ مَا لَهُم مِّن دُونِهِۦ مِن وَلِيٍّ
وَلَا يُشْرِكُ فِي حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾ وَٱتْلُ مَآ أُوحِيَ إِلَيْكَ مِن كِتَابِ رَبِّكَ لَا
مُبَدِّلَ لِكَلِمَٰتِهِۦ وَلَن تَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٧﴾

And never say about anything, "I will do this tomorrow," [23] unless (you say - 'if) Allah wills.' And remember your Lord if you forget,[7] and say (to those who asked you about the story of the People of the Cave), "May be, my Lord will lead me to something closer than this to guidance." [24]

They stayed in their Cave for three hundred years and added nine. [25] Say, "Allah knows best how long they stayed. To Him belongs the unseen of the heavens and the earth - how well He sees and how well He hears! They have no supporter other than Him and He lets no one share His authority." [26]

And recite what has been revealed to you of the Book of your Lord. There is no one to change His words, and you will never find a refuge beside Him. [27]

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different opinions, the verse lays down a basic principle to be followed in all such matters. The principle is that one should not involve oneself in the disputes having no practical importance. No practical matter depends on the knowledge of the exact number of these people. As such, no one should waste his time and energy in debating this issue.

7) When the pagans asked the Holy Prophet ﷺ about the People of the Cave, he replied to them, "I shall tell you this tomorrow." Confident that Allah will tell him about all these matters, he forgot to say *inshā'allah* (if Allah wills). This verse told him ﷺ the correct etiquette that when one resolves to do something in future, he should say, 'I shall do this *inshā'allah* (if Allah wills)', because one does not know what is going to happen in future.

وَٱصۡبِرۡ نَفۡسَكَ مَعَ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ وَجۡهَهُۥۖ وَلَا
تَعۡدُ عَيۡنَاكَ عَنۡهُمۡ تُرِيدُ زِينَةَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَلَا تُطِعۡ مَنۡ أَغۡفَلۡنَا قَلۡبَهُۥ عَن ذِكۡرِنَا
وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمۡرُهُۥ فُرُطٗا ﴿٢٨﴾ وَقُلِ ٱلۡحَقُّ مِن رَّبِّكُمۡۖ فَمَن شَآءَ فَلۡيُؤۡمِن وَمَن
شَآءَ فَلۡيَكۡفُرۡۚ إِنَّآ أَعۡتَدۡنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمۡ سُرَادِقُهَاۚ وَإِن يَسۡتَغِيثُواْ يُغَاثُواْ
بِمَآءٖ كَٱلۡمُهۡلِ يَشۡوِي ٱلۡوُجُوهَۚ بِئۡسَ ٱلشَّرَابُ وَسَآءَتۡ مُرۡتَفَقًا ﴿٢٩﴾ إِنَّ ٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجۡرَ مَنۡ أَحۡسَنَ عَمَلًا ﴿٣٠﴾ أُوْلَٰٓئِكَ لَهُمۡ
جَنَّٰتُ عَدۡنٖ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُ يُحَلَّوۡنَ فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَيَلۡبَسُونَ ثِيَابًا
خُضۡرٗا مِّن سُندُسٖ وَإِسۡتَبۡرَقٖ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلۡأَرَآئِكِۚ نِعۡمَ ٱلثَّوَابُ وَحَسُنَتۡ مُرۡتَفَقٗا ﴿٣١﴾

Keep yourself content with those who call their Lord morning and evening, seeking His pleasure, [8] and let not your eyes overlook them, seeking the splendor of the worldly life. And do not obey the one whose heart We have made heedless of Our remembrance, and who has followed his desire and whose behavior has exceeded the limits. [28]

And say, "The truth is from your Lord. Now, whoever so wills may believe and whoever so wills may deny." Surely, We have prepared for the unjust a fire, whose tent will envelop them. And if they will beg for help, they shall be helped with water like oily dregs that will scald the faces. Vile is the drink, and evil is the Fire as a resting-place. [29] As for those who believe and do righteous deeds,__of course, We do not waste the reward of those who are good in deeds. [30] Those are the ones for whom there are eternal gardens, rivers flowing beneath them. They will be adorned therein with bracelets of gold, and they will be dressed in green garments, made of fine silk and thick silk, reclining therein on couches. Excellent is the reward and beautiful is the Paradise as a resting-place. [31]

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8) Some unbelievers asked the Holy Prophet ﷺ to remove the poor persons from his preaching sessions, so that the rich people and the leaders of the community would not feel insult in sitting with them. The verse refused the idea, and made it prohibited for the Holy Prophet ﷺ to do so.

۞وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾ كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْئًا ۚ وَفَجَّرْنَا خِلَالَهُمَا نَهَرًا ﴿٣٣﴾ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَٰذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا ﴿٣٧﴾ لَّٰكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِن تَرَنِ أَنَا أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾

Give them an example. There were two men; We gave one of them two gardens of grapes, and surrounded both of them with date-palms, and placed vegetation between them. [32] Both the gardens brought forth their fruit, and suppressed nothing from it, and We caused a stream to flow through them. [33] And he had wealth. So, he said to his companion while conversing with him, "I am greater than you in wealth and stronger in manpower." [34] And he entered his garden while he was doing wrong to himself. He said, "I do not think that this will ever perish, [35] and I do not think that the Hour (Day of Judgment) has to come. And even if I am sent back to my Lord, I will surely find a better place than this to resort to." [36] Said his companion to him, as he was conversing with him, "Do you deny Him who created you from dust, then from a drop (of semen), then He made you a perfect man? [37] As for me, I believe that Allah is my Lord, and I do not associate anyone with my Lord. [38] Why, when you entered your garden, did you not say, '(Everything is) as Allah wills. There is no power except with Allah'? If you see me inferior to you in wealth and children, [39]

فَعَسَىٰ رَبِّيٓ أَن يُؤۡتِيَنِ خَيۡرٗا مِّن جَنَّتِكَ وَيُرۡسِلَ عَلَيۡهَا حُسۡبَانٗا مِّنَ ٱلسَّمَآءِ
فَتُصۡبِحَ صَعِيدٗا زَلَقًا ﴿٤٠﴾ أَوۡ يُصۡبِحَ مَآؤُهَا غَوۡرٗا فَلَن تَسۡتَطِيعَ لَهُۥ طَلَبٗا ﴿٤١﴾
وَأُحِيطَ بِثَمَرِهِۦ فَأَصۡبَحَ يُقَلِّبُ كَفَّيۡهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
وَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُشۡرِكۡ بِرَبِّيٓ أَحَدٗا ﴿٤٢﴾ وَلَمۡ تَكُن لَّهُۥ فِئَةٞ يَنصُرُونَهُۥ مِن دُونِ
ٱللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾ هُنَالِكَ ٱلۡوَلَٰيَةُ لِلَّهِ ٱلۡحَقِّۚ هُوَ خَيۡرٞ ثَوَابٗا وَخَيۡرٌ عُقۡبٗا
﴿٤٤﴾ وَٱضۡرِبۡ لَهُم مَّثَلَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَآءٍ أَنزَلۡنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخۡتَلَطَ بِهِۦ
نَبَاتُ ٱلۡأَرۡضِ فَأَصۡبَحَ هَشِيمٗا تَذۡرُوهُ ٱلرِّيَٰحُۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقۡتَدِرًا ﴿٤٥﴾
ٱلۡمَالُ وَٱلۡبَنُونَ زِينَةُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَٱلۡبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيۡرٌ عِندَ رَبِّكَ ثَوَابٗا
وَخَيۡرٌ أَمَلٗا ﴿٤٦﴾

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then, it is likely that my Lord will give me (what is) better than your garden, and will send to it a punishment from the heavens, and it will become a barren land. [40] Or, its water will sink deep in the earth, so that you will never be able to search it out." [41] And its produce was overwhelmed by calamities and he stood wringing his hands (in anguish) over what he had invested in it, while it was fallen down on its trellises and he was saying, "I wish I had not ascribed any partner to my Lord!" [42] There were no supporters for him beside Allah, who could come to his help, nor was he able to defend himself. [43] That is where the power of protection rests with Allah, the True God. He is the best in rewarding and best in requiting. [44]

Give them the example of the worldly life; it is like water We sent down from the sky, then the vegetation of the earth was mingled with it, and then it turned into chaff that is blown by the winds, and Allah is powerful over everything. [45] Wealth and children are the embellishment of the worldly life, and the everlasting virtues are better with your Lord, both in rewards and in creating good hopes. [46]

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾
وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۚ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ
لَكُم مَّوْعِدًا ﴿٤٨﴾ وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ
يَا وَيْلَتَنَا مَالِ هَٰذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَوَجَدُوا
مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۗ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ
أَوْلِيَاءَ مِن دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۚ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾ ۞ مَّا أَشْهَدتُّهُمْ
خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥١﴾

And (visualize) the Day when We will make mountains move, and you will see the earth fully exposed, and We shall gather them together, so as not to leave a single one of them. [47] And they shall be presented lined-up before your Lord. (It will be said to them,) "Lo! You have come to Us just as We had created you for the first time, while you claimed that We would not make any appointed time for you." [48] And the book (of deeds) will be placed (before them), then you will see the guilty people scared of its contents and saying, "Woe to us! What a book is this! It has missed nothing, minor or major, but has taken it into account." Thus they will find whatever they did present before them, and your Lord will not wrong anyone. [49]

(Recall) when We said to the angels, "Prostrate yourselves before 'Ādam." So, they prostrated themselves, all of them but Iblīs (Satan). He was of the Jinn, so he rebelled against the command of his Lord. Do you still take him and his progeny as friends instead of Me, while they are enemy to you? Evil is he as substitute (of obedience to Allah) for wrongdoers. [50] I did not make them witnesses of the creation of the heavens and the earth, nor of their own creation. I was not such that I should take the misleaders as helpers. [9] [51]

9) The verse signifies that the pagans have believed in different deities, on the

وَيَوْمَ يَقُولُ نَادُوا۟ شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا
بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾ وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا
مَصْرِفًا ﴿٥٣﴾ وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ ٱلْإِنسَٰنُ
أَكْثَرَ شَىْءٍ جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰ
وَيَسْتَغْفِرُوا۟ رَبَّهُمْ إِلَّآ أَن تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ قُبُلًا ﴿٥٥﴾
وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُوا۟ بِٱلْبَٰطِلِ
لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ ۖ وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَمَآ أُنذِرُوا۟ هُزُوًا ﴿٥٦﴾

(Recall) the Day when He will say, "Call My 'partners' whom you claimed as such." So, they will call them, but they will not respond to them, and We will put a destructive barrier between them. [52] And the sinners will see the Fire; so they will know that they will have to fall into it, and they will find no way to bypass it. [53] Indeed We have explained in this Qur'ān every subject in various ways for the benefit of the people, but out of all creation, man is most disputing. [54]

The only thing that prevented people from believing, even after the guidance had come to them, and from seeking forgiveness from their Lord, is (their demand) that what used to come to the earlier people should come to them as well, or that the punishment should visit them face to face.[10] [55]

We send the messengers only as bearers of good tidings and warnings, and those who disbelieve raise disputes on the basis of the false (arguments), so that they may nullify the truth with it; and they have taken My signs, and the warnings given to them, as mockery. [56]

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instigation of Iblīs, as if they were witnessing Allah's creation, and that Allah sought help of these deities. This belief is absurd for two obvious reasons. Firstly, Allah is not in need of any help from anyone. Secondly how silly is the assumption that Allah would seek help of those who mislead others.

10) The verse is referring to the demand of the pagans that if they were wrong, they should have been subjected to the divine scourge experienced by the earlier communities after they rejected their respective prophets. It is ironical

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَـٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا
عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۖ وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَلَن
يَهْتَدُوٓا۟ إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا۟
لَعَجَّلَ لَهُمُ ٱلْعَذَابَ ۚ بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا۟ مِن دُونِهِۦ مَوْئِلًا ﴿٥٨﴾ وَتِلْكَ
ٱلْقُرَىٰٓ أَهْلَكْنَـٰهُمْ لَمَّا ظَلَمُوا۟ وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾ وَإِذْ قَالَ مُوسَىٰ
لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِىَ حُقُبًا ﴿٦٠﴾

Who is more unjust than the one who was reminded through the signs of his Lord, but he turned away from them, and forgot what his own hands sent ahead. Indeed We have put covers on their hearts that bar them from understanding it, and (We have created) deafness in their ears. And if you call them to guidance, even then they will never adopt the right path. [57]

Your Lord is the Most Forgiving, the Lord of Mercy. If He seizes them for what they did, He may cause the punishment to befall them sooner, but there is an appointed time for them, from which they can never find a place of refuge. [58]

These are the towns that We destroyed when they (i.e. their people) transgressed, and We had appointed a time for their destruction. [59] (Recall) when Mūsā said to his young man, "I shall not give up until I reach the meeting point of the two seas, or else I shall go on traveling for years." [11] [60]

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that even after the Qur'ānic guidance has reached them in clear terms, they made their belief in it conditional on the divine scourge, after which no one would survive to accept the true faith.

11) From here the Holy Qur'ān states the story of Mūsā ﷺ with Khaḍir ﷺ. According to an authentic report of Bukhārī, once Mūsā ﷺ was asked who was the most knowledgeable person on the earth. Since a prophet is normally the most knowledgeable person of his time in matters of religion, Mūsā ﷺ replied that he himself was the most knowledgeable person. Allah Ta'ālā admonished him that he should have referred the answer to Allah Ta'ālā. Consequently, He was directed to travel to Khaḍir ﷺ, so that he might know that there were

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا ﴿٦٣﴾ قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا ﴿٦٤﴾

So, when they reached the meeting point of the two seas, they forgot their fish, and it made its way into the sea as in a tunnel. [61] When they went further, he said to his young man, "Bring us our morning meal; we have, indeed, had much fatigue from this journey of ours." [62] He said, "You see, when we stayed at the rock, I forgot the fish. It was none but Satan who made me forget it to tell you about it – and it made its way into the sea in an amazing manner." [63] He said, "That was what we were looking for." [12] **So they returned, retracing their footsteps. [64]**

many branches of knowledge he was not aware of. Apart from educating Mūsā ﷺ about the correct etiquette in this respect, the objective of this journey was to demonstrate to him some examples of how the hidden system of Allah's wisdom works in this universe. Man, with his limited knowledge, does not often grasp at the wisdom behind certain events happening before his eyes. At times of calamities in particular, he feels that what is happening is unjust, because he cannot comprehend the hidden realities in perspective of the universe at large. It is Allah alone who knows the consequences of every event at macro level. His decisions are always sound in broad perspective of the entire creation, which is known in theological terminology as *takwīn*. Mūsā ﷺ was though aware of this fact, it was intended at this occasion that he migh see some examples of the decisions of Allah's *takwīn* in practical terms, which might increase his trust in Allah, and prompt his followers to endure hardships with more faith and patience. Accordingly he set out in the company of his young pupil, Yūsha' (Biblically: Joshua), referred to in the verse above as 'young man'. Allah Ta'ālā had directed Mūsā ﷺ that he would find Khaḍir ﷺ at the meeting point of the two seas. The rest of the story is following in the text itself.

12) Allah Ta'ālā had indicated to Mūsā ﷺ that he should take a fish with him in a basket. When it would disappear after reaching the meeting point of the

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾
قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَن
تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾ قَالَ
سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا
تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى
ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا ﴿٧١﴾ قَالَ أَلَمْ
أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٢﴾

Then they found one of Our servants whom We blessed with mercy from Us and whom We gave knowledge, a knowledge from Our own.[13] [65] Mūsā said to him, "May I have your company so that you teach me some of the rightful knowledge you have been given." [66] He said, "You can never bear with me patiently. [67] And how would you keep patient over something your comprehension cannot grasp?" [68] He (Mūsā) said, "You will find me patient, if Allah wills, and I shall not disobey any order from you." [69] He said, "Well, if you follow me, do not ask me about anything unless I myself start telling you about it." [70]

So, they both moved ahead, until when they boarded a boat, he sliced it (by removing one of its planks). He (Mūsā) said, "Did you slice it to drown its people? In fact, you have done a terrible act." [71] He said, "Did I not say that you can never bear with me patiently?" [72]

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two seas, he would find out Khaḍir ﷺ. When Mūsā ﷺ was sleeping on the rock, the fish slipped into the sea and made its way into it like a tunnel. Yūsha', who saw this amazing incident forgot to tell Mūsā ﷺ about it when he woke up, and thus they resumed their journey ahead. It was when Mūsā ﷺ asked for the meal that Yūsha' remembered to tell him about the amazing incident of the fish, and Mūsā ﷺ realized that they had already crossed the intended destination.

13) It refers to Khaḍir ﷺ, and the knowledge given to him was the knowledge of *takwīn*.

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾ فَانطَلَقَا حَتَّىٰ إِذَا
لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُّكْرًا ﴿٧٤﴾
۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾ قَالَ إِن سَأَلْتُكَ عَن شَيْءٍ
بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا ﴿٧٦﴾ فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ
قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ
فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ
سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ
يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

He (Mūsā) said, "Do not hold me punishable for what I forgot, and do not make my course too difficult for me." [73]

So, they moved ahead until when they met a boy, he killed him (the boy). He (Mūsā) said, "Did you kill an innocent soul while he did not kill anyone? You have committed a heinous act indeed." [74] He said, "Did I not tell you that you can never bear with me patiently?" [75] He (Mūsā) said, "If I ask you about something after this, do not allow me your company. You have now reached a point where you have a valid excuse (to part with me) from my own side. " [76]

Then, they moved ahead until they came to the people of a town; they asked its people for food, and they refused to host them. Then, they found there a wall tending to fall down. So he (Khaḍir) set it right. He (Mūsā) said, "If you wished, you could have charged a fee for this." [77] He said, "Here is the point of parting ways between me and you. I shall now explain to you the reality of things about which you could not remain patient. [78]

As for the boat, it belonged to some poor people who worked at sea. So I wanted to make it defective, as there was a king across them who used to usurp every boat by force. [79]

وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا ﴿٨٠﴾ فَأَرَدْنَآ
أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾ وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ
يَتِيمَيْنِ فِى ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن
يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ
تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾

As for the boy, his parents were believers. We apprehended that he would impose rebellion and infidelity upon them. [80] We, therefore, wished that their Lord would replace him with someone better than him in piety, and more akin to affection. [81] As for the wall, it belonged to two orphan boys in the city, and there was a treasure beneath it belonging to them, and their father was a pious man. So your Lord willed that they should reach their maturity and dig out their treasure, as a mercy from your Lord. I did not do it on my own accord. This is the reality of things about which you could not remain patient."[14] [82]

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14) It is necessary here to clarify a very serious and delicate issue about this story. According to the laws of Islamic *Sharī'ah,* it is not permissible for anyone to damage other's property without his permission, even though it is done for the benefit of the owner, nor is it allowed for anyone to kill an innocent person, even though it is known that he will mislead his parents. That is why Mūsā عليه السلام could not remain silent on what Khaḍir عليه السلام did. The question is how Khaḍir عليه السلام was permitted to do all this, while it is in flagrant violation of the divine law. In order to understand this issue, we must recall the objective for which this story is narrated by the Qur'ān, and which we have explained in the note on verse 60 above. Whatever happens in this universe, whether it is good or bad in our apparent assessment, is governed by the hidden realm of *takwīn,* which is under direct control of Allah Ta'ālā. When will a particular person be born, and under what circumstances will he die? How much of wealth will one earn, and what kind of business will be profitable for him? What kind of diseases will he suffer from, and what particular medicine will be useful for him? What kind of calamities will be inflicted on a particular person or community, and what will make them prosperous? All such issues relate to the realm of *takwīn* where decisions are made on the basis of the Divine Wisdom that oversees the entire

وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾

They ask you about *Dhul-Qarnain.* [15] Say, "I shall now recite to you an account of him." [83]

universe at macro level. Such decisions are implemented through the workers of that hidden realm which is beyond our comprehension. For example, if Allah decides that a particular person should die at a specified time, this decision is implemented by a worker of that realm, who is normally an angel, but Allah may choose whomsoever He wills to carry out such operations. Now when a worker of *takwin* implements the divine decision to cause a person to die, he is not committing an offence, even though causing death to a person is an offence in the visible realm in which we live, because we have no authority to decide when and how a person should face death. On the contrary, the workers of the realm of *takwin* perform their functions under the direct commands of Allah Ta'ālā who has this authority according to His infinite wisdom. Khaḍir ﷺ was a prophet of the realm of *takwin*, and his act of killing the boy was not therefore an offence. As opposed to this, all of us are bound by the visible realm of *tashri'* where we are sent to follow the divine laws and to be tested whether or not we abide by them. The three events shown to Mūsā ﷺ were practical examples of how the system of *takwin* works in the universe. The lesson learnt from these events is only that we cannot comprehend the wisdom of all the events happening in this universe. If the reason of a particular event is beyond our comprehension, we should not raise objections against the divine decrees, because they are always based on His infinite wisdom, no matter whether we understand it or not. Importantly it should always be remembered that nobody is entitled today to violate any divine law of *tashri'* on the basis of his claim that he belongs to the realm of *takwin,* because this realm is hidden from our eyes, and it was shown only to Mūsā ﷺ as an exceptional event, and that too on the basis of the divine revelation, the door of which is closed after the Last Prophet Muhammad ﷺ forever.

15) The literal meaning of *Dhul-Qarnain* is 'Man of two horns'. It was the title of an emperor for reasons not certainly known. His full identity is not given by the Holy Qur'ān. Most of the modern exegetes and historians are inclined to the view that he was Cyrus of Persia who delivered the Israelites from the exile of Babylon. The Holy Qur'ān has mentioned that he traveled firstly to the extreme West, then to the extreme East, and lastly to the extreme North, where he built a wall against the invasions of the tribes of Ya'jūj and Ma'jūj (Gog and Magog).

إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾ فَأَتْبَعَ سَبَبًا ﴿٨٥﴾ حَتَّىٰٓ إِذَا
بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَٰذَا
ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ
نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ﴿٨٧﴾ وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ
جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾ حَتَّىٰٓ إِذَا بَلَغَ
مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾

Surely, We gave him power on earth and gave him means to (have) everything (he needs). [84] So he followed a course, [85] until when he reached the point of sunset, he found it setting into a miry spring, [16] and found a people near it. We said, "O Dhul-Qarnain, either punish them or adopt good behavior with them." [17] [86] He said, "As for him who does wrong, we shall punish him, then he will be sent back to his Lord, and He will punish him with a severe punishment. [87] As for the one who believes and acts righteously, he will have the best (life) as reward, and we shall speak to him politely in our directions." [88]

Thereafter, he followed a course, [89] until when he reached the point of sunrise, he found it rising over a people for whom We did not make any shelter against it. [18] [90]

16) This means that he reached the last populated area in the extreme West, beyond which there was nothing except a muddy spring, and it seemed to the onlooker that the sun was setting in that spring.

17) The king had conquered that area inhabited by the disbelievers, and like any other conqueror, he had power to punish them instantly, or to show kindness to them. While giving him the two options, Allah Ta'ālā, (by calling the second one as 'good behavior',) gave him a hint that the second option is the best. If Dhul-Qarnain was a prophet, as held by some exegetes, his being addressed by Allah is easily understandable, but if he was not a prophet, he might have been addressed through a prophet of his time.

18) Most probably they belonged to some savage tribes who did not live in houses or tents as shelter from the sun.

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ
ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ
إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ
سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾
ءَاتُونِى زُبَرَ ٱلْحَدِيدِ ۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ ۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ
ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾

Thus it was, and Our knowledge fully comprehends whatever (wealth and equipment) he had with him. [91]

Thereafter he followed a course [92] until when he reached between the two mountains, he found by them a people who were almost unable to understand anything said. [93] They said, "O Dhul-Qarnain, the (tribes of) Ya'jūj and Ma'jūj (Gog and Magog) are mischief-makers on the earth. [19] So, should we assign a tax for you on condition that you make a barrier between us and them?" [94] He said, "What my Lord has (already) given in my control is better enough (for me than the tax you are offering to me), so help me (only) with some (man) power, and I shall make a rampart between you and them. [95] Bring me big pieces of iron." (They proceeded accordingly) until when he leveled up (the gap) between the two cliffs, he said, "Blow." (They complied) until when he made it (like) fire, he said, "Bring me molten copper, and I will pour it upon this." [96]

19) These are two savage tribes who lived beyond these mountains and used to launch attacks on the civilized people living on the nearer side of the mountains. The people wanted to fill the gap between the two mountains as a barrier between them and Ya'jūj and Ma'jūj to save themselves from their savage attacks. They offered to pay some fee or tax for the service they required from Dhul-Qarnain, but he refused to accept it, and asked them only to provide some laborers who could help him in the project. It is almost certain that the wall built by Dhul-Qarnain was in extreme North, and it is totally wrong to confuse it with the Great Wall of China. The history of the Northern countries shows that many such walls were built for similar objectives at different places in the North. It is therefore difficult to identify one of them as the wall of Dhul-

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾ قَالَ هَٰذَا رَحْمَةٌ مِنْ رَبِّي ۖ
فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾ ۞ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ
فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا
﴿١٠٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾
أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ
نُزُلًا ﴿١٠٢﴾ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

So they (Ya'jūj and Ma'jūj) were not able to climb it, nor were they able to make a hole in it. [97] He said, "This is a mercy from my Lord. Then, when the promise of my Lord will come, He will make it leveled to the ground. [20] The promise of my Lord is true." [98]

And on that day, (i.e. the Doomsday) We will leave them (all the people including Ya'jūj and Ma'jūj) surging over one another. And the Horn shall be blown, then We shall gather them together. [99] And on that day We will bring *Jahannam* fully exposed before the infidels [100] whose eyes were under a cover against My reminders, and they were not able to listen. [101] Do, then, the disbelievers deem (it fit) that they take My servants as patrons beside Me? Surely, We have prepared *Jahannam* as entertainment for the disbelievers. [102]

Say, "Shall We tell you about the greatest losers in respect of (their) deeds? [103]

Qarnain. However, modern scholars are inclined to the view that it was in Daghistan.

20) The phrase 'promise of my Lord' is taken by many exegetes to mean the Day of Doom. Consequently, they believe that the wall will remain intact till Doomsday. But some other scholars do not take the phrase as referring to Doomsday. According to them 'promise of my Lord' refers to the time destined by Allaḥ for the destruction of the wall, which may be before the Doomsday. However, the next sentence ("The promise of my Lord is true.") refers to the Day of Judgment, which is destined by Allah for His entire creation, like the time of destruction of the wall is destined by Him.

ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ
كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَلِقَآئِهِۦ فَحَبِطَتْ أَعْمَٰلُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا ﴿١٠٥﴾
ذَٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا۟ وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَرُسُلِى هُزُوًا ﴿١٠٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَانَتْ لَهُمْ جَنَّٰتُ ٱلْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا
حِوَلًا ﴿١٠٨﴾ قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ
رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ
إِلَٰهٌ وَٰحِدٌ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ
أَحَدًۢا ﴿١١٠﴾

Those are the ones whose effort in the worldly life has gone in vain, while they think they are doing well. [104] Those are the ones who rejected the signs of their Lord and (the concept of) meeting with Him, so their deeds have gone to waste, and We shall assign to them no weight at all. [105] That is their punishment, the *Jahannam* , for they disbelieved and made My signs and My messengers a mockery. [106]

Surely those who believed and did righteous deeds, theirs are the Gardens of *Firdaus* as entertainment [107] where they will live forever, and will not wish to move from there." [108]

Say, "If the ocean were to be ink for (writing) the Words of my Lord, [21] the ocean would have been consumed before the Words of my Lord are exhausted, even though we were to bring another (ocean) like it in addition." [109]

Say, "Surely, I am but a human being like you; it is revealed to me that your God is the One God. So the one who hopes to meet his Lord must do righteous deed and must not associate anyone in the worship of his Lord." [110]

21) It means the attributes, perfections and wonders of Allah's omnipotence.

SŪRAH MARYAM عليها السلام

(Mary)

Introduction

It appears from the contents of this *Sūrah* that its main focus is to refute the beliefs of Christians about 'Īsā ﷺ and Maryam ﷺ. Although in Makkah, where this *Sūrah* was revealed, there was no direct confrontation of the Muslims with Christians, the pagans of Makkah used to seek their help to oppose the claims of the Holy Prophet ﷺ. Moreover, there are some indications that this *Sūrah* was revealed at a time when many Muslims, persecuted by the pagans, were migrating to Abyssinia, a country dominated by Christians. For these reasons it was necessary for the Muslims to be educated about the correct status of 'Īsā ﷺ, Maryam ﷺ, Zakariyyā ﷺ, Yaḥyā ﷺ and their ancestors. The *Sūrah* has narrated their stories in this context. Since the story of Maryam ﷺ and her giving birth to 'Īsā ﷺ without a father is narrated by this *Sūrah* (verses 16 to 33) in detail, it is named *Sūrah* Maryam.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

كٓهيعٓصٓ ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ﴿٢﴾ إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً
خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا وَلَمْ أَكُنۢ
بِدُعَآئِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ مِن وَرَآءِى وَكَانَتِ ٱمْرَأَتِى
عَاقِرًا فَهَبْ لِى مِن لَّدُنكَ وَلِيًّا ﴿٥﴾ يَرِثُنِى وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ ۖ وَٱجْعَلْهُ
رَبِّ رَضِيًّا ﴿٦﴾ يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ مِن
قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِى عَاقِرًا وَقَدْ
بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ﴿٨﴾

SŪRAH MARYAM

(Mary)

This *Sūrah* is *Makkī* and comprises 98 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Kāf, Hā Yā, 'Ain, Ṣād [1] **[1] This is a narration of your Lord's mercy to His servant Zakariyyā, [2] When he called his Lord in a low voice. [3] He said, "My Lord, I am in a state that bones in my body have turned feeble, and the head has flared up grey with old age, and I never remained, My Lord, unanswered in my prayer to You. [4] I fear (my) kinsmen after me,[2] and my wife is barren, so bless me with an heir, from Your own side, [5] who inherits me and inherits the house of Ya'qūb. And make him, My Lord, a favourite one." [6]**

(Allah said) "O Zakariyyā, We give you the good news of a boy whose name is Yaḥyā. We did not create any one before him of the same name." [7] He Said, "My Lord, how shall there be a boy for me while my wife is barren, and I have reached the extreme of old age?" [8]

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1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

2) He meant that his kinsmen were not of that standard in piety and competence that they could continue his mission after him. See also 3:38 and its note.

قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا
﴿٩﴾ قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةً قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ
لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟
بُكْرَةً وَعَشِيًّا ﴿١١﴾ يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ ۖ وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا ﴿١٢﴾
وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّۢا بِوَٰلِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا
﴿١٤﴾ وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾ وَٱذْكُرْ فِى
ٱلْكِتَٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَٱتَّخَذَتْ مِن دُونِهِمْ
حِجَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

He said, "So it is; your Lord said 'it is easy for Me, and I did create you before, when you were nothing.'" [9] He said, "My Lord, make for me a sign." He said, "Your sign is that you will not (be able to) speak to the people for three (consecutive) nights, even though you will be sound in health." [10] Then he came out to his people from the place of prayer, and directed them by gestures to proclaim the purity of Allah at morning and evening.[3] [11]

(When the child was born, Allah said to him,) "O Yaḥyā, hold on to the Book firmly." And We gave him wisdom, while he was still a child, [12] and (blessed him with) love from our own, and purity; and he was God-fearing, [13] and he was good to his parents; and he was not oppressive (or) disobedient. [14] Peace on him the day he was born, the day he dies and the day he will be raised alive. [15]

And mention in the Book (the story of) Maryam, when she secluded herself from her people to a place towards East, [16] then she used a barrier to hide herself from them. Then, We sent to her Our Spirit, (Jibra'īl) and he took before her the form of a perfect human being. [17]

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3) For explanation, please see the note on 3:41

قَالَتْ إِنِّيٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ
لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ
وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُۥٓ ءَايَةً
لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾ ۞ فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا
قَصِيًّا ﴿٢٢﴾ فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِي مِتُّ قَبْلَ هَٰذَا
وَكُنتُ نَسْيًا مَّنسِيًّا ﴿٢٣﴾ فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ
سَرِيًّا ﴿٢٤﴾ وَهُزِّيٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾

She said, "I seek refuge with the All-Merciful (Allah) against you, if you are God-fearing." [4] **[18] He said, "I am but a message-bearer of your Lord (sent) to give you a boy, purified." [19] She said, "How shall I have a boy while no human has ever touched me, nor have I ever been unchaste?" [20] He said, "So it is; your Lord said, 'It is easy for Me, and (We will do this) so that We make it a sign for people and a mercy from Us, and this is a matter already destined.'" [21]**

So she conceived him, and went in seclusion with him to a remote place. [22] Then the labour pains brought her to the trunk of a palm-tree. She said "O that I would have died before this, and would have been something gone, forgotten." [23] Then he called her from beneath her: [5] **"Do not grieve; your Lord has placed a stream beneath you. [24] Shake the trunk of the palm-tree towards yourself and, it will drop upon you ripe fresh dates. [25]**

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4) Most probably she went to a secluded place for worship, but when she saw a man before her, she apprehended bad intention on his part; she sought refuge from Allah and appealed to him to be God-fearing.

5) He was the angel Jibra'īl (Gabriel) who addressed her from a place beneath the tree where Maryam had taken shelter. He consoled her that there was a stream from where she could drink water, and the palm-tree would give her fresh dates to eat. As for the fear that people would blame her for giving birth to a child without a husband, Allah would take care of that matter.

فَكُلِي وَٱشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِيٓ إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ
صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ﴿٢٦﴾ فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ
لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾ يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ
أُمُّكِ بَغِيًّا ﴿٢٨﴾ فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا ﴿٢٩﴾
قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ
وَأَوْصَٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّۢا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا
شَقِيًّا ﴿٣٢﴾ وَٱلسَّلَٰمُ عَلَىَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

So eat, drink and cool your eyes. Then if you see any human being, say (to him), "I have vowed a fast (of silence) for the All-Merciful (Allah,) and therefore, I shall never speak to any human today." [26]

Then she came to her people carrying him (the baby). They said, "O Maryam you have committed something grave indeed. [27] O sister of Hārūn, [6] neither your father was a man of evil nor was your mother unchaste." [28] So, she pointed towards him (the baby). They said, "How shall we speak to someone who is still a child in the cradle?" [29] Spoke he (the baby), "Verily I am the servant of Allah. He has given me the Book, and made me a prophet, [30] and He has made me a blessed one wherever I be, and has enjoined *Ṣalāh* and *Zakāh* upon me as long as I am alive, [31] and (He has made me) good to my mother, and he did not make me oppressive (or) ill-fated. [32] And peace is upon me the day I was born, the day I shall die, and the day I shall be raised alive again." [33]

Should somebody approach her, she should simply tell him by gestures that she had fast of silence, which was permitted in those days, and was abrogated thereafter.

6) Most probably, Hārūn referred to here is not the brother of Mūsā ﷺ who had passed away long before the birth of Maryam ﷺ. It appears from a prophetic *ḥadīth* that Hārūn was the name of a person in the tribe of Maryam ﷺ who might be her real brother or one of her cousins.

ذَٰلِكَ عِيسَى ٱبۡنُ مَرۡيَمَۖ قَوۡلَ ٱلۡحَقِّ ٱلَّذِي فِيهِ يَمۡتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَن
يَتَّخِذَ مِن وَلَدٖۖ سُبۡحَٰنَهُۥٓۚ إِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٣٥﴾ وَإِنَّ ٱللَّهَ
رَبِّي وَرَبُّكُمۡ فَٱعۡبُدُوهُۚ هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ ﴿٣٦﴾ فَٱخۡتَلَفَ ٱلۡأَحۡزَابُ مِنۢ بَيۡنِهِمۡۖ فَوَيۡلٞ
لِّلَّذِينَ كَفَرُواْ مِن مَّشۡهَدِ يَوۡمٍ عَظِيمٍ ﴿٣٧﴾ أَسۡمِعۡ بِهِمۡ وَأَبۡصِرۡ يَوۡمَ يَأۡتُونَنَاۖ لَٰكِنِ
ٱلظَّٰلِمُونَ ٱلۡيَوۡمَ فِي ضَلَٰلٖ مُّبِينٖ ﴿٣٨﴾ وَأَنذِرۡهُمۡ يَوۡمَ ٱلۡحَسۡرَةِ إِذۡ قُضِيَ ٱلۡأَمۡرُ وَهُمۡ فِي
غَفۡلَةٖ وَهُمۡ لَا يُؤۡمِنُونَ ﴿٣٩﴾ إِنَّا نَحۡنُ نَرِثُ ٱلۡأَرۡضَ وَمَنۡ عَلَيۡهَا وَإِلَيۡنَا يُرۡجَعُونَ ﴿٤٠﴾
وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِبۡرَٰهِيمَۚ إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيًّا ﴿٤١﴾ إِذۡ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعۡبُدُ
مَا لَا يَسۡمَعُ وَلَا يُبۡصِرُ وَلَا يُغۡنِي عَنكَ شَيۡـٔٗا ﴿٤٢﴾

That is 'Īsā, the son of Maryam, to say the truth in which they (Christians) are disputing. [34] It is not for Allah to have a son. Pure is He. When He decides a thing, He simply says to it, "Be" and it comes to be. [35] And (O Prophet, say to the people,) "Allah is surely my Lord and your Lord. So, worship Him. This is the straight path." [36] Then the groups among them fell in dispute. [7] So, how evil is the fate of the disbelievers when they have to face the Great Day. [37] How strong will their hearing be, and how strong their vision, the day they will come to Us! But today the transgressors are straying in clear error. [38] Warn them of The Day of Remorse when the whole thing will be settled, while they are heedless and do not believe. [39] Surely We, only We, shall be the ultimate owner of the earth and all those on it, and to Us they will be returned. [40]

And mention in the Book (the story of) Ibrāhīm. Indeed, he was *Ṣiddīq* (a man of truth), a prophet, [41] when he said to his father, "My dear father, why do you worship something that does neither hear nor see, nor help you in any way? [42]

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7) The allusion is to the different doctrines developed by different Christian sects about Jesus Christ and the nature of his being a son of God, so much so that Christology became an independent science in Christian theology.

يَٰٓأَبَتِ إِنِّي قَدۡ جَآءَنِي مِنَ ٱلۡعِلۡمِ مَا لَمۡ يَأۡتِكَ فَٱتَّبِعۡنِيٓ أَهۡدِكَ صِرَٰطٗا سَوِيّٗا ﴿٤٣﴾
يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلرَّحۡمَٰنِ عَصِيّٗا ﴿٤٤﴾ يَٰٓأَبَتِ إِنِّيٓ أَخَافُ
أَن يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَٰنِ فَتَكُونَ لِلشَّيۡطَٰنِ وَلِيّٗا ﴿٤٥﴾ قَالَ أَرَاغِبٌ أَنتَ عَنۡ
ءَالِهَتِي يَٰٓإِبۡرَٰهِيمُۖ لَئِن لَّمۡ تَنتَهِ لَأَرۡجُمَنَّكَۖ وَٱهۡجُرۡنِي مَلِيّٗا ﴿٤٦﴾ قَالَ سَلَٰمٌ عَلَيۡكَۖ
سَأَسۡتَغۡفِرُ لَكَ رَبِّيٓۖ إِنَّهُۥ كَانَ بِي حَفِيّٗا ﴿٤٧﴾ وَأَعۡتَزِلُكُمۡ وَمَا تَدۡعُونَ مِن
دُونِ ٱللَّهِ وَأَدۡعُواْ رَبِّي عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّي شَقِيّٗا ﴿٤٨﴾ فَلَمَّا ٱعۡتَزَلَهُمۡ وَمَا
يَعۡبُدُونَ مِن دُونِ ٱللَّهِ وَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَۖ وَكُلّٗا جَعَلۡنَا نَبِيّٗا ﴿٤٩﴾ وَوَهَبۡنَا لَهُم
مِّن رَّحۡمَتِنَا وَجَعَلۡنَا لَهُمۡ لِسَانَ صِدۡقٍ عَلِيّٗا ﴿٥٠﴾ وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ مُوسَىٰٓۚ إِنَّهُۥ
كَانَ مُخۡلَصٗا وَكَانَ رَسُولٗا نَّبِيّٗا ﴿٥١﴾ وَنَٰدَيۡنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلۡأَيۡمَنِ وَقَرَّبۡنَٰهُ نَجِيّٗا ﴿٥٢﴾

My dear father, indeed there has come to me a knowledge that has not come to you; so, follow me, and I shall lead you to a straight path. [43] My dear father, do not worship the Satan. The Satan is surely rebellious to the All-Merciful, (Allah). [44] My dear father, I fear lest a punishment from the All- Merciful (Allah) should afflict you, and you become a companion of Satan." [45] He said, "Are you averse to my gods O Ibrāhīm? Should you not stop, I will definitely stone you. And leave me for good." [46] He said, "Peace on you. I shall seek forgiveness for you from my Lord. He has always been gracious to me. [47] And I go away from you and what you invoke besides Allah. And I shall invoke my Lord. Hopefully I shall not be a looser by invoking my Lord." [48] So, when he went away from them and what they worshipped besides Allah, We blessed him with Isḥāq (Isaac) and Ya'qūb (Jacob) and We made each one of them a prophet, [49] and We bestowed on them (a great deal) of our mercy, and caused them to have a good name at a high level. [50]

And mention in the Book (the story of) Mūsā. Indeed he was a chosen one and was a messenger, a prophet. [51] And We called him from the right side of the mount Ṭūr (Sinai), and We brought him close to communicate in secret. [52]

وَوَهَبۡنَا لَهُۥ مِن رَّحۡمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيّٗا ﴿٥٣﴾ وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِسۡمَٰعِيلَۚ إِنَّهُۥ كَانَ
صَادِقَ ٱلۡوَعۡدِ وَكَانَ رَسُولٗا نَّبِيّٗا ﴿٥٤﴾ وَكَانَ يَأۡمُرُ أَهۡلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ
رَبِّهِۦ مَرۡضِيّٗا ﴿٥٥﴾ وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِدۡرِيسَۚ إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيّٗا ﴿٥٦﴾ وَرَفَعۡنَٰهُ
مَكَانًا عَلِيًّا ﴿٥٧﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنۡ
حَمَلۡنَا مَعَ نُوحٖ وَمِن ذُرِّيَّةِ إِبۡرَٰهِيمَ وَإِسۡرَٰٓءِيلَ وَمِمَّنۡ هَدَيۡنَا وَٱجۡتَبَيۡنَآۚ إِذَا تُتۡلَىٰ عَلَيۡهِمۡ
ءَايَٰتُ ٱلرَّحۡمَٰنِ خَرُّواْۤ سُجَّدٗا وَبُكِيّٗا۩ ﴿٥٨﴾ ۞فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ
ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا ﴿٥٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ
صَٰلِحٗا فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ وَلَا يُظۡلَمُونَ شَيۡـٔٗا ﴿٦٠﴾ جَنَّٰتِ عَدۡنٍ ٱلَّتِي وَعَدَ
ٱلرَّحۡمَٰنُ عِبَادَهُۥ بِٱلۡغَيۡبِۚ إِنَّهُۥ كَانَ وَعۡدُهُۥ مَأۡتِيّٗا ﴿٦١﴾ -

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And, out of Our mercy, We granted him his brother Hārūn as a prophet. [53] And mention in the Book (the story of) Ismā'īl. He was indeed true to his promise, and was a messenger, a prophet. [54] He used to enjoin *Ṣalāh* and *Zakāh* upon his family, and was favourite to his Lord. [55] And mention in the Book (the story of) Idrīs. He was indeed a *Ṣiddīq* (man of truth), a prophet. [56] We raised him to a high place. [57]

Those are the people whom Allah has blessed with bounties, the prophets from the progeny of 'Ādam, and of those whom We caused to board (the Ark) along with Nūḥ, and from the progeny of Ibrāhīm and Isrā'īl (Jacob), and from those whom We guided and selected. When the verses of *The Raḥmān* (The All-Merciful) were recited before them, they used to fall down in *Sajdah* (prostration), while they were weeping. [58] [8]

Then came after them the successors who neglected *Ṣalāh* and followed (their selfish) desires. So they will soon face (the outcome of their) deviation, [59] except those who repent and believe and do good deeds, and therefore they will enter the Paradise and will not be wronged at all. [60] (They will enter) the Gardens of eternity, promised by the All-Merciful (Allah) to His servants, in the unseen world. They will surely reach (the places of) His promise. [61]

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8) This is a verse of *sajdah* (prostration). For further details please see note 56

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَٰمًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾ تِلْكَ ٱلْجَنَّةُ
ٱلَّتِى نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا ﴿٦٣﴾ وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُۥ مَا بَيْنَ
أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ رَّبُّ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَمَا بَيْنَهُمَا فَٱعْبُدْهُ وَٱصْطَبِرْ لِعِبَٰدَتِهِۦ ۚ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ﴿٦٥﴾ وَيَقُولُ
ٱلْإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن
قَبْلُ وَلَمْ يَكُ شَيْـًٔا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَٰطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ
جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمَٰنِ عِتِيًّا ﴿٦٩﴾

They will not hear anything absurd therein, but a word of peace, and there they will have their provision at morn and eve. [62] That is the Paradise We will give as inheritance [8] to those of Our servants who have been God-fearing. [63]

(Jibra'īl ؑ said to the Holy Prophet ﷺ) "We do not descend but with the command of your Lord. [10] To Him belongs what is in front of us and what is behind us and what is in between; and your Lord is not the One who forgets. [64] (He is) the Lord of the heavens and the earth and whatever lies between them. So, worship Him and persevere in His worship. Do you know any one worthy of His name?" [65] Man says, "Is it that, once I die, I shall be brought forth alive?" [66] Does not the man remember that We created him before, when he was nothing? [67] So, by your Lord, We will definitely gather them together, and the devils as well; then We will definitely make them present around the *Jahannam* , fallen on their knees. [68] Then, out of every group, We will certainly draw out those who were more rebellious against the All-Merciful (Allah). [69]

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of *Surah* 7: Al-A'rāf.

9) Inheritance is a source of automatic and absolute ownership that can never be revoked. That is why this word is used for the ownership awarded in Paradise.

10) It is reported in a *hadīth* that once the Holy Prophet ﷺ requested Jibra'īl ؑ to visit him more frequently. This verse was revealed in answer to this request. (Bukhārī)

ثُمَّ لَنَحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ
رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّى ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾
وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَىُّ ٱلْفَرِيقَيْنِ خَيْرٌ
مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَٰثًا وَرِءْيًا ﴿٧٤﴾
قُلْ مَن كَانَ فِى ٱلضَّلَٰلَةِ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا ۚ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ إِمَّا
ٱلْعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ﴿٧٥﴾

Then of course, We are most aware of those who are more deserving to enter it (the *Jahannam*). [70] There is none among you who does not have to arrive at it.[11] This is undertaken by your Lord as an absolute decree, bound to be enforced. [71] Then We will save those who feared Allah, and will leave the wrongdoers in it, fallen on their knees. [72]

When Our verses are recited to them in all their clarity, the disbelievers say to the believers, "Which of the two groups is superior in its place and better in its assembly?"[12] [73] How many a generation We have destroyed before them who were better in assets and outlook! [74] Say, "Whoever stays straying, let his term be extended by the All-Merciful (Allah) still longer, until when they will see what they are being warned of: either the punishment or the Hour (of Doom), then they will know who was worse in his place and weaker in his forces. [75]

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11) Every human being has to pass through the *Ṣirāṭ*, a bridge over *Jahannam*. Then the righteous believers will pass through it swiftly, safe and sound and enter the Paradise, while disbelievers and sinners will be seized by *Jahannam* and will fall into it.

12) The disbelievers were proud of their beautiful houses and well attended gatherings, which displayed their wealth and prosperity. They took it as an argument in favour of their disbelief and sinful acts, because according to them, if they were wrong, Allah would never have blessed them with such prosperity. The next verses refute this misconception and declare that the prosperity of a people is not a sign of Allah's approval to their beliefs and acts, because Allah tests them whether or not they remain obedient to Him when they are blessed

وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى ۗ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ
مَّرَدًّا ﴿٧٦﴾ أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ
ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٧٨﴾ كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ
ٱلْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾ وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ
ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

Allah makes those on the right path excel in guidance. And the everlasting virtues are better with your Lord in respect of reward and better in their return. [76]

Have you, then, seen him who rejected Our verses and said, "I shall certainly be given wealth and children"? [13] [77] Has he peeped into the Unseen or taken a covenant with the All-Merciful (Allah)? [78] Never! We will write what he says and extend for him the punishment extensively. [79] And We will inherit from him what he is talking about, and he will come to Us all alone. [80] They have taken gods other than Allah, so that they may be a source of might for them. [81] Never! They (their fabricated deities) will soon reject their having worshipped them, [14] and they will be just the opposite for them. [82]

with such wealth and comforts.

13)According to an authentic report of Bukhārī, 'Āṣ Ibn Wā'il, an influential person from the pagans, was indebted to Khabbāb Ibn Aratt ؓ, a noble *Ṣaḥābī* of the Holy Prophet ﷺ. Once Khabbāb ؓ asked him to pay his dues. 'Āṣ replied that he would pay him only when Khabbāb ؓ would reject the Holy Prophet ﷺ. Khabbāb ؓ answered, "I will never do it until you die and be raised again." 'Āṣ said, "If I will be raised again after my death, I will have much wealth and children in the next life, and then I will pay your dues." The present verse comments on his remarks.

14)On the Day of Judgment, the deities they invoked instead of Allah will disown the polytheists, as the Holy Qur'ān has mentioned earlier in *Sūrah* Yūnus ؑ: "Then We shall cause a split between them, and their associate-gods will say, 'It was not us that you worshipped.'" (10:28)

أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَٰطِينَ عَلَى ٱلْكَٰفِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا
نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾ يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ ٱلْمُجْرِمِينَ
إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾ لَّا يَمْلِكُونَ ٱلشَّفَٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٨٧﴾
وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾ تَكَادُ ٱلسَّمَٰوَٰتُ
يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا۟ لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾
وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ
ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

Have you not seen that We have sent the devils onto the disbelievers inciting them with all their incitements. [83] So make no hurry about them; We are but counting for them a count down. [15] [84] The day We will assemble the God-fearing before the All-Merciful (Allah) as guests, [85] and will drive the sinners towards the *Jahannam* as herds of cattle (are driven) towards water, [86] none will have power to intercede, except the one who has entered into a covenant with the All-Merciful (Allah). [87]

They say, "The All-Merciful (Allah) has got a son." [88] Indeed you have come up with such an abominable statement [89] that the heavens are well-nigh to explode at it, and the earth to burst apart, and the mountains to fall down crumbling, [90] for they have ascribed a son to the All-Merciful (Allah), [91] while it does not behove the All-Merciful to have a son. [92] There is none in the heavens and the earth, but bound to come to the All-Merciful as a salve. [93] He has fully encompassed them and precisely calculated their numbers, [94]

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15) The verse signifies that the Muslims should not hurry about the punishment of the wrongdoers. Allah has appointed a time for everything, including their punishment. Their days are being counted, and when the appointed time will come, they will be seized by the divine decree about them, either in this world or in the Hereafter.

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَـٰمَةِ فَرْدًا ﴿٩٥﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ
سَيَجْعَلُ لَهُمُ ٱلرَّحْمَـٰنُ وُدًّا ﴿٩٦﴾ فَإِنَّمَا يَسَّرْنَـٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ
وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ﴿٩٧﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ
أَوْ تَسْمَعُ لَهُمْ رِكْزًۢا ﴿٩٨﴾

and each one of them is bound to come to Him on the Day of Judgment, all alone. [95]

Surely, those who believe and do righteous deeds, for them the All-Merciful (Allah) will create love. [96] So We have made it (the Qur'ān) easy through your tongue, so that you give with it the good news to the God-fearing, and warn with it an obstinate people. [97] And how many a generation We have destroyed before them! Do you sense (the presence of) any one of them, or hear from them even a whisper? [98]

سُورَةُ طٰهٰ

SŪRAH ṬĀ-HĀ

Introduction

This *Sūrah* was revealed in the early phases of Makkan period. Authentic reports indicate that the noble *Ṣaḥābī* 'Umar Ibn Khaṭṭāb ﷺ, the second successor of the Holy Prophet ﷺ, embraced Islam after reading this *Sūrah* in a script given to him by his sister Fāṭimah ﷺ, when he subjected her to severe torture on her embracing Islam and reading the Qur'ān, and asked her to show him the script. The script contained this *Sūrah* Ṭāhā. Once he read it, he could not but admire the discourse, which brought a total change in his mind, and he proceeded to the Holy Prophet ﷺ and embraced Islam.

It appears that the main purpose of the *Sūrah* is to console the Holy Prophet ﷺ and his *Ṣaḥābah* ﷺ at a time when they were facing extreme hardships at the hands of their opponents. The story of Mūsā ﷺ is narrated with its full details to show how he faced similar hardships, but Allah helped him and ultimately he was the triumphant. The story also proves that the basic call of Mūsā ﷺ was the same as the call of the Holy Prophet ﷺ, that is, inviting people to believe in *Tauḥīd*, the Oneness of Allah.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طه ﴿١﴾ مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ ﴿٢﴾ إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ ﴿٣﴾ تَنزِيلًا
مِّمَّنْ خَلَقَ ٱلْأَرْضَ وَٱلسَّمَٰوَٰتِ ٱلْعُلَى ﴿٤﴾ ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿٥﴾ لَهُۥ مَا
فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ ٱلثَّرَىٰ ﴿٦﴾ وَإِن تَجْهَرْ بِٱلْقَوْلِ
فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ﴿٧﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ﴿٨﴾
وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿٩﴾ إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ
نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى ﴿١٠﴾

SŪRAH ṬĀ-HĀ

This *Sūrah* is *Makkī* and comprises 135 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

***Ṭā-Hā*[1] [1] We did not reveal the Qur'ān to you to (make you) face hardship [2] rather to remind him who has the fear (of Allah), [3] it being a revelation from the One Who created the earth, and high heavens. [4] The *Raḥmān* (Allah, the All-Merciful) has positioned Himself on the Throne. [5] To Him belongs all that is in the heavens, all that is in the earth and whatever lies between them and whatever lies beneath the soil. [6]**

If you pronounce the word aloud, then (it makes no difference, for) He certainly knows the secret and what is even more hidden.[2] [7] (Such is) Allah. There is no god but He. For Him are the Beautiful Names. [8]

Has there come to you the story of Mūsā? [9] When he saw a fire and said to his family, "Stay here. I have noticed a fire. Perhaps I can bring you an ember from it, or find some guidance by the fire."[3] [10]

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1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

2) 'Secret' refers to anything that a person thinks, but keeps it hidden from others, and 'what is more hidden' refers to something yet to be thought of.

3) As detailed in *Sūrah* Al-Qaṣaṣ, this event happened when Mūsā ﷺ had set out with his wife from Madyan towards Egypt. She was expecting a child, and having labour pains. It was a chilly night in the desert of Sinai. He was in need of fire to save himself and his wife from the chill of the winter.

فَلَمَّآ أَتَىٰهَا نُودِيَ يَٰمُوسَىٰٓ ﴿١١﴾ إِنِّيٓ أَنَا۠ رَبُّكَ فَٱخۡلَعۡ نَعۡلَيۡكَ إِنَّكَ بِٱلۡوَادِ ٱلۡمُقَدَّسِ
طُوًى ﴿١٢﴾ وَأَنَا ٱخۡتَرۡتُكَ فَٱسۡتَمِعۡ لِمَا يُوحَىٰٓ ﴿١٣﴾ إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠
فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ﴿١٤﴾ إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخۡفِيهَا لِتُجۡزَىٰ
كُلُّ نَفۡسِۭ بِمَا تَسۡعَىٰ ﴿١٥﴾ فَلَا يَصُدَّنَّكَ عَنۡهَا مَن لَّا يُؤۡمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ
فَتَرۡدَىٰ ﴿١٦﴾ وَمَا تِلۡكَ بِيَمِينِكَ يَٰمُوسَىٰ ﴿١٧﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُاْ عَلَيۡهَا
وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَـَٔارِبُ أُخۡرَىٰ ﴿١٨﴾ قَالَ أَلۡقِهَا يَٰمُوسَىٰ ﴿١٩﴾
فَأَلۡقَىٰهَا فَإِذَا هِيَ حَيَّةٌ تَسۡعَىٰ ﴿٢٠﴾ قَالَ خُذۡهَا وَلَا تَخَفۡ سَنُعِيدُهَا سِيرَتَهَا
ٱلۡأُولَىٰ ﴿٢١﴾ وَٱضۡمُمۡ يَدَكَ إِلَىٰ جَنَاحِكَ تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٍ ءَايَةً أُخۡرَىٰ
﴿٢٢﴾ لِنُرِيَكَ مِنۡ ءَايَٰتِنَا ٱلۡكُبۡرَى ﴿٢٣﴾ ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾

So when he came to it, he was called, "O Mūsā, [11] it is Me, your Lord, so remove your shoes; you are in the sacred valley of Ṭuwā. [12] I have chosen you (for prophet-hood), so listen to what is revealed: [13] Surely, I AM ALLAH. There is no god but Myself, so worship Me, and establish *Ṣalāh* for My remembrance. [14] Surely, the Hour (i.e. the Day of Judgment) has to come. I would keep it secret, so that everyone is given a return for the effort one makes. [15] So the one who does not believe in it and follows his desires must not make you neglectful of it, otherwise you will perish. [16]

And what is that in your right hand, O Mūsā?" [17] He said, "It is my staff. I lean on it, and I beat down leaves with it for my sheep, and I have many other uses for it." [18] He said, "Throw it down O Mūsā". [19] So, he threw it down, and suddenly it was a snake, running around. [20] He said, "Pick it up, and be not scared. We shall restore it to its former state. [21] And press your hand under your arm, and it will come out (brightly) white without any disease, as another sign, [22] so that We may show you some of Our great signs. [23] Go to Pharaoh. He has really exceeded all bounds." [24]

قَالَ رَبِّ ٱشْرَحْ لِى صَدْرِى ﴿٢٥﴾ وَيَسِّرْ لِىٓ أَمْرِى ﴿٢٦﴾ وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِى ﴿٢٧﴾ يَفْقَهُوا۟ قَوْلِى ﴿٢٨﴾ وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى ﴿٢٩﴾ هَٰرُونَ أَخِى ﴿٣٠﴾ ٱشْدُدْ بِهِۦٓ أَزْرِى ﴿٣١﴾ وَأَشْرِكْهُ فِىٓ أَمْرِى ﴿٣٢﴾ كَىْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾ وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ ﴿٣٦﴾ وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰٓ ﴿٣٧﴾ إِذْ أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ﴿٣٨﴾

He said, "My Lord, put my heart at peace for me, [25] and make my task easy for me [26] and remove the knot from my tongue, [4] [27] so that they may understand my speech. [28] And make for me an assistant from my own family, [29] that is, Hārūn, my brother. [30] Enhance with him my strength, [31] and make him share my task, [32] so that we proclaim Your purity in abundance [33] and remember You in abundance. [34] You are certainly watchful over us." [35] He said, "You have been granted your request O Mūsā. [36] And We had bestowed Our favour on you another time, [37] when We revealed to your mother what was to be revealed, [5] [38]

4)Once in his infancy, Mūsā ﷺ had put a burning coal on his tongue which left an impediment in his speech. This impediment is referred to here as a 'knot'. It is the only defect that Pharaoh was able to find out in Mūsā ﷺ when he said, 'He cannot express himself clearly.' (See 43:52)

5)The original word used here for revelation is *wahy* which literally means 'a secret message that can be understood only by the person to whom it is addressed.' According to this literal sense, the word is not restricted to the prophets ﷺ; it has been used even for animals, like in 16:68 where honeybee is addressed by *wahy*. In persons other than the prophets, it is made by means of a divine inspiration (*ilhām*). Allah Ta'ālā puts an idea into someone's heart and confirms him in the belief that it is from Allah. It was this type of revelation that the mother of Mūsā ﷺ had received. It should be remembered that this type of *wahy* (in its literal sense) received by someone other than a prophet does not normally relate to a religious issue, nor is it binding on anyone; it is not even meant to be conveyed to any person beyond the one who received it. Contrary to this, the *wahy* in its technical sense is received only by the prophets; it is binding on them, and is meant to be conveyed to others who are equally bound by it.

أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ فَٱقْذِفِيهِ فِى ٱلْيَمِّ فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ
وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ ﴿٣٩﴾ إِذْ تَمْشِىٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ
عَلَىٰ مَن يَكْفُلُهُۥ ۖ فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَٰكَ
مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ ﴿٤٠﴾

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that is, 'Put him (the baby) in the chest, [6] then cast it into the river, then let the river throw it by the shore, and it will be picked up by one who is enemy to Me and enemy to him.' And I had cast love on you from Myself (so that you might be favourite of all), and that you might be brought up under My eye. [39] (Remember) when your sister was going (to the family of Pharaoh) and was saying, 'Shall I lead you to one who nurses him?' Thus We brought you back to your mother, so that her eyes might have comfort and she might not grieve. And you had killed a person, then We brought you out of the trouble; [7] and We tested you with a great ordeal. Then you lived a number of years amidst the people of Madyan. After all this, you came O Mūsā, to a destined point of time. [40]

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6) As mentioned in *Sūrah* Al-Qaṣaṣ, Pharaoh, the tyrant of Egypt, had enslaved the Israelites. Foretold by an astrologist that his empire would fall at the hands of an Israelite, Pharaoh started killing every male child of Israelites. When Mūsā ﷺ was born, his mother apprehended that he would be killed by Pharaoh's officials. It was at that time that she received the revelation mentioned in the verse. She was instructed to place the baby in a box and throw it into the river. Floating on the surface of the river, the chest reached the palace of Pharaoh, and was picked up by his men. To their surprise, it contained a living baby. Pharaoh's wife 'Āsiyah liked the baby and adopted him. Thus Mūsā ﷺ reached the royal palace of Pharaoh. They intended to hire a woman to suckle him, but whenever a woman came to suckle him, the baby refused to suck milk from her. Worried about the situation, 'Āsiyah sent her slave girls along with the baby to look for a woman who could nurse him. On the other hand, the sister of Mūsā ﷺ came out of her home to see what happened to her brother. Here she met the slave girls of 'Āsiyah who were looking for a nurse. Recognizing her brother in their hands, she happily brought her mother to them who offered her services and the baby readily started sucking her milk. It is these parts of the story that are alluded to in this and following verses.

7) For details of this event, see *Sūrah* Al-Qaṣaṣ (28:15-28).

وَٱصۡطَنَعۡتُكَ لِنَفۡسِي ﴿٤١﴾ ٱذۡهَبۡ أَنتَ وَأَخُوكَ بِـَٔايَٰتِي وَلَا تَنِيَا فِي ذِكۡرِي ﴿٤٢﴾ ٱذۡهَبَآ
إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُۥ قَوۡلٗا لَّيِّنٗا لَّعَلَّهُۥ يَتَذَكَّرُ أَوۡ يَخۡشَىٰ ﴿٤٤﴾ قَالَا
رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفۡرُطَ عَلَيۡنَآ أَوۡ أَن يَطۡغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَآۖ إِنَّنِي مَعَكُمَآ
أَسۡمَعُ وَأَرَىٰ ﴿٤٦﴾ فَأۡتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرۡسِلۡ مَعَنَا بَنِيٓ إِسۡرَٰٓءِيلَ وَلَا
تُعَذِّبۡهُمۡۖ قَدۡ جِئۡنَٰكَ بِـَٔايَةٖ مِّن رَّبِّكَۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلۡهُدَىٰٓ ﴿٤٧﴾ إِنَّا قَدۡ
أُوحِيَ إِلَيۡنَآ أَنَّ ٱلۡعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾ قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾
قَالَ رَبُّنَا ٱلَّذِيٓ أَعۡطَىٰ كُلَّ شَيۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَا بَالُ ٱلۡقُرُونِ ٱلۡأُولَىٰ ﴿٥١﴾

I have fashioned you for Myself. [41] Go, you and your brother, with My signs, and do not be slack in My remembrance. [42] Go, both of you, to Pharaoh; he has indeed transgressed all limits. [43] So speak to him in soft words. May be, he accepts the advice or fears (Allah)". [8] [44]

They said, "Our Lord, we fear that he will hasten against us, or will become (more) rebellious (against You)." [45] He said, "Do not be afraid. I AM surely with you both. I hear and I see. [46] So, come to him and say, 'We are the messengers of your Lord. So, let the children of Isrā'īl go with us, and do not persecute them. We have come to you with a sign from your Lord; and peace be upon the one who follows the guidance. [47] Verily, it has been revealed to us that the punishment is for the one who denies and turns away.'" [48]

He (Pharaoh) said, "Who then is the Lord of you two, O Mūsā?" [49] He (Mūsā) said, "Our Lord is the One who gave everything its due shape, then guided it." [50] He said, "Then, what is the status of the earlier generations?" [51]

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8) Although Allah was well aware that he would never accept the advice, but these words are used in relation to Mūsā ﷺ and Hārūn ﷺ to indicate that a preacher should not lose hope in his addressees, and that he should always be soft in his words, even before a person who has crossed all limits in violating the divine injunctions.

قَالَ عِلْمُهَا عِندَ رَبِّي فِي كِتَٰبٍ لَّا يَضِلُّ رَبِّي وَلَا يَنسَى ﴿٥٢﴾ ٱلَّذِي جَعَلَ لَكُمُ
ٱلْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦٓ أَزْوَٰجًا
مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾ كُلُوا۟ وَٱرْعَوْا۟ أَنْعَٰمَكُمْ ۗ إِنَّ فِي ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِي ٱلنُّهَىٰ ﴿٥٤﴾
۞ مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾ وَلَقَدْ أَرَيْنَٰهُ ءَايَٰتِنَا
كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾ قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَٰمُوسَىٰ ﴿٥٧﴾
فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ
مَكَانًا سُوًى ﴿٥٨﴾

He replied, "The knowledge about those is with my Lord in a Book. [9]My Lord does neither err nor forget." [52]

(He is) the One who made the earth a cradle for you, and made in it pathways for you to move, and sent down water from the heavens; and We brought forth with it pairs of different vegetations [10]: [53] Eat, and graze your cattle. Surely, in that there are signs for the people of understanding. [54] From this (dust) We created you, and in this we shall put you back, and from this We shall raise you up once again. [55]

And We showed him (Pharaoh) all Our signs, yet he rejected and refused. [56] Said he, "Have you come to us to drive us out of our land with your sorcery, O Mūsā? [57] We will, then, bring to you a similar sorcery. So, make an appointment between you and us for an even place, not to be backed out, neither by us nor by you." [58]

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9)This question was put by Pharaoh against the statement of Mūsā ﷺ, "The punishment is for the one who denies and turns away." (Verse 48) He asked whether all the generations of the past were punished for their denial. The answer given is that Allah knows their deeds and He decides whether they should be subjected to punishment in this world or in the Hereafter.

10) In this last sentence, there is a shift from third person to first person for Allah. According to Arabic idiom, it is a form of expression used for emphasis in eloquent discourses and is termed as *iltifāt*. The Holy Qur'ān has used it at many places.

قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى ﴿٥٩﴾ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ
كَيْدَهُۥ ثُمَّ أَتَىٰ ﴿٦٠﴾ قَالَ لَهُم مُّوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا۟ عَلَى ٱللَّهِ كَذِبًا
فَيُسْحِتَكُم بِعَذَابٍ ۖ وَقَدْ خَابَ مَنِ ٱفْتَرَىٰ ﴿٦١﴾ فَتَنَٰزَعُوٓا۟ أَمْرَهُم بَيْنَهُمْ وَأَسَرُّوا۟
ٱلنَّجْوَىٰ ﴿٦٢﴾ قَالُوٓا۟ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِحْرِهِمَا
وَيَذْهَبَا بِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ ﴿٦٣﴾ فَأَجْمِعُوا۟ كَيْدَكُمْ ثُمَّ ٱئْتُوا۟ صَفًّا ۚ وَقَدْ أَفْلَحَ ٱلْيَوْمَ
مَنِ ٱسْتَعْلَىٰ ﴿٦٤﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ
بَلْ أَلْقُوا۟ ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾ فَأَوْجَسَ فِى
نَفْسِهِۦ خِيفَةً مُّوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِى
يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ ۖ إِنَّمَا صَنَعُوا۟ كَيْدُ سَٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾

He (Mūsā) said, "Your appointment is the festival day, and the people should be assembled at forenoon." [59]

So, Pharaoh turned back, and put his plot together, then came. [60] Mūsā said to them, "Pity on you, do not fabricate a lie against Allah, lest He should destroy you with a punishment. And loser is he who fabricates a lie." [61] Then, they disputed among themselves in their matter, and kept their talk secret. [62] Said they, "Certainly, these two are sorcerers who wish to drive you out from your land, and do away with your excellent way of life. [63] So, make your plot firm and come forth in one row. Successful today is the one who prevails." [64]

They said, "O Mūsā, either you throw (first), or shall we be first to throw?" [65] He said, "Rather, you throw." Then, suddenly their ropes and sticks seemed to him, due to their magic, as if they were running. [66] So, Mūsā concealed some fear in his heart. [67] We said, "Do not be scared. Certainly, you are to be the upper most. [68] And throw what is in your right hand, and it will devour what they have concocted. What they have concocted is but a sleight of a magician. And the magician does not succeed wherever he comes from."[69]

فَأُلْقِيَ ٱلسَّحَرَةُ سُجَّدًا قَالُوٓاْ ءَامَنَّا بِرَبِّ هَٰرُونَ وَمُوسَىٰ ﴿٧٠﴾ قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ
ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ
خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾ قَالُواْ لَن
نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى
هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ﴿٧٢﴾ إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ
ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ ﴿٧٣﴾ إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ
فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾ وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُوْلَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ
ٱلْعُلَىٰ ﴿٧٥﴾ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ مَن تَزَكَّىٰ ﴿٧٦﴾

So, the magicians were led (by the truth) to fall in prostration. They said, "We have (now) believed in the Lord of Hārūn and Mūsā." [70] He (Pharaoh) said, "You have believed in him before I permit you. This man is in fact your master who has taught you the magic. So I will certainly cut off your hands and your legs from opposite sides, and will crucify you on the trunks of palm-trees, and you shall know whose punishment, out of us, [11] is more severe and more lasting." [71]

They said, "We will never prefer you over the clear signs that have come to us, and over Him who has created us. So, decide whatever you have to decide. You will decide only for this worldly life. [72] We have put our faith in our Lord, so that He forgives us for our sins and for the magic you compelled us to perform. And Allah is the Best and Everlasting." [73]

Surely whoever comes to his Lord as a sinner, for him there is *Jahannam* in which he neither will die nor will live (a happy life). [74] And whoever will come to Him as believer, having done righteous deeds, for such people there are the highest ranks, [75] the eternal gardens beneath which rivers flow, in which they shall live for ever. That is the reward for the one who has purified himself. [76]

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11) He meant, 'You will know whether Allah's punishment is more severe and more lasting, or mine.'

وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى فَٱضْرِبْ لَهُمْ طَرِيقًا فِى ٱلْبَحْرِ يَبَسًا لَّا
تَخَٰفُ دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾ فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ
﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ﴿٧٩﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ قَدْ أَنجَيْنَٰكُم مِّنْ عَدُوِّكُمْ
وَوَٰعَدْنَٰكُمْ جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ﴿٨٠﴾ كُلُوا۟ مِن طَيِّبَٰتِ
مَا رَزَقْنَٰكُمْ وَلَا تَطْغَوْا۟ فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى ۖ وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ
هَوَىٰ ﴿٨١﴾ وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾ ۞ وَمَآ
أَعْجَلَكَ عَن قَوْمِكَ يَٰمُوسَىٰ ﴿٨٣﴾

And We revealed to Mūsā saying, "Set out with my servants at night, then make for them a dry path across the sea (with the strike of your staff), neither fearing to be caught up, nor having any fear (of drowning)." [77] Then Pharaoh chased them with his troops. So, they were encircled by that (huge wave) from the sea which overwhelmed them. [78] Pharaoh held his people astray, and did not show them the right path. [79]

O children of Isrā'īl, We delivered you from your enemy and appointed for you the right side of the mount Ṭūr (Sinai), and sent down for you the *Mann* and *Salwā*: [12] [80] Eat from the good things We have provided to you, and do not exceed the limits in it, lest My wrath should descend on you. The one upon whom My wrath descends certainly falls into destruction. [81] Surely I am the Most-Forgiving for him who repents and believes and acts righteously, then follows the right path. [82]

"What has caused you to hurry before your people, O Mūsā?" [13] [83]

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12)For a brief account of these events, see notes on 2:55 to 57

13)Allah Ta'ālā had directed Mūsā ﵇ to come to the mount of Ṭūr along with his people, so that Torah may be given to him. Mūsā ﵇, in his eagerness to converse with Allah, set out for the mount of Ṭūr before his people and reached there alone. He expected that they would join him in due course, as was agreed with them, but in the meantime, Sāmiriyy concocted the calf, as mentioned in the next verses, which divided them into three groups, and they could not proceed to the mount.

قَالَ هُمْ أُوْلَآءِ عَلَىٰٓ أَثَرِى وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا
قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِىُّ ﴿٨٥﴾ فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ
أَسِفًا ۚ قَالَ يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ
ٱلْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِى ﴿٨٦﴾
قَالُوا۟ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَآ أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ

He said, "Here they are just behind me, and I hurried towards You, my Lord, so that You be pleased." [84]

He said, "We have then put your people to test after you (left them) and Sāmiriyy [14] has misguided them." [85] So, Mūsā went back to his people, angry and sad. He said, "O my people, did your Lord not promise you a good promise? Did then the time become too long for you, [15] or did you wish that wrath from your Lord befalls you, and hence you broke your promise to me?" [16] [86]

They said, "We did not break our promise to you of our own accord, but we were burdened with loads from the ornaments of the people; [17]

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14) Sāmiriyy was a hypocrite sorcerer who joined the Israelites. He concocted a calf out of some ornaments, as will appear in the following verses, and seduced the Israelites to worship it as god.

15) The promise in this verse refers to Allah's promise that He would give them Torah. Sāmiriyy had argued before them that Mūsā عليه السلام absented himself for an unknown time without fulfilling the promise of giving Torah, and it showed that the real god is not the one indicated by him; the real god is the calf. Mūsā عليه السلام, in the present verse, is reproaching them that the period of forty days was not too long as could justify Sāmiriyy's argument that the promise was not fulfilled.

16) Here the promise refers to the promise of Israelites that they would follow and join Mūsā عليه السلام at the mount of Ṭūr.

17) This means that the Israelites had a heavy load of ornaments, which they threw away, and Sāmiriyy managed to carve a calf out of those ornaments. The Holy Qur'ān does not give any details beyond that. According to some Israelite

فَقَذَفْنَٰهَا فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِيُّ ﴿٨٧﴾ فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ فَقَالُوا۟
هَٰذَآ إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِىَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا
يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ مِن قَبْلُ يَٰقَوْمِ إِنَّمَا
فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى ﴿٩٠﴾

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so we threw them, and thus did Sāmiriyy cast."[18] [87] Then he brought forth for them a calf, which was (merely) a body with a lowing sound. Then they said, "This is your god and the god of Mūsā, and he (Mūsā) erred." [88] Have they not been seeing that it did not respond to them (even) with a word, nor did it have power to harm or benefit them? [89] Hārūn had already said to them, "O my people, you have only been led astray with it, and your Lord is the *Raḥmān* (All-Merciful). So follow me and obey my command."[19] [90]

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reports, these ornaments belonged to the natives of Egypt, which the Israelites had borrowed from them before their exodus, and Hārūn ﷺ directed them to be thrown in a pit, because being a trust in the hands of the Israelites, they were not allowed to use them. Some others have opined that these ornaments were left by the army of Pharaoh before they were drowned. None of these reports is very authentic, and there is no certain way to discover the source of the ornaments, nor the reason why they were thrown away. It is also possible that Sāmiriyy himself told them that he was going to show them a strange thing, and suggested to them to throw their respective ornaments in the form of a heap, and then he managed to carve a calf out of the ornaments. Be that as it may, since no meaningful purpose can be achieved by such details, the Holy Qur'ān has preferred to be silent about them.

18) Note that the Holy Qur'ān has used different words for throwing of the general people and that of Sāmiriyy. In the first case the word used is *qadhf* (translated above as throwing), and in the latter case the word used is *alqā* (translated above as 'cast'). It could be merely a variance of expression in which case the verse would mean that Sāmiriyy too threw the ornaments as others did. But it is also possible that the word *alqā* is used about Sāmiriyy to mean casting something as a trick of magic.

19) The Holy Qur'ān has clearly asserted that Hārūn ﷺ had never supported worship of the calf. This Qur'ānic statement forcefully refutes the version of

قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ عَٰكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾ قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذْ
رَأَيْتَهُمْ ضَلُّوٓا۟ ﴿٩٢﴾ أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِى ﴿٩٣﴾ قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى
وَلَا بِرَأْسِىٓ ۖ إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ وَلَمْ تَرْقُبْ قَوْلِى ﴿٩٤﴾
قَالَ فَمَا خَطْبُكَ يَٰسَٰمِرِىُّ ﴿٩٥﴾ قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا۟ بِهِۦ فَقَبَضْتُ
قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى ﴿٩٦﴾

They said, "We will never cease to stay with it in devotion, until Mūsā returns to us." [91] He (Mūsā) said, "O Hārūn, what did prevent you from following me when you saw them going astray? [92] Did you then disobey my command?" [93] He said, "O son of my mother, do not hold me by my beard, nor by my head. I feared that you would say, 'You have caused discord among the children of Isrā'īl and did not observe my advice.'" [94] He (Mūsā) said, "What then is your case, O Sāmiriyy?" [95] He said, "I perceived something they did not perceive. So I picked up a handful from under the footstep of the messenger. Then, I cast it. [20] And thus my inner self tempted me." [96]

the event given in the present Bible according to which it was Hārūn ﷺ who made the calf and invited the Israelites to worship it. (See Exodus 32:1-6) This version is too absurd to be believed, firstly because Hārūn ﷺ was a prophet, and it is unbelievable that a prophet invites people to worship a calf. Secondly, those who worshipped the calf were ordered to kill one another. Every man was ordered to kill his own brother, friend and neighbour, as mentioned in Exodus 32:28, but Hārūn ﷺ was never killed by his brother Mūsā ﷺ. If he had invented the calf, he should have been the first person to be killed.

20) According to the majority of the classical exegetes, the word 'messenger' in this verse refers to the angel Jibra'īl ﷺ (Gabriel). When he came to help the Israelites, he was in human form, riding a horse. Sāmiriyy claims that he observed the dust under the foot of the horse having some kind of life as a special blessing from Allah. He picked up a handful of that dust and poured it on the calf, by virtue of which the calf started mooing. Some other exegetes are of the opinion that it was merely a false excuse put forward by him. No such thing had ever happened in reality, and the sound coming out of the calf was the sound of wind passing through some of its cavities. This view, which seems

قَالَ فَٱذْهَبْ فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّن
تُخْلَفَهُۥ ۖ وَٱنظُرْ إِلَىٰٓ إِلَـٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ
فِى ٱلْيَمِّ نَسْفًا ﴿٩٧﴾ إِنَّمَآ إِلَـٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ
شَىْءٍ عِلْمًا ﴿٩٨﴾ كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ ءَاتَيْنَـٰكَ مِن لَّدُنَّا
ذِكْرًا ﴿٩٩﴾ مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ يَحْمِلُ يَوْمَ ٱلْقِيَـٰمَةِ وِزْرًا ﴿١٠٠﴾ خَـٰلِدِينَ فِيهِ ۖ وَسَآءَ
لَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ حِمْلًا ﴿١٠١﴾ يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

He (Mūsā) said, "Then go away; it is destined for you that, throughout your life, you will say: 'Do not touch me'.[21] And, of course, you have another promise that will not be broken for you.[22] And look at your god to which you stayed devoted. We will certainly burn it, then we will scatter it thoroughly in the sea. [97] Your God is Allah other than whom there is no god. He encompasses everything with knowledge." [98]

This is how We narrate to you certain events of what has passed, and We have given to you, from Ourself, a (book of) advice. [99] Whoever turns away from it shall certainly bear a heavy burden on Doomsday, [100] all such people living under it forever. And how evil for them will be that burden on the Doomsday! [101] The Day when the Horn (*Ṣūr*) will be blown, and We shall gather the guilty together while they will have turned blue on that day, [102]

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more reasonable, is preferred by Maulana 'Abdulḥaq Ḥaqqānī in his Tafsīr Fatḥ-ul-Mannān (v.3, p.272, 273)

21) Sāmiriyy was excommunicated and was declared untouchable. The Bible sets the rule about a leper as follows, "The leper who has the disease shall wear torn clothes and let the hair of his head hang lose, and he shall cover the upper lip and cry, 'Unclean, Unclean." (Leviticus 13:45) The punishment awarded to Sāmiriyy was similar to this. Perhaps, instead of the punishment of death awarded to all other calf worshippers, Sāmiriyy was subjected to this punishment, which is more severe than an instant death, so that the people might learn a lesson from him throughout his life.

22) This refers to his ultimate punishment in the Hereafter.

يَتَخَافَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ
أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّي
نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾
يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا
هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَّا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

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and will be whispering among themselves, "You did not remain (in graves) more than ten (days)". [103] We know very well what they say, when the best of them in his ways will say, "You did not remain more than one day." 23 [104]

They ask you about the mountains. 24 So, say (to them), "My Lord will crush them into dust thoroughly, [105] then will turn them into a leveled plain [106] in which you will see neither a curve nor an uneven place." [107] That day they will follow the caller who will find no deviation (from anyone). And the voices will turn low in awe for the *Raḥmān* (All-Merciful, Allah). So, you will hear not but whispering. [108] That day no intercession will be of any use to anyone, except the one whom the *Raḥmān* (All-Merciful, Allah) has permitted and was pleased with his word. [109] He knows what is in front of them and what is behind them, and they do not encompass Him in (their) knowledge. [110]

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23) The disbelievers who did not believe in the life after death will feel, after seeing the horrors of the Day of Judgment, that their life in the world and their stay in the graves was very short. Some will guess that it was only ten days, while the ones who were regarded as wiser people among them will guess it to be even shorter. That the latter ones are called 'the best of them' does not mean that their guess will be right. It signifies only that even the wisest people among them will fall into a greater error while estimating the period.

24) When it was said that all the people will be assembled on the Day of Judgment in the plain of *maḥshar,* some disbelievers asked what will happen to these mountains. The verse answers this question that all the mountains will be leveled to the ground.

۞ وَعَنَتِ ٱلْوُجُوهُ لِلْحَيِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَن يَعْمَلْ مِنَ
ٱلصَّـٰلِحَـٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَٰلِكَ أَنزَلْنَـٰهُ قُرْءَانًا
عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾ فَتَعَـٰلَى ٱللَّهُ
ٱلْمَلِكُ ٱلْحَقُّ ۗ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ ۖ وَقُل
رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾ وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا
﴿١١٥﴾ وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ ﴿١١٦﴾
فَقُلْنَا يَـٰٓـَٔادَمُ إِنَّ هَـٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ﴿١١٧﴾

All faces will be humbled before (Allah,) the Ever-Alive, the All-Sustaining; and the loser will be the one who bears (the burden of his) injustice. [111] But whoever does righteous deeds, while he is a believer, shall fear neither injustice nor curtailment (of his rewards). [112]

And in this way We have sent it down to you as an Arabic Qur'ān, and have detailed in it some warnings in various ways, so that they may fear, or it may produce a lesson for them. [113] So High above all is Allah, the True King! And do not hasten with (reciting) the Qur'ān before its revelation to you is concluded, [25] and say, "My Lord, improve me in knowledge." [114]

We had given a directive to 'Ādam earlier, then he forgot, and We did not find in him a firm resolve. [115] When We said to the angels, "Prostrate yourselves to 'Ādam". So, all of them fell prostrate, except Iblīs , who refused. [116] So, We said "'Ādam, this is an enemy to you and to your wife. So let him not expel you from Paradise, lest you should get into trouble. [117]

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25) When the verses of the Holy Qur'ān were revealed to the Holy Prophet ﷺ, he used to repeat its words to commit them to his memory, lest he should forget them. This verse has consoled him that he should not bother himself to undergo such an exercise, because Allah has promised to him that he would never forget whatever is revealed to him. This instruction is given to him at the end of the preceding discourse. See also 75:16 and 87:6.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾
فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ لَّا
يَبْلَىٰ ﴿١٢٠﴾ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ
ٱلْجَنَّةِ ۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾ ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾ قَالَ
ٱهْبِطَا مِنْهَا جَمِيعًۢا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ
ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾

Here you have the privilege that you will not be hungry nor will you be unclad, [118] and you will not be thirsty, nor will you be exposed to sun." [119] Then the Satan instigated him. He said, "'Ādam, shall I guide you to the tree of eternity and to an empire that does not decay?" 26[120] So, both of them ['Ādam and Ḥawwā' (Eve)] ate from it, and their parts of shame were exposed to them, and they started stitching on themselves some of the leaves of Paradise. And 'Ādam disobeyed his Lord, and erred. 27[121] Thereafter his Lord chose him. So He accepted his repentance and gave (him) guidance. [122] He said (to 'Ādam and Iblīs), "Go down from here, all of you, some of you enemies of some others. Then, should some guidance come to you from Me, the one who follows My guidance shall not go astray, nor shall he be in trouble. [123]

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26)Satan deceived them that eating from the prohibited tree would ensure for them an eternal life in Paradise.

27)The Holy Qur'ān itself has mentioned in verse 115 above that 'Ādam ﷺ forgot, which means that he forgot either the prohibition imposed on him about the tree, or Allah's warning about Satan. In either case it was not a sin, because forgetting something is beyond one's control, and it does not constitute a sin. However, the high rank of a prophet requires him to adopt all ways and means to be mindful of Allah's commands. 'Ādam ﷺ, being a prophet, was supposed to adopt all such means, which were perhaps not adopted. It is for this reason that his slip is termed here as 'disobedience'. See also 2:34-39 with their notes.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ
﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَٰلِكَ أَتَتْكَ
آيَاتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ الْيَوْمَ تُنسَىٰ ﴿١٢٦﴾ وَكَذَٰلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِن بِآيَاتِ
رَبِّهِ ۚ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ ﴿١٢٧﴾ أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ
الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ ﴿١٢٨﴾ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ
بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ
النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

As for the one who turns away from My message, he shall have a straitened life, and We shall raise him blind on the Day of Judgment."[28] [124] He will say, "My Lord, why did you raise me blind while I was sighted?" [125] He will say, "In the similar manner as Our signs came to you, and you had ignored them. In the same way you will be ignored today." [126] Thus We recompense him who exceeds the limits and does not believe in the signs of his Lord. Certainly the punishment of the Hereafter is more severe and more lasting. [127]

Did it give them no guidance (to realize) how many generations We have destroyed prior to them in whose dwellings they (often) walk around? Surely, in this there are signs for the men of reason. [128] But for a word from your Lord that had passed earlier, and an appointed time that had been fixed, it (the punishment) would have been inevitable (for them). [129] So, (O messenger,) endure with patience what they say, and proclaim the purity and praise of your Lord before sunrise and before sunset. And in some hours of night, proclaim His purity, and at points of the day as well, so that you may be pleased. [130]

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28) This blindness will be removed at a later stage, as mentioned in *Sūrah* Al-Kahf, "And the sinners will see the Fire; so they will know that they will have to fall into it, and they will find no way to bypass it." (18:53)

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ
وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾ وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا ۖ لَا نَسْـَٔلُكَ رِزْقًا ۖ
نَّحْنُ نَرْزُقُكَ ۗ وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾ وَقَالُوا۟ لَوْلَا يَأْتِينَا بِـَٔايَةٍ مِّن رَّبِّهِۦٓ ۚ أَوَلَمْ تَأْتِهِم
بَيِّنَةُ مَا فِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٣٣﴾ وَلَوْ أَنَّآ أَهْلَكْنَٰهُم بِعَذَابٍ مِّن قَبْلِهِۦ لَقَالُوا۟ رَبَّنَا
لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾ قُلْ
كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا۟ ۖ فَسَتَعْلَمُونَ مَنْ أَصْحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ وَمَنِ ٱهْتَدَىٰ ﴿١٣٥﴾

Never stretch your eyes towards the things We have given to some groups of them to enjoy, so that We put them to test thereby, it being merely glamour of the worldly life. And the bounty of your Lord is much better and more lasting. [131]

Bid your family to perform *Ṣalāh*, and adhere to it yourself. We ask no provision from you. We give provision to you. And the ultimate end is in favour of *Taqwā* (God-fearing, and piety). [132]

They say, "Why does he not bring to us a sign from his Lord?" Has there not come to them the clear sign of what is contained in the earlier Scriptures? [29] [133] And if We had destroyed them with a punishment before it, they would have said, "Our Lord, why did you not send a messenger to us, so that we might have followed Your signs before we were humiliated and put to disgrace?" [134] Say, "Everyone is waiting. So wait, then you will know who the people of the straight path are and who has followed the right guidance." [135]

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29)The verse signifies that the Qur'ān in itself is a clear sign, since it contains the gist of the earlier divine books, while the Holy Prophet ﷺ is unlettered, and there is no occasion whatsoever to claim that he learned it from someone else.

سُورَةُ الأَنبِيَاء

SŪRAH AL-ANBIYĀ'

(The Prophets)

Introduction

This *Sūrah* was revealed probably in middle Makkan period. Its main theme is to establish the basic articles of Islamic faith and to answer the doubts raised by the pagans of Makkah. Reference is given to many earlier prophets عليهم السلام to prove that appointing a human being as Allah's messenger is not a new phenomenon. All earlier prophets عليهم السلام were appointed from human beings, and they invited people to same articles of faith as are maintained by the Holy Prophet Muhammad ﷺ. Because of this reference to the prophets عليهم السلام the *Sūrah* is named as *Sūrah* of the prophets.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِم مِّن ذِكْرٍ
مِّن رَّبِّهِم مُّحْدَثٍ إِلَّا ٱسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ ۗ وَأَسَرُّوا۟ ٱلنَّجْوَى
ٱلَّذِينَ ظَلَمُوا۟ هَلْ هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ أَفَتَأْتُونَ ٱلسِّحْرَ وَأَنتُمْ تُبْصِرُونَ
﴿٣﴾ قَالَ رَبِّى يَعْلَمُ ٱلْقَوْلَ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٤﴾

SŪRAH AL-ANBIYĀ'

(The Prophets)

This *Sūrah* is *Makkī* and comprises 112 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

The reckoning of the people has drawn near to them, while they are in negligence, turning away (from its signs). [1] No fresh message of advice comes to them from their Lord, but they listen to it as if they were playing, [2] their hearts paying no heed. And the wrongdoers whisper in secret, "This one is nothing but a mortal like you. Would you then go along with sorcery while you can see (the reality)?" [1][3] He (the prophet) said, "My Lord knows all that is spoken in the heavens and the earth, and He is the All-Hearing, the All-Knowing." [4]

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1)They argued against the Holy Prophet ﷺ that he was a human being like

بَلْ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍۭ بَلِ ٱفْتَرَىٰهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِـَٔايَةٍ كَمَآ
أُرْسِلَ ٱلْأَوَّلُونَ ﴿٥﴾ مَآ ءَامَنَتْ قَبْلَهُم مِّن قَرْيَةٍ أَهْلَكْنَٰهَآ ۖ أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾
وَمَآ أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۖ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا
تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُوا۟ خَٰلِدِينَ ﴿٨﴾
ثُمَّ صَدَقْنَٰهُمُ ٱلْوَعْدَ فَأَنجَيْنَٰهُمْ وَمَن نَّشَآءُ وَأَهْلَكْنَا ٱلْمُسْرِفِينَ ﴿٩﴾ لَقَدْ
أَنزَلْنَآ إِلَيْكُمْ كِتَٰبًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

Further they said, "(The Qur'ān is) a mixture of jumble dreams. Rather, he (the prophet) has fabricated it. Rather, he is a poet. So, let him bring a sign to us, as the earlier ones were sent with." [5] Not a single town from those whom We destroyed came to believe before them. So, will they believe? [6]

And We did not send before you messengers except men whom We inspired with revelation. So, ask the people (having the knowledge) of the Message, if you do not know. [2][7] We did not make them such bodies as ate no food, nor were they immortal. [8] Then We caused the promise to come true for them, so We saved them and those whom We willed, and destroyed the transgressors. [9]

Surely, We have sent down to you (O people of Arabia) a book having a good counsel for you. [3]So, do you not understand? [10]

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them, and the Qur'ān is sorcery, and therefore one should not go to listen to it.

2) 'People of the message' in this verse means the People of the Book, that is, Jews and Christians. The pagans of Makkah were ignorant of the divine books. They are advised to ask the People of the Book whether or not the earlier prophets were sent from among human beings.

3)Another possible translation may be as follows: "We have sent down to you a book bearing good name for you". According to this translation, the verse would mean that it is a matter of pride for the Arabs that the last divine book was sent down in their language, and they are chosen to be its direct addressees. It will bear a good name for the Arabs for all times to come.

وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْمًا ءَاخَرِينَ ﴿١١﴾ فَلَمَّآ
أَحَسُّواْ بَأْسَنَآ إِذَا هُم مِّنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُواْ وَٱرْجِعُوٓاْ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ
وَمَسَٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُونَ ﴿١٣﴾ قَالُواْ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿١٤﴾ فَمَا زَالَت تِّلْكَ
دَعْوَىٰهُمْ حَتَّىٰ جَعَلْنَٰهُمْ حَصِيدًا خَٰمِدِينَ ﴿١٥﴾ وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا
بَيْنَهُمَا لَٰعِبِينَ ﴿١٦﴾ لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْوًا لَّٱتَّخَذْنَٰهُ مِن لَّدُنَّآ إِن كُنَّا فَٰعِلِينَ
﴿١٧﴾ بَلْ نَقْذِفُ بِٱلْحَقِّ عَلَى ٱلْبَٰطِلِ فَيَدْمَغُهُۥ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ ٱلْوَيْلُ مِمَّا
تَصِفُونَ ﴿١٨﴾

How many a town, that were unjust, have We crushed and raised up after them another people! [11] So, as soon as they sensed Our punishment (approaching them), they started fleeing from it. [12] (It was said to them,) "Do not flee, and go back to the luxuries you were made to enjoy, and to your dwellings. May be you are asked questions." [4] [13] They said, "Alas for us! We were wrongdoers indeed." [14] Then, this continued to be their cry till We turned them into stubble, totally extinguished. [15]

We did not create the heavens and the earth and what lies between them for play. [16] Had We intended to have a pastime, We would have had it from Our own, if We were ever to do so. [5] [17] Instead, We launch the truth against falsehood, which gets it smashed, and in no time it is gone. Alas to you for what you describe! [18]

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4)This is said to them as an irony. It means that when you used to enjoy your luxurious homes, your servants used to ask you what you order them to do. Now go back to the same dwellings to hear similar questions from them, but you will find neither your luxuries nor your servants.

5)Those who deny the life of the Hereafter effectively claim that this universe was created without a meaningful objective, as if Allah wished to play a purposeless game. Obviously Allah is far beyond playing games, but even if He ever wished to have a pastime for Himself, He would have invented a pastime from His own Upper Realm instead of creating this universe and causing numerous people to suffer hardships in this world merely to amuse its Creator.

وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَنْ عِندَهُۥ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَلَا
يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾ أَمِ ٱتَّخَذُوٓا۟ ءَالِهَةً مِّنَ
ٱلْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾ لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ۚ فَسُبْحَٰنَ ٱللَّهِ رَبِّ
ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾ أَمِ ٱتَّخَذُوا۟
مِن دُونِهِۦٓ ءَالِهَةً ۖ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ ۖ هَٰذَا ذِكْرُ مَن مَّعِىَ وَذِكْرُ مَن قَبْلِى ۗ بَلْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ٱلْحَقَّ ۖ فَهُم مُّعْرِضُونَ ﴿٢٤﴾ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا
نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾

To Him belong all those in the heavens and the earth. And those who are near to Him are not arrogant against His worship, nor are they sluggish. [19] They proclaim His purity night and day, never slackening. [20]

Or have they adopted gods from the earth, who raise the dead? [21] Had there been gods beside Allah, in the heavens and the earth, both of them would have fallen in disorder. [6] So pure is Allah, the Lord of the Throne, from what they describe. [22] He is not questioned of what He does, and they are questioned. [23]

Is it that they have adopted gods besides Him? Say, "Bring your proof." Here is the (book carrying) advice for those with me, and the (books carrying) advice for those before me. [7] Yet most of them do not know the truth, and therefore they are averse. [24] We did not send before you any messenger but We revealed to him that there is no god but I, so worship Me." [25]

It shows that the universe is created for a meaningful purpose, which is not conceivable if there is no life after death to recompense everybody for his good or bad deeds.

6) This is the same argument against polytheism as mentioned in *Sūrah* Banī Isrā'īl (17:42). For explanation, please see note there.

7) It means that the existence of another god can only be known through a divine book, while no divine book has ever referred to a god besides Allah.

وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ۗ سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ
بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ ۞ وَمَنْ يَقُلْ مِنْهُمْ
إِنِّي إِلَٰهٌ مِنْ دُونِهِ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾ أَوَلَمْ
يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ
الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾ وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ
وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

They said, "The *Raḥmān* (the All-Merciful, Allah) has taken children for Himself." Pure is He (from having children). They are but (His) honored servants.[8] [26] They do not precede Him in speech, and only under His command they act. [27] He knows what is in front of them and what is behind them, and they make recommendation for none but for whom He likes, and in awe of Him they are fearful. [28] Should any one of them say, "I am god besides Him", We will recompense him with *Jahannam* (Hell). This is how We recompense the transgressors. [29]

Did the disbelievers not observe that the heavens and the earth were closed, then We opened them?[9] And We created from water every living thing. Would they still not believe? [30] And We created mountains on the earth, lest it should shake with them, and We have made therein paths and ways, so that they are guided. [31]

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8) The pagans of Makkah used to say that angels are daughters of Allah. The verse is refuting this belief.

9) The classical interpretation of this verse is that in the beginning the sky was closed in the sense that it did not rain, and the earth was closed in the sense that it did not grow any vegetation, then Allah opened the sky, and it started raining, and opened the earth to grow plants. But another possible translation of the verse may be as follows: "The havens and the earth were a joint mass, then We disjoined them." In this case the verse would be referring to the initial stage of their creation in which heavens and earth were joined together, and were

وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ ءَايَٰتِهَا مُعْرِضُونَ ﴿٣٢﴾ وَهُوَ ٱلَّذِى خَلَقَ
ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾ وَمَا جَعَلْنَا لِبَشَرٍ مِّن
قَبْلِكَ ٱلْخُلْدَ ۖ أَفَإِي۟ن مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ﴿٣٤﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَنَبْلُوكُم
بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾ وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓا۟ إِن
يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ وَهُم بِذِكْرِ
ٱلرَّحْمَٰنِ هُمْ كَٰفِرُونَ ﴿٣٦﴾ خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ ۚ سَأُو۟رِيكُمْ ءَايَٰتِى فَلَا
تَسْتَعْجِلُونِ ﴿٣٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾ لَوْ
يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن
ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾

We made the sky a protected roof; and they are averse to its signs. [32] He is the One who has created the night and the day, and the sun and the moon, each floating in an orbit. [33] We did not assign immortality to any human (even) before you. So, if you die, will they live for ever? [34] Every one has to taste death, and We test you through bad and good (situations) with a trial, and to Us you are to be returned. [35] When disbelievers see you, they do nothing but take you in jest (saying to one another,) "Is this the one who talks of your gods?" _ while they themselves reject even talking of the *Raḥmān* (All-Merciful). [36] Man is made of haste.[10] I shall show you My signs, so do not seek haste from Me. [37] They say, "When will this promise be (fulfilled), if you are true?" [38] Only if the disbelievers were to know the time when they will not (be able to) keep off the fire from their faces or from their backs, nor will they be helped. [39]

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separated by Allah at a later stage. The modern 'Big Bang' theory seems to be close to this concept. And Allah knows best!

10) Whenever the disbelievers were warned of the divine punishment either in this world or in the Hereafter, they used to ask why it did not come to them so far. This verse comments on that attitude.

بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾
وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٤١﴾ قُلْ مَن يَكْلَؤُكُم بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَٰنِ ۗ بَلْ هُمْ عَن
ذِكْرِ رَبِّهِم مُّعْرِضُونَ ﴿٤٢﴾ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُم مِّن دُونِنَا ۚ لَا
يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ ﴿٤٣﴾ بَلْ مَتَّعْنَا هَٰؤُلَاءِ
وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا
مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾ قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ ۚ وَلَا يَسْمَعُ
الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾

Rather, it will come upon them suddenly and will baffle them. So they will not be able to turn it back, nor will they be given respite. [40]

In fact, messengers have been mocked at prior to you. So those who laughed at them were besieged by what they used to ridicule. [41] Say, "Who will guard you, during night and day, against the *Raḥmān* (All-Merciful, Allah)?" Rather, to the remembrance of their Lord they are averse. [42] Or do they have gods who protect them besides Us? They are not able to help even themselves, nor will they have anyone to side with them against Us. [43] But We have given benefits to these and their fathers until life was prolonged for them. So do they not see that We are coming to the land narrowing it down from all its sides? Then, are they the ones to prevail? [11] [44] Say, "I warn you only by revelation, but the deaf do not listen to the call when they are warned." [45]

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11) Verse 43 has declared that they will not find anyone who can side with them in the Hereafter. This verse says that even in this world, their circle of influence is decreasing day by day, because the people of their land are embracing Islam. 'We are coming to the land' signifies the increasing influence of Islam, and 'narrowing it down from all its side' refers to the decreasing influence of the unbelievers in all sides of Arabian peninsula. The same expression has also been used in *Sūrah* Ar-Ra'd (13:41).

وَلَئِن مَّسَّتۡهُمۡ نَفۡحَةٞ مِّنۡ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَٰوَيۡلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ
﴿٤٦﴾ وَنَضَعُ ٱلۡمَوَٰزِينَ ٱلۡقِسۡطَ لِيَوۡمِ ٱلۡقِيَٰمَةِ فَلَا تُظۡلَمُ نَفۡسٞ شَيۡـٔٗاۖ وَإِن كَانَ
مِثۡقَالَ حَبَّةٖ مِّنۡ خَرۡدَلٍ أَتَيۡنَا بِهَاۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾ وَلَقَدۡ ءَاتَيۡنَا
مُوسَىٰ وَهَٰرُونَ ٱلۡفُرۡقَانَ وَضِيَآءٗ وَذِكۡرٗا لِّلۡمُتَّقِينَ ﴿٤٨﴾ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم
بِٱلۡغَيۡبِ وَهُم مِّنَ ٱلسَّاعَةِ مُشۡفِقُونَ ﴿٤٩﴾ وَهَٰذَا ذِكۡرٞ مُّبَارَكٌ أَنزَلۡنَٰهُۚ أَفَأَنتُمۡ لَهُۥ
مُنكِرُونَ ﴿٥٠﴾ ۞ وَلَقَدۡ ءَاتَيۡنَآ إِبۡرَٰهِيمَ رُشۡدَهُۥ مِن قَبۡلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ﴿٥١﴾ إِذۡ
قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِيٓ أَنتُمۡ لَهَا عَٰكِفُونَ ﴿٥٢﴾ قَالُواْ وَجَدۡنَآ
ءَابَآءَنَا لَهَا عَٰبِدِينَ ﴿٥٣﴾ قَالَ لَقَدۡ كُنتُمۡ أَنتُمۡ وَءَابَآؤُكُمۡ فِي ضَلَٰلٖ مُّبِينٖ
﴿٥٤﴾ قَالُوٓاْ أَجِئۡتَنَا بِٱلۡحَقِّ أَمۡ أَنتَ مِنَ ٱللَّٰعِبِينَ ﴿٥٥﴾ قَالَ بَل رَّبُّكُمۡ رَبُّ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ ٱلَّذِي فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٥٦﴾

If a whiff of your Lord's torment were to touch them, they would certainly say, "Alas to us! We were wrongdoers indeed." [46] We shall place scales to do justice on the Day of Judgment. So no one shall be wronged in the least. Even if it (a deed) is to the measure of a mustard seed, We will bring it forth, and We are enough to take account. [47]

And We gave Mūsā and Hārūn the Criterion, and a light and an advice for the God-fearing, [48]__ those who have awe of their Lord without having seen Him, and are fearful of the Hour (of Judgment). [49] And this is a blessed advice We have sent down. Are you still rejecting it? [50]

Even earlier We had given Ibrāhīm his right course, and We knew him well [51] when he said to his father and his people, "What are these statues you are devoted to?" [52] They said, "We found our fathers worshipping them," [53] He said, "Surely you and your fathers have been in open error." [54] They said, "Did you come to us with truth or are you one of the triflers?" [55] He said, "No, your Lord is the Lord of the heavens and the earth, who has created them, and I am one of those who bear witness to it. [56]

وَتَٱللَّهِ لَأَكِيدَنَّ أَصْنَٰمَكُم بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ ﴿٥٧﴾ فَجَعَلَهُمْ جُذَٰذًا إِلَّا
كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا۟ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ إِنَّهُۥ
لَمِنَ ٱلظَّٰلِمِينَ ﴿٥٩﴾ قَالُوا۟ سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ ﴿٦٠﴾ قَالُوا۟ فَأْتُوا۟
بِهِۦ عَلَىٰٓ أَعْيُنِ ٱلنَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوٓا۟ ءَأَنتَ فَعَلْتَ هَٰذَا بِـَٔالِهَتِنَا
يَٰٓإِبْرَٰهِيمُ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا فَسْـَٔلُوهُمْ إِن كَانُوا۟
يَنطِقُونَ ﴿٦٣﴾ فَرَجَعُوٓا۟ إِلَىٰٓ أَنفُسِهِمْ فَقَالُوٓا۟ إِنَّكُمْ أَنتُمُ ٱلظَّٰلِمُونَ ﴿٦٤﴾ ثُمَّ
نُكِسُوا۟ عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ ﴿٦٥﴾ قَالَ
أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ ﴿٦٦﴾

And I swear by Allah that I will devise something against your idols after you have gone away turning your backs."[12] [57] Then, he turned all of them into pieces, except the big one of them, so that they may come back to it. [58] They said, "Who has done this to our gods? He is one of the wrongdoers indeed." [59] Some of them said, "We have heard a youth talking about them. He is called Ibrāhīm." [60] They said, "Then, bring him before the eyes of the people, so that they may see". [61] They said, "Is it you O Ibrāhīm who has done this to our gods?" [62] He said, "Rather, this is done by this chief of theirs. So, ask them if they can speak." [63] So they turned to one another and said, "In fact, you yourselves are the wrongdoers." [64] Then, hanging their heads they reversed their position (and replied to Ibrāhīm,) "You already knew that they do not speak." [65] He said, "Do you then worship, beside Allah, what does neither benefit you in the least nor harm you? [66]

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12) Ibrāhīm ﷺ meant that when his people would go out of the town to celebrate their festival, he would demolish their idols. As will appear in *Sūrah* Aṣ-Ṣāffāt (37:83-94), at the time of the festival, his people invited him to join them, but he regretted his inability to attend, and did what is mentioned in verse 58. His statement in verse 63: *"This is done by this chief of theirs."* referred ironically to the biggest of the idols in the temple. The purpose was to show that idols can neither harm nor benefit anyone.

أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾ قَالُوا۟ حَرِّقُوهُ وَٱنصُرُوٓا۟ ءَالِهَتَكُمْ إِن كُنتُمْ فَٰعِلِينَ ﴿٦٨﴾ قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴿٦٩﴾ وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ﴿٧٠﴾ وَنَجَّيْنَٰهُ وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَٰلِحِينَ ﴿٧٢﴾ وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟ لَنَا عَٰبِدِينَ ﴿٧٣﴾ وَلُوطًا ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَٰهُ مِنَ ٱلْقَرْيَةِ ٱلَّتِى كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ ۗ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَٰسِقِينَ ﴿٧٤﴾

Fie upon you and upon what you worship other than Allah. Do you then not understand?" [67] They said, "(O people) burn him and help your gods, if you are to take action." [68] We said, "O fire, be cold and safe for Ibrāhīm." [69] And they intended to harm him, but We made them the worst losers. [70] And We rescued him and Lūṭ towards the land we blessed for all the worlds![13] [71] And We blessed him with Isḥāq and Ya'qūb as gift, and each one of them We made righteous. [72] And We made them the Imams who guided (people) under Our command, and We inspired them to do good deeds and to establish *Ṣalāh* and pay *Zakāh*, and Us alone they worshipped. [73]

As for Lūṭ, We gave him wisdom and knowledge, and We delivered him from the town that used to do dirty deeds.[14] Indeed, they were the people of evil, the sinners. [74]

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13) Ibrāhīm ﷺ was born in Iraq and sent as a prophet to Nimrūd who tried to burn him in the fire as mentioned in the text above, but Allah Ta'ālā saved him, and he migrated to Syria, which is termed by this verse as 'the land We blessed'. He was accompanied by his nephew, Lūṭ ﷺ, the only person who followed him from his clan.

14) It refers to the perversity of the people of Sodom. For their detailed account, see *Sūrah* Hūd (11:69-83) and its relevant notes.

وَأَدْخَلْنَٰهُ فِى رَحْمَتِنَآ ۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾ وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ
فَٱسْتَجَبْنَا لَهُۥ فَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾ وَنَصَرْنَٰهُ مِنَ
ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٧٧﴾
وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا
لِحُكْمِهِمْ شَٰهِدِينَ ﴿٧٨﴾ فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا
مَعَ دَاوُۥدَ ٱلْجِبَالَ يُسَبِّحْنَ وَٱلطَّيْرَ ۚ وَكُنَّا فَٰعِلِينَ ﴿٧٩﴾

And We admitted him to Our mercy. Indeed, He was of the righteous. [75] And (remember) Nūḥ, when he called (for help) earlier, so We responded to him and saved him and his family from the terrible agony, [76] and helped him against the people who gave the lie to Our verses. Indeed, they were the people of evil, therefore, We drowned them all. 15 [77]

And (remember) Dawūd (David) and Sulaimān (Solomon), when they were adjudicating about the tillage in which the goats of other people wandered at night (and trampled it), and We were witness to their judgment. [78] So, We enabled Sulaimān to understand it. 16 And to each one of them We gave wisdom and knowledge. And with Dawūd We subjugated the mountains that pronounced *tasbīḥ* (Allah's purity), and the birds as well. 17 And We were the One who did (it). [79]

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15) See 11:25-48

16) Goats of some people entered the field of another person and trampled it. Dawūd عليه السلام decided that the goats have to be given to the owner of the field as compensation for his loss, because the value of the crop was almost equal to the value of the goats. When Sulaimān عليه السلام came to know about this judgment, he suggested to Dawūd عليه السلام that the goats might be lent to the owner of the field, so that he might benefit from their milk and wool, and the land should be lent to the owner of the goats, so that he might grow crops in it. When the crop would come to the same level as it was when the goats had trampled it, the land should be given back to the land owner, and the goats to the owner of the goats. Dawūd عليه السلام approved the suggestion and decided accordingly.

17) As a miracle of Dawūd عليه السلام, the mountains and the birds were made to

وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ شَٰكِرُونَ ﴿٨٠﴾ وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَىْءٍ عَٰلِمِينَ ﴿٨١﴾ وَمِنَ ٱلشَّيَٰطِينِ مَن يَغُوصُونَ لَهُۥ وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ ۖ وَكُنَّا لَهُمْ حَٰفِظِينَ ﴿٨٢﴾

We taught him the skill of making armor as dress for you to protect you from what may harm you (in combat). So are you grateful? [80] And for Sulaimān, (We subjugated) the violent wind that blew under his command to the land in which We placed Our blessings. [18] And We were the One who knew everything. [81] And from the devils, (We subjugated for him) those who dived in water for him and did jobs other than that. And We were the One who kept watch over them. [82]

pronounce *tasbīḥ*. Some modern commentators have opined that it was the echo of the *tasbīḥ* of Dawūd ﷺ himself that has been mentioned in the verse as the *tasbīḥ* of the mountains, but this interpretation is not in consonance with the expression used by the Holy Qur'ān here and in *Sūrah* Saba' (34:10) where Allah has addressed mountains to make *tasbīḥ* with Dawūd ﷺ. Had it been only an echo, there was nothing to make it a particularity of Dawūd ﷺ, nor was there an occasion to say that the mountains were 'subjugated' to pronounce *tasbīḥ*. Moreover, no echo can be imagined with regard to the *tasbīḥ* of the birds.

18) 'The land in which We placed Our blessings' refers to Syria. The Holy Qur'ān has mentioned at several places that the wind was subjugated to Sulaimān ﷺ in a way that it took him to distant places within a very short time. As mentioned in *Sūrah* Saba', (34:12) its journey in the morning was equal to the journey of one month, and the journey in the afternoon was equal to the journey of another month. What was the means of transport on which he traveled? The Holy Qur'ān is silent about it. Nor are there any authentic reports to give such details. Some exegetes have maintained that it was his throne that used to fly on air. Some others have opined that he had prepared a big fleet of ships that sailed to far off ports. There is no concrete evidence to support or refute any such possibilities, but the expressions of the Holy Qur'ān are very clear to establish that these speedy trips were due to the miraculous subjugation of the winds. Therefore, there is no room in the Qur'ānic expressions for the labored interpretations made up by some modernists to assert that it was

۞وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾
فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ
رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ ﴿٨٤﴾ وَإِسْمَٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ ۖ
كُلٌّ مِّنَ ٱلصَّٰبِرِينَ ﴿٨٥﴾ وَأَدْخَلْنَٰهُمْ فِى رَحْمَتِنَآ ۖ إِنَّهُم مِّنَ ٱلصَّٰلِحِينَ
﴿٨٦﴾ وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى
ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾

And (remember) Ayyūb (Job), when he called his Lord saying, "Here I am, afflicted by pain and You are the most merciful of all the merciful." [83] So, We answered his prayer and removed whatever pain he had, and gave him (back) his family and the like thereof along with them, as a mercy from Our own Self and as a lesson for the worshippers. [19] [84]

And (remember) Ismā'īl and Idrīs and Dhul-Kifl. Each one of them was of those who observed patience. [85] And We admitted them to Our mercy. Surely, they were of the righteous. [86]

And (remember) *Dhunnūn* (the man of the fish, namely Yūnus ﷺ), when he walked away in anger and thought that We would never put him to trouble. Then, he called (Us) in depths of darkness saying, "There is no god but You. Pure are You. Indeed I was among the wrongdoers". [87]

normal scientific skill used by Sulaimān ﷺ to control the air during his voyages. In fact, there is no reason to twist the Qur'ānic text to suit the whims of those who are reluctant to believe in divine miracles.

19) Ayyūb ﷺ had suffered from a painful disease the nature of which is not disclosed by the Holy Qur'ān. Some historical reports maintain that he had a disease in his skin. His family and friends, except his wife, left him unattended. Despite these hardships, he remained patient and grateful to Allah. Ultimately Allah Ta'ālā cured him, his family was restored, and he was blessed with other sons or grandsons who made the number of his family members double the number he had before.

فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُـۨجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّآ
إِذْ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ ﴿٨٩﴾

So We responded to him and rescued him from the distress. And this is how We rescue the believers. [20] [88]

And (remember) Zakariyyā when he called his Lord, "My Lord, do not leave me alone and You are the best of inheritors." [21] [89]

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20) Yūnus ؑ (Biblically: Jonah) was sent to Nineveh, a town in Iraq. When his people persisted in disbelief for a long time, he warned them that the divine scourge would befall them within next three days, and left the town. His departure from the town after such a warning prompted the people to review their attitude, and apprehending the divine scourge, they repented and sought forgiveness from Allah. It being a genuine repentance, Allah accepted it and the scourge was removed from them. When Yūnus ؑ came to know that the divine scourge did not come to them as predicted by him, he apprehended that his nation would hold him as liar. For this reason, instead of returning to his people, he set out to migrate to another place without waiting for a clear instruction from Allah Ta'ālā. The Divine Wisdom did not find this decision in consonance with the high station of a prophet. As recompense, he was caused to face a great trouble. He boarded a boat, which was overloaded. After sailing to some extent, it faced a great danger of sinking. The sailors decided that it could not be saved without one person. In order to select that person they drew a lot, which identified Yūnus ؑ for the purpose. He was thus cast into the river. Allah Ta'ālā sent a big fish that swallowed him, but Allah Ta'ālā ordered the fish not to eat him as a food, and that he was held only as a prisoner with his flesh and bones unharmed. He remained for a few days in the stomach of the fish, which has been mentioned in this verse as 'depths of darkness', and went on praying to Allah in the words mentioned in the verse. At last, his prayer was accepted, and he was thrown by the fish at a shore. It should be noted that the words, 'he walked away in anger' refer to his first departure, and the words, 'and thought that We would never put him to trouble' portray his assumption about his second journey after the scourge was removed from his nation. Some further details of this incident are given in 37:139-148 and 68:48-50.

21) See 3:38-41 and 19: 1-15 for details.

فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ إِنَّهُمْ كَانُوا۟
يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ
﴿٩٠﴾ وَٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَٰهَا وَٱبْنَهَآ
ءَايَةً لِّلْعَٰلَمِينَ ﴿٩١﴾ إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ
فَٱعْبُدُونِ ﴿٩٢﴾ وَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَٰجِعُونَ ﴿٩٣﴾ فَمَن
يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِۦ وَإِنَّا لَهُۥ
كَٰتِبُونَ ﴿٩٤﴾ وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾
حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾
وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ فَإِذَا هِىَ شَٰخِصَةٌ أَبْصَٰرُ ٱلَّذِينَ كَفَرُوا۟ يَٰوَيْلَنَا قَدْ
كُنَّا فِى غَفْلَةٍ مِّنْ هَٰذَا بَلْ كُنَّا ظَٰلِمِينَ ﴿٩٧﴾

So, We responded to him and gave him Yaḥyā and made his wife good for him. They used to race towards the good deeds and call Us with hope and fear; and they were humble to Us. [90] And (remember) her who protected her private part (that is, Maryam ﵂). So, We blew in her (a life) through Our Spirit, and made her and her son ('Īsā ﵇) a sign for all the worlds. [91]

Surely, this is the fraternity of your Faith, a single Faith, and I am your Lord; so worship Me. [92] But they have separated their ways from one another. All of them have to return to Us. [93] So, whoever does righteous deeds, while he is a believer, his effort will not be rejected, and We are to put it on record. [94]

It is banned for (the people of) a town that We destroyed that they come back [22] [95] until when the Ya'jūj and Ma'jūj (Gog and Magog) are released, while they run down from every height, [96] and the True Promise draws near, then it will so happen that the eyes of the disbelievers shall remain upraised (in terror, and they will say,) "Alas to us! We were in negligence about this; rather we were transgressors." [97]

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22) The people once destroyed cannot come back to this world to correct themselves, but they will be resurrected on the Day of Judgment, one of the

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا
وَٰرِدُونَ ﴿٩٨﴾ لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا ۖ وَكُلٌّ فِيهَا خَٰلِدُونَ
﴿٩٩﴾ لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾ إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم
مِّنَّا ٱلْحُسْنَىٰٓ أُو۟لَٰٓئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِى مَا
ٱشْتَهَتْ أَنفُسُهُمْ خَٰلِدُونَ ﴿١٠٢﴾ لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ وَتَتَلَقَّىٰهُمُ
ٱلْمَلَٰٓئِكَةُ هَٰذَا يَوْمُكُمُ ٱلَّذِى كُنتُمْ تُوعَدُونَ ﴿١٠٣﴾ يَوْمَ نَطْوِى ٱلسَّمَآءَ
كَطَىِّ ٱلسِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ ۚ وَعْدًا عَلَيْنَآ ۚ إِنَّا
كُنَّا فَٰعِلِينَ ﴿١٠٤﴾

Surely, you and whatever you worship other than Allah are the fuel of *Jahannam*.. [23]There you will have to arrive. [98] Had they been gods, they would not have arrived at it, and all of them will remain there forever. [99] For them, there will be screams in it and they will not hear. [100] As for those for whom the good (news) from Us has come earlier, they will be kept far away from it. [101] They will not hear the slightest of its sound, and they will remain forever in what their souls desire. [102] They shall not be grieved by the Biggest Panic, and the angels shall receive them (saying), "This is your day that you had been promised" [103] - the Day when We roll up the sky like a scroll rolls up the writings. Just as We originated the first creation, so We shall bring it back again - a promise (undertaken to be binding) on Us. We are sure to do it. [104]

signs of which is the release of the savage race of Ya'jūj and Ma'jūj.

23) All those who ordered their followers to worship them will be in Hell. Similarly, the Satan who was obeyed by the disbelievers, and thus was worshipped indirectly, will be with his followers in *Jahannam*. Moreover, the idols made of stones or wood or any other metal will be used as a fuel for the Hell, so that the pagans may see the fate of those whom they held as gods or intercessors before Allah. However, 'Īsā ﷺ or 'Uzair ﷺ who were worshipped by the Christians or some Jews are not included in the generality of this verse, because they never ordered their followers to treat them as gods or sons of

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ
الصَّالِحُونَ ﴿١٠٥﴾ إِنَّ فِي هَٰذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ﴿١٠٦﴾ وَمَا أَرْسَلْنَاكَ
إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾ قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ
فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٨﴾ فَإِن تَوَلَّوْا فَقُلْ آذَنتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنْ أَدْرِي
أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾ إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ
مَا تَكْتُمُونَ ﴿١١٠﴾ وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾ قَالَ
رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَٰنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

And We have written in Zabūr (Psalms) after the advice that the land will be inherited by My righteous slaves. [24] [105]

Surely, in this (Qur'ān) there is a message conveyed to a people who worship (Allah). [106] And We have not sent you but as mercy for all the worlds. [107] Say, "What is revealed to me is simply that your God is One God. So do you submit?" [108] But, if they turn away, then say (to them), "I have warned you all alike, and I do not know whether what you have been warned of is near or far. [109] Surely, He knows what is spoken openly and He knows what you conceal. [110] And I do not know [25]; perhaps it is a trial for you and an enjoyment for a while." [111] He (Our Messenger) said, "My Lord, judge with truth. And Our Lord is the *Raḥmān* (All-Merciful), the One whose help is sought against what you describe. [112]

God. Verse 101 clarifies their position.

24) This verse refers to the eternal life of the Hereafter when only righteous people will inherit the land, and the reign of all tyrants will come to an end forever. In 39:74, the Holy Qur'ān has quoted the statement of the people of Paradise in the following words, "Praise belongs to Allah who made His promise come true for us, and made us inherit the land, so as we can dwell anywhere we wish in Paradise."

25) It means: "I do not know the full wisdom behind delaying the Day of Judgment to an indefinite period, but perhaps the wisdom is to test you and to give you time to enjoy the worldly benefits after which you have nothing but a lasting punishment."

سُورَةُ الْحَجِّ

SŪRAH AL-ḤAJJ

(The Pilgrimage)

Introduction

This *Sūrah* was partly revealed in Makkah and partly in Madīnah. It appears that its revelation was started in Makkah, but was completed after migration. This is the *Sūrah* in which Allah Ta'ālā has mentioned how the pilgrimage of *Ḥajj* was initiated in the days of Ibrāhīm ﷺ, and what are the forms of worship to be performed during the sacred journey. That is why the *Sūrah* was named as *Sūrah* Al-*Ḥajj*. In this context, the status of the Sacred Mosque of Makkah (*Al-Masjid-ul-Ḥarām*) is highlighted, and its certain rules are laid down. It is also the first *Sūrah* in which the Muslims were allowed to carry out armed *Jihād* against those who oppressed them. Those who left their homes and migrated in Allah's way are admired and apart from a great reward in the Hereafter, it is promised to them that they will be blessed by Allah's support against their oppressors.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ
تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ
حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ
﴿٢﴾ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ
﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ وَيَهْدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٤﴾
يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ ثُمَّ مِن
نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ

SŪRAH AL-ḤAJJ

(The Pilgrimage)

This *Sūrah* is *Madanī* and comprises 78 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

O mankind, fear your Lord. Indeed the quake of the (destined) Hour is something terrible. [1] The day you will see it, every suckling female will forget that which she suckles, and every female having pregnancy shall abort her fetus, and you will see people as if they are drunk, while they are not drunk, but Allah's torment is (so) severe. [2]

Among the people there is one who debates about Allah without knowledge, and follows every rebellious Satan, [3] about whom it is destined that if someone takes him for friend, he will misguide him and lead him to the torment of the Fire. [4]

O mankind, if you are in doubt about Resurrection, then (recall that) We created you from dust, then from a drop of semen, then from a clot, then from a piece of flesh, either shaped or unshaped, so that We manifest (Our power) to you.

وَنُقِرُّ فِي ٱلۡأَرۡحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٖ مُّسَمّٗى ثُمَّ نُخۡرِجُكُمۡ طِفۡلٗا ثُمَّ لِتَبۡلُغُوٓاْ
أَشُدَّكُمۡۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرۡذَلِ ٱلۡعُمُرِ
لِكَيۡلَا يَعۡلَمَ مِنۢ بَعۡدِ عِلۡمٖ شَيۡـٔٗاۚ وَتَرَى ٱلۡأَرۡضَ هَامِدَةٗ فَإِذَآ أَنزَلۡنَا عَلَيۡهَا
ٱلۡمَآءَ ٱهۡتَزَّتۡ وَرَبَتۡ وَأَنۢبَتَتۡ مِن كُلِّ زَوۡجِۭ بَهِيجٖ ﴿٥﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ
ٱلۡحَقُّ وَأَنَّهُۥ يُحۡيِ ٱلۡمَوۡتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٦﴾ وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٞ لَّا رَيۡبَ
فِيهَا وَأَنَّ ٱللَّهَ يَبۡعَثُ مَن فِي ٱلۡقُبُورِ ﴿٧﴾ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيۡرِ
عِلۡمٖ وَلَا هُدٗى وَلَا كِتَٰبٖ مُّنِيرٖ ﴿٨﴾ ثَانِيَ عِطۡفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِۖ لَهُۥ فِي
ٱلدُّنۡيَا خِزۡيٞۖ وَنُذِيقُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ عَذَابَ ٱلۡحَرِيقِ ﴿٩﴾ ذَٰلِكَ بِمَا قَدَّمَتۡ يَدَاكَ
وَأَنَّ ٱللَّهَ لَيۡسَ بِظَلَّٰمٖ لِّلۡعَبِيدِ ﴿١٠﴾

We retain in the wombs whatever We will to a specified term. Then We bring you out as babies, then (We nourish you) so that you reach your maturity. And among you there is one who dies, and among you there is one who is carried to the worst part of the age, so that he knows nothing even after having knowledge.

And you see the land dry. Then once We send down water on it, it stirs and swells and puts forth every pleasant pair (of vegetation). [5] That is because Allah is the truth, and that He gives life to the dead, and that He is powerful to do everything, [6] and that the Hour (of Doom) has to come, in which there is no doubt, and that Allah will raise again all those in the graves. [7]

Among men there is one who debates about Allah with no knowledge, no guidance and no enlightening book, [8] turning his side away to lead (people) astray from the way of Allah. For him there is disgrace in this world, and We will have him taste the punishment of Fire on the Day of Judgment [9] (and will say to him) "All this is due to what your hands sent ahead, and that Allah is not unjust to His servants." [10]

وَمِنَ ٱلنَّاسِ مَن يَعۡبُدُ ٱللَّهَ عَلَىٰ حَرۡفٖۖ فَإِنۡ أَصَابَهُۥ خَيۡرٌ ٱطۡمَأَنَّ بِهِۦۖ وَإِنۡ أَصَابَتۡهُ فِتۡنَةٌ
ٱنقَلَبَ عَلَىٰ وَجۡهِهِۦ خَسِرَ ٱلدُّنۡيَا وَٱلۡأٓخِرَةَۚ ذَٰلِكَ هُوَ ٱلۡخُسۡرَانُ ٱلۡمُبِينُ ﴿١١﴾ يَدۡعُواْ
مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا لَا يَنفَعُهُۥۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلۡبَعِيدُ ﴿١٢﴾
يَدۡعُواْ لَمَن ضَرُّهُۥٓ أَقۡرَبُ مِن نَّفۡعِهِۦۚ لَبِئۡسَ ٱلۡمَوۡلَىٰ وَلَبِئۡسَ ٱلۡعَشِيرُ ﴿١٣﴾ إِنَّ ٱللَّهَ
يُدۡخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۚ إِنَّ
ٱللَّهَ يَفۡعَلُ مَا يُرِيدُ ﴿١٤﴾ مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ
فَلۡيَمۡدُدۡ بِسَبَبٍ إِلَى ٱلسَّمَآءِ ثُمَّ لۡيَقۡطَعۡ فَلۡيَنظُرۡ هَلۡ يُذۡهِبَنَّ كَيۡدُهُۥ مَا يَغِيظُ ﴿١٥﴾

And among men there is one who worships Allah (standing) on the verge: so if some good thing happens to him, he is satisfied with it, and if a trial befalls him, he turns his face back. He loses both this world and the Hereafter. That is the manifest loss.[1] [11] He prays to someone, instead of Allah, who can neither harm him nor benefit him. That is the error that takes him too far from the right path. [12] He, rather, prays to someone whose harm is more likely than his benefit. Wretched is such a patron and wretched is such a companion. [13]

Surely, Allah will admit those who believe and do good deeds into gardens beneath which rivers flow. Surely Allah does what He intends. [14]

If someone thinks that Allah will never help him (the prophet) in this world and in the Hereafter, he should stretch a rope to the sky, then cut (Allah's communication) off (from the prophet) and see whether his effort can really remove what irritates (him).[2] [15]

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1) Some people embraced Islam without having full conviction. If, after accepting faith, they experienced economic benefits, they admired Islam, but if faced some hardships, they blamed the religion and turned away from it.

2) The efforts of those who were trying to stop the progress of the Holy Prophet ﷺ implied their belief that Allah would never help him against their opposition. The verse says that so far as he ﷺ is a prophet having communication with Allah, he ﷺ will go on receiving Allah's help. If someone is annoyed of this fact, the only option for him is to cut off the Holy Prophet's ﷺ

وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰتٍۭ بَيِّنَٰتٍ وَأَنَّ ٱللَّهَ يَهْدِى مَن يُرِيدُ ﴿١٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـِٔينَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ
يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١٧﴾ أَلَمْ تَرَ أَنَّ
ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ
وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ وَمَن
يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ۩ ﴿١٨﴾

And this is how We have sent it (the Qur'ān) down as clear signs, and the fact is that Allah leads whom He wills to the right path. [16]

As for those who believe and the Jews and the Sabians [3] and the Christians and the Magians [4] and those who ascribe partners to Allah, Allah will judge between them on the Day of Judgment. Surely Allah is witness to every thing. [17]

Have you not seen that to Allah prostrate all those in the skies and all those on the earth, and the sun, the moon, the stars, the mountains, the trees, the animals and many from mankind? And there are many on whom punishment has become due. And the one whom Allah puts to disgrace, there is none to give him respect. Surely Allah does what He wills. [18] [5]

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communication with Allah by stretching a rope to the heavens, if he could do so to satisfy his irritation against the progress of Islam.

According to another interpretation, stretching the rope to the sky stands for exerting one's utmost efforts, and the pronoun in 'never help him' refers to the person himself, and not to the Holy Prophet ﷺ. The verse, according to this interpretation, means that if a person is disappointed from Allah, because of some hardships he has faced, and believing that Allah will never help him, he invokes false deities to help him, he may exert whatever efforts he can to prevent Allah's decree, but it would never change the destined situation, which he dislikes.

3) 'Sabians' are the people who worship stars.

4) 'Magians' are the worshippers of fire.

5) This is a verse of *sajdah* (prostration). For further details please see note 56 of *Surah* 7: Al-A'rāf.

۞ هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن
نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ
﴿٢٠﴾ وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ
أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٢٢﴾ إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾ وَهُدُوٓا۟ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ
وَهُدُوٓا۟ إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ
وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ ۚ وَمَن يُرِدْ
فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾

These are two opponents who have disputed about their Lord. As for those who disbelieve, garments from fire shall be tailored for them, and boiling water shall be poured from over their heads [19] whereby everything in their bellies, as well as the skins, will be melted. [20] And for them there are hooked rods of iron. [21] Whenever, in their anguish, they will intend to come out of it (the fire), they will be turned back to it, and (it will be said to them,) "Taste the punishment of burning". [22]

Surely Allah will admit those who believe and do good deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and with pearls, and their dress therein will be (of) silk. [23] Guided they were to the good word (of faith) and guided they were to the path of (Allah,) the Praised One. [24]

Surely (We will punish) those who disbelieve and prevent (people) from the way of Allah and from *Al-Masjid-ul-Ḥarām* (the Sacred Mosque), which We have made for all men, where residents and visitors are all equal.[6] And whoever intends therein to commit deviation with injustice, We will make him taste a painful punishment. [25]

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6) The Sacred Mosque is not a personal property of anyone. Every Muslim has

وَإِذۡ بَوَّأۡنَا لِإِبۡرَٰهِيمَ مَكَانَ ٱلۡبَيۡتِ أَن لَّا تُشۡرِكۡ بِي شَيۡـٔٗا وَطَهِّرۡ بَيۡتِيَ
لِلطَّآئِفِينَ وَٱلۡقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾ وَأَذِّن فِي ٱلنَّاسِ بِٱلۡحَجِّ يَأۡتُوكَ
رِجَالٗا وَعَلَىٰ كُلِّ ضَامِرٖ يَأۡتِينَ مِن كُلِّ فَجٍّ عَمِيقٖ ﴿٢٧﴾ لِّيَشۡهَدُواْ مَنَٰفِعَ
لَهُمۡ وَيَذۡكُرُواْ ٱسۡمَ ٱللَّهِ فِيٓ أَيَّامٖ مَّعۡلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ
ٱلۡأَنۡعَٰمِۖ فَكُلُواْ مِنۡهَا وَأَطۡعِمُواْ ٱلۡبَآئِسَ ٱلۡفَقِيرَ ﴿٢٨﴾ ثُمَّ لۡيَقۡضُواْ تَفَثَهُمۡ
وَلۡيُوفُواْ نُذُورَهُمۡ وَلۡيَطَّوَّفُواْ بِٱلۡبَيۡتِ ٱلۡعَتِيقِ ﴿٢٩﴾ ذَٰلِكَ وَمَن يُعَظِّمۡ حُرُمَٰتِ
ٱللَّهِ فَهُوَ خَيۡرٞ لَّهُۥ عِندَ رَبِّهِۦۗ وَأُحِلَّتۡ لَكُمُ ٱلۡأَنۡعَٰمُ إِلَّا مَا يُتۡلَىٰ
عَلَيۡكُمۡۖ فَٱجۡتَنِبُواْ ٱلرِّجۡسَ مِنَ ٱلۡأَوۡثَٰنِ وَٱجۡتَنِبُواْ قَوۡلَ ٱلزُّورِ ﴿٣٠﴾

And (remember) when We pointed out for Ibrāhīm the place of the House (of Allah) saying, "Do not associate anything with Me as My partner, and purify My House for those who make *ṭawāf* (circumambulation around it), and those who perform *Qiyām* (standing up in worship) and those who perform *Rukū'* (bowing down) and *Sujūd* (prostration), [26] and announce among people about (the obligation of) *Ḥajj*, so that they should come to you on foot, and on every camel turned lean, traveling through every distant hilly pathway, [27] so that they witness benefits for them, and recite Allah's name in specified days, over the provision He gave them from the cattle. "So, eat thereof and feed the distressed, the poor."[28] Then, they must remove their dirt, and fulfill their vows, and make *ṭawāf* of the Ancient House." [7] [29]

Having said that, whoever observes reverence of the things sanctified by Allah, it is good for him with his Lord. And permitted to you are the cattle, except those mentioned to you through recitation (of the verses). So refrain from the filth of the idols and refrain from a word of falsehood, [30]

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a right to enter it and perform worship therein. In this respect the residents of Makkah and visitors from any part of the world are equal.

7)'Reciting Allah's name on the cattle' means to offer animal sacrifice, which is obligatory on those who combine *Ḥajj* and *'umrah* in a single journey, and is

حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ ﴿٣١﴾ ذَٰلِكَ وَمَن يُعَظِّمْ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ ﴿٣٢﴾ لَكُمْ فِيهَا مَنَٰفِعُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ ﴿٣٣﴾ وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۗ فَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَلَهُۥٓ أَسْلِمُوا۟ ۗ وَبَشِّرِ ٱلْمُخْبِتِينَ ﴿٣٤﴾

standing upright for (the obedience of) Allah, not ascribing any partner to Him. Whoever ascribes a partner to Allah, it is as if he falls down from the sky, and either the birds snatch him, or the wind drives him away to a far off place. [8] [31]

Having said that, if one observes the sanctity of the symbols of Allah, then such things emanate from the piety of the hearts. [32]

And for you there are benefits in them (the cattle) up to a specified time. Then their place of sacrifice is by the Ancient House. [9] [33]

For every *Ummah* (religious community) We prescribed the act of sacrifice, so that they recite Allah's name over the provision He gave them from the cattle. So, your God is One God. Therefore, to Him alone you must submit. And give good news to those who turn to Him with humbleness - [34]

optional for those who perform *Ḥajj* only. It is allowed for them to use the meat of their sacrifice for their own food, and also to give it to poor persons. 'Removing dirt' stands for shaving the heads and coming out of the state of *Iḥrām*. 'Fulfilling vows' refers to the vow one may have made to sacrifice an additional animal. Lastly, *ṭawāf* in this verse means the *ṭawāf* of *ziyārah,* which is an obligatory *ṭawāf* during *Ḥajj.*

8) In this parable, 'sky' stands for the high rank of true faith. If someone deviates from the true faith, he falls down from the sky. Then, either devils will use him as a tool for their evil designs, or his own selfish desires will draw him farther and farther from the straight path.

9) It means that you can benefit from the cattle by drawing milk and riding etc. so long as you have not nominated them for sacrifice during *Ḥajj*, but once you have nominated them as such, they must be brought to the *Haram*, and no benefit can

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٥﴾ وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعَائِرِ اللَّهِ لَكُمْ فِيهَا
خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا
الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَن يَنَالَ اللَّهَ لُحُومُهَا
وَلَا دِمَاؤُهَا وَلَٰكِن يَنَالُهُ التَّقْوَىٰ مِنكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ
مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾ ۞ إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ۗ إِنَّ
اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

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those whose hearts are filled with awe when Allah is remembered, and who observe patience against whatever befalls them, and who are steadfast in *Ṣalāh*, and who spend (in the way of Allah) out of what We have given to them. [35]

The big animals of sacrifice (like camels and cows) are made by Us among the symbols of Allah for you, in which there is much good for your benefit. So recite the name of Allah over them as they are lined up (for sacrifice). Then, once their flanks fall down (after slaughter), eat of them and feed the one who is content and the one who wishes to receive.[10] Thus We have made them (the animals) subjugated to you, so that you may be grateful. [36] It is neither their flesh nor their blood that reaches Allah, but what does reach Him is the *taqwā* (the sense of obedience) on your part. Thus He has made them (the animals) subjugated to you, so that you proclaim Allah's glory for the guidance He gave you. And give good news to those who are good in their deeds. [37] Surely, Allah defends those who believe. Allah does not love any treacherous, ungrateful. [38]

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be drawn from them before they are slaughtered in the precincts of *Ḥaram*.

10) 'Content' is the translation of *Qāni'* which refers to a person who, though in need, does not go anywhere to beg or to receive. 'The one who wishes to receive' is the translation of *Mu'tarr*, which signifies a person who does not beg verbally, but goes to places from where he expects to receive food or financial help.

أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ
أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ
بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ
كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾ ٱلَّذِينَ إِن
مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟
عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾ وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوحٍ وَعَادٌ وَثَمُودُ ﴿٤٢﴾ وَقَوْمُ إِبْرَٰهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾

Permission (to fight) is given to those against whom fighting is launched, because they have been wronged, and Allah is powerful to give them victory. [39] (They are) the ones who were expelled from their homes without any just reason, except that they say "Our Lord is Allah." Had Allah not been repelling some people by means of some others, the monasteries, the churches, the synagogues and the mosques where Allah's name is abundantly recited would have been demolished.11 Allah will definitely help those who help Him (by defending the religion prescribed by Him.) Surely Allah is Powerful, Mighty. [40]

(The ones who help Allah are) those who, when We give them power in the land, establish *Ṣalāh*, pay *Zakāh*, bid what is Fair and forbid what is Unfair. And with Allah lies the fate of all matters. [41]

And if they reject you, so did reject the people of Nūḥ (Noah) and 'Ād and Thamūd, [42] and the people of Ibrāhīm and the people of Lūṭ (Lot), [43]

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11) This is the wisdom behind the permission of fighting in *Jihād*. The followers of falsehood have been trying to oppress the followers of truth in every age and to demolish their respective places of worship, which were sometimes in the form of churches and monasteries, some times in the form of synagogues and lately in the form of mosques. If the followers of truth were not permitted to fight against their oppressors, all such places of worship would have been demolished in their respective times.

وَأَصْحَٰبُ مَدْيَنَ ۖ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾ فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَٰهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴿٤٦﴾ وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَن يُخْلِفَ ٱللَّهُ وَعْدَهُۥ ۚ وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾ وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ ٱلْمَصِيرُ ﴿٤٨﴾ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٤٩﴾ فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

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and the people of Madyan as well. Mūsā was (also) rejected. So, I gave some respite to the disbelievers, then seized them. So how was My censure? [44] How many towns have We destroyed, as they were wrongdoers! So, they are fallen down on their roofs, and (how many a) deserted well and (how many a) well-built castle! [45] Have they not, then, traveled on earth so that they should have had hearts to understand with, or ears to listen with? The fact is that it is not the eyes that turn blind, but what turns blind is the hearts contained in the chests. [46]

They ask you to bring the punishment sooner, while Allah will never go back on His promise. In fact, one day with your Lord is like one thousand years according to your calculation. [47] And how many towns were there to whom I allowed respite, while they were wrongdoers, then I seized them. And to Me is the final return. [48]

Say, "O people, I am no more than a plain warner for you. [49] So those who come to believe and do good deeds, for them there is forgiveness and dignified provision. [50]

وَٱلَّذِينَ سَعَوْا۟ فِىٓ ءَايَـٰتِنَا مُعَـٰجِزِينَ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْجَحِيمِ ﴿٥١﴾ وَمَآ أَرْسَلْنَا مِن
قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِىٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَـٰنُ فِىٓ أُمْنِيَّتِهِۦ فَيَنسَخُ
ٱللَّهُ مَا يُلْقِى ٱلشَّيْطَـٰنُ ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَـٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾
لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَـٰنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ ۗ
وَإِنَّ ٱلظَّـٰلِمِينَ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿٥٣﴾ وَلِيَعْلَمَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ أَنَّهُ
ٱلْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا۟ بِهِۦ فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ ۗ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٤﴾ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ فِى مِرْيَةٍ مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ
ٱلسَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ ﴿٥٥﴾ ٱلْمُلْكُ يَوْمَئِذٍ لِّلَّهِ
يَحْكُمُ بَيْنَهُمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فِى جَنَّـٰتِ ٱلنَّعِيمِ ﴿٥٦﴾

As for those who strive against Our signs, trying to defeat (the prophet or the believers), they are the people of the Fire." [51]

We did not send any messenger before you nor a prophet, but (he faced a situation that) when he recited (the revelation), the Satan cast (doubts in the hearts of his opponents) about what he recited. So, Allah nullifies what the Satan casts, then Allah makes His verses firm, and Allah is All-Knowing, All-Wise [52] (All this is allowed to be done) so that He may make what Satan casts a trial for those in whose hearts there is a disease, and whose hearts are hard;__and surely the wrongdoers are in the utmost antagonism__ [53] and so that those who have been given knowledge may know that it (i.e. the revelation recited by the prophet) is the truth from your Lord, and they may believe in it and their hearts may become humble towards it. Allah is the Guide of the believers to the straight path. [54]

Those who disbelieve will remain in doubt about it (the Qur'ān) forever, until the Hour (of Judgment) comes upon them suddenly, or there comes to them the punishment of a barren day. [55] The kingdom, on that day, is for Allah. He will judge between them. So, those who believed and did good deeds shall be in gardens of bliss. [56]

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَا فَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مُّهِينٞ ٥٧ وَٱلَّذِينَ
هَاجَرُواْ فِي سَبِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓاْ أَوۡ مَاتُواْ لَيَرۡزُقَنَّهُمُ ٱللَّهُ رِزۡقًا
حَسَنٗاۚ وَإِنَّ ٱللَّهَ لَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٥٨ لَيُدۡخِلَنَّهُم مُّدۡخَلٗا
يَرۡضَوۡنَهُۥۗ وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٞ ٥٩ ۞ذَٰلِكَۖ وَمَنۡ عَاقَبَ بِمِثۡلِ مَا
عُوقِبَ بِهِۦ ثُمَّ بُغِيَ عَلَيۡهِ لَيَنصُرَنَّهُ ٱللَّهُۚ إِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٞ ٦٠
ذَٰلِكَ بِأَنَّ ٱللَّهَ يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِ وَأَنَّ
ٱللَّهَ سَمِيعُۢ بَصِيرٞ ٦١

As for those who disbelieved and rejected Our signs, they are the ones for whom there is a humiliating punishment. [57]

Those who left their homeland in the way of Allah, then were slain or died, Allah will certainly give them a good provision, and surely, Allah is the best provider. [58] He will definitely admit them to an entrance they will be pleased with, and Allah is surely All-Knowing, Forbearing. [59] Having said this, whoever afflicts (someone) with a punishment equal to what he was afflicted with (by the latter), and still he (the former) is (again) subjected to aggression (by the latter), Allah will certainly help him. Indeed, Allah is Most-Pardoning, Most-Forgiving. [12] [60]

That is because Allah makes night enter into the day and makes day enter into the night [13] and that Allah is All-Hearing, All-Seeing. [61]

12) The verse signifies that Allah's help for an oppressed person is not restricted to the one who remained patient and did not retaliate. Allah's help is also extended to a person who revenged from his oppressor in equal proportion, but was subjected again to aggression. This situation is specifically mentioned by this verse because other verses of the Holy Qur'ān have persuaded Muslims to forgive and forego. The one who did not forgive his opponent and opted for retaliation might think that Allah's help would be withheld from him. The verse clarifies that, so long as his retaliation is proportionate to the affliction he suffered, he will still receive Allah's help, if subjected again to any further wrongful act.

13) The verse refers to Allah's omnipotence and His being powerful to help the

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ
وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٦٢﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ
ٱلسَّمَآءِ مَآءً فَتُصْبِحُ ٱلْأَرْضُ مُخْضَرَّةً ۗ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾ لَّهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٦٤﴾ أَلَمْ تَرَ
أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِأَمْرِهِۦ وَيُمْسِكُ
ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ ۗ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿٦٥﴾
وَهُوَ ٱلَّذِىٓ أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ
﴿٦٦﴾ لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَٰزِعُنَّكَ فِى ٱلْأَمْرِ ۚ وَٱدْعُ
إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾

That is because Allah is the truth and that whatever they invoke beside Him is false and that Allah is the High, the Great. [62] Did you not see that Allah has sent down water from the sky, whereby the land becomes green? Surely, Allah is All-Kind, All-Aware. [63] To Him belongs all that is in the heavens and all that is in the earth, and surely Allah is the All-Independent, Ever-Praised. [64]

Did you not see that Allah has subjugated to you everything on the earth, and the ships that sail at sea with His command? And He holds the sky so as it cannot fall on the earth except with His permission. Surely Allah is Very-Kind to the people, Very-Merciful. [65]

He is the One who gave life to you, then He brings death to you, then He will give you life (again). Surely, man is very ungrateful. [66] For every *Ummah* (religious community) We have appointed a way of worship they are to observe. Therefore, they should never quarrel with you in the matter. And do call (them) to your Lord. Surely, you are on straight Guidance. [67]

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oppressed. If His power makes the day and the night enter into each other, then His helping the oppressed people is much easier for Him.

وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعۡلَمُ بِمَا تَعۡمَلُونَ ﴿٦٨﴾ ٱللَّهُ يَحۡكُمُ بَيۡنَكُمۡ يَوۡمَ
ٱلۡقِيَٰمَةِ فِيمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ﴿٦٩﴾ أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِي
ٱلسَّمَآءِ وَٱلۡأَرۡضِۚ إِنَّ ذَٰلِكَ فِي كِتَٰبٍۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ﴿٧٠﴾ وَيَعۡبُدُونَ
مِن دُونِ ٱللَّهِ مَا لَمۡ يُنَزِّلۡ بِهِۦ سُلۡطَٰنٗا وَمَا لَيۡسَ لَهُم بِهِۦ عِلۡمٞۗ وَمَا لِلظَّٰلِمِينَ مِن
نَّصِيرٖ ﴿٧١﴾ وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ تَعۡرِفُ فِي وُجُوهِ ٱلَّذِينَ كَفَرُواْ
ٱلۡمُنكَرَۖ يَكَادُونَ يَسۡطُونَ بِٱلَّذِينَ يَتۡلُونَ عَلَيۡهِمۡ ءَايَٰتِنَاۗ قُلۡ
أَفَأُنَبِّئُكُم بِشَرّٖ مِّن ذَٰلِكُمُۗ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُواْۖ وَبِئۡسَ ٱلۡمَصِيرُ ﴿٧٢﴾
يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٞ فَٱسۡتَمِعُواْ لَهُۥٓۚ إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ
ٱللَّهِ لَن يَخۡلُقُواْ ذُبَابٗا وَلَوِ ٱجۡتَمَعُواْ لَهُۥۖ وَإِن يَسۡلُبۡهُمُ ٱلذُّبَابُ شَيۡـٔٗا لَّا
يَسۡتَنقِذُوهُ مِنۡهُۚ ضَعُفَ ٱلطَّالِبُ وَٱلۡمَطۡلُوبُ ﴿٧٣﴾

And if they dispute with you, say (to them), "Allah is the best aware of what you do." [68] Allah will judge between you, on the Day of Judgment, about what you used to dispute. [69]

Do you not know that Allah knows all that is in the sky and the earth? Surely, that is contained in a Book. Indeed it is so easy for Allah. [70]

They worship, besides Allah, the objects for which He did never send down an authority (or proof) and about which they have no knowledge. And for the wrongdoers there is no helper. [71] When Our verses are recited to them in all their clarity, you (can) recognize disgust on the faces of the disbelievers. They seem to attack those who recite to them Our verses. Say, "Shall I, then, tell you about something more disgusting than that? The Fire! Allah has promised it to those who disbelieve. And it is an evil end." [72] O people, here is a parable set forth to you, so listen to it carefully: All those whom you invoke besides Allah can never create (even) a fly, even though they all join hands together for that. And if a fly snatches something away from them, they cannot release it from its possession. (Equally) feeble are the invoker and the invoked.[14] [73]

14) The invokers are those who worship deities other than Allah, and the

مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٧٤﴾ ٱللَّهُ يَصْطَفِى مِنَ
ٱلْمَلَٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٧٥﴾ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٧٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱرْكَعُوا۟ وَٱسْجُدُوا۟ وَٱعْبُدُوا۟ رَبَّكُمْ وَٱفْعَلُوا۟ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۩
﴿٧٧﴾ وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ
مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ
ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ
وَٱعْتَصِمُوا۟ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٧٨﴾

They did not recognize Allah in His true esteem. Indeed Allah is Powerful, Mighty. [74]

Allah chooses messengers from angels and from men. Surely, Allah is All-Hearing, All-Seeing. [75] He knows what is in front of them and what is behind them, and to Allah all matters are to be returned. [76] O you who believe, bow down in *Rukū‘* and bow down in *Sajdah*, and worship your Lord and do good deeds, so that you achieve success. [77] [15] Struggle for (seeking the pleasure of) Allah, a struggle that is owed to Him. He has chosen you and did not impose any hardship on you in the religion, the faith of your father Ibrāhīm. He (Allah) named you as Muslims earlier and also in this (Qur'ān), so that the Messenger becomes a witness to you, and you become witnesses to (other) people. [16] So establish *Ṣalāh*, pay *Zakāh* and hold fast to Allah. He is your patron. So, how excellent He is as a patron, and how excellent as a supporter! [78]

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invoked are the deities they worship. Both are weak having no power to do anything without Allah's will and help.

15) This is a verse of *sajdah* (prostration). For further details please see note 56 of *Surah* 7: Al-A‘rāf.

16) For explanation, please see note on 2:143

سُورَةُ الْمُؤْمِنُونَ

SŪRAH AL-MU'MINŪN

(The Believers)

Introduction

This *Sūrah*, in its outset, has specified the basic qualities required from the true believers. It is stated in a prophetic *ḥadīth* that the qualities mentioned in the first ten verses of this *Sūrah* can ensure *Jannah* (Paradise) for everyone who acquires them. That is why the *Sūrah* is named as 'Believers'. Its main theme is to remind people of their origin, of the purpose of their creation and of their ultimate end in the life Hereinafter. The stories of certain prophets right from Nūḥ ﷺ up to 'Īsā ﷺ are reiterated to establish that the consistent call of these prophets was the same, and those who opposed them were subjected to divine scourge. In order to establish the fact of Resurrection, the proofs available in different parts of the universe and in the creation of man himself are highlighted.

بسم الله الرحمن الرحيم

قد أفلح المؤمنون ﴿١﴾ الذين هم في صلاتهم خاشعون ﴿٢﴾ والذين هم عن
اللغو معرضون ﴿٣﴾ والذين هم للزكاة فاعلون ﴿٤﴾ والذين هم لفروجهم
حافظون ﴿٥﴾ إلا على أزواجهم أو ما ملكت أيمانهم فإنهم غير ملومين
﴿٦﴾ فمن ابتغى وراء ذلك فأولئك هم العادون ﴿٧﴾ والذين هم لأماناتهم
وعهدهم راعون ﴿٨﴾ والذين هم على صلواتهم يحافظون ﴿٩﴾ أولئك هم
الوارثون ﴿١٠﴾ الذين يرثون الفردوس هم فيها خالدون ﴿١١﴾ ولقد خلقنا
الإنسان من سلالة من طين ﴿١٢﴾

SŪRAH AL-MU'MINŪN

(The Believers)

This *Sūrah* is *Makki* and comprises 118 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Success is really attained by the believers [1] who concentrate their attention in humbleness when offering *Ṣa lāh* (prayers) [2] and who keep themselves away from vain things, [3] and who are performers of *Zakāh* , [1] [4] and who guard their private parts [5] except from their wives or from those (bondwomen who are) owned by their hands, as they are not to be blamed. [6] However, those who seek (sexual pleasure) beyond that are the transgressors [7] – and (success is attained) by those who honestly look after their trusts and covenant, [8] and who consistently observe their prayers. [9] Those are the inheritors [10] who will inherit *Firdaus* (the Paradise). They will be there forever. [11]

We have created man from an extract of clay. [2] [12]

1) *Zakāh*, in Islamic terminology has two different meanings. Firstly it refers to the obligatory alms payable on annual basis, and secondly it signifies purification of one's inner qualities. Both meanings are possible here. The Qur'ān has used the word *fā'ilūn* (translated above as 'performers'), which accommodates both possibilities.

2) It refers to the food acquired from the vegetation grown in the soil.

ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ
مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا
ءَاخَرَ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ﴿١٤﴾ ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ
إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ تُبْعَثُونَ ﴿١٦﴾ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا
عَنِ ٱلْخَلْقِ غَٰفِلِينَ ﴿١٧﴾ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّٰهُ فِي ٱلْأَرْضِ وَإِنَّا عَلَىٰ
ذَهَابٍۢ بِهِۦ لَقَٰدِرُونَ ﴿١٨﴾ فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ لَّكُمْ فِيهَا
فَوَٰكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ
وَصِبْغٍ لِّلْءَاكِلِينَ ﴿٢٠﴾ وَإِنَّ لَكُمْ فِي ٱلْأَنْعَٰمِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ
فِيهَا مَنَٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

Then We made him a sperm-drop in a firm resting place. [13] Then We turned the sperm-drop into a clot, then We turned the clot into a fetus-lump, then We turned the fetus-lump into bones, then We clothed the bones with flesh; thereafter We developed it into another creature. So, glorious is Allah, the Best of the creators. [14] Then, after all this, you are to die. [15] Then you are to be raised again on the Day of Judgment. [16]

And We created above you seven paths (heavens), and We were never neglectful of the creation. [17] And We sent down water from the sky in due measure, then We lodged it in the earth, and of course, We are able to take it away. [18] Then We produced with it gardens of date-palms and vines for your benefit. For you there are many fruits in them, and of them you eat [19] – and (We produced) a tree (of olive) that comes forth from the (mount) Ṭūr of Sinai, which grows with oil and with a dressing for those who eat. [20] And indeed there is a sure lesson in the cattle for you. We give you a drink from that which lies in their bellies, and for you there are many benefits in them, and of them you eat, [21] and on them and on the boats you are transported. [22]

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا
تَتَّقُونَ ﴿٢٣﴾ فَقَالَ ٱلْمَلَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن
يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَآءَ ٱللَّهُ لَأَنزَلَ مَلَٰٓئِكَةً مَّا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ
﴿٢٤﴾ إِنْ هُوَ إِلَّا رَجُلٌۢ بِهِۦ جِنَّةٌ فَتَرَبَّصُوا۟ بِهِۦ حَتَّىٰ حِينٍ ﴿٢٥﴾ قَالَ رَبِّ ٱنصُرْنِى بِمَا
كَذَّبُونِ ﴿٢٦﴾ فَأَوْحَيْنَآ إِلَيْهِ أَنِ ٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا
وَفَارَ ٱلتَّنُّورُ ۙ فَٱسْلُكْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ
عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ ۖ وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۖ إِنَّهُم مُّغْرَقُونَ ﴿٢٧﴾ فَإِذَا
ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٨﴾

Surely, We sent Nūḥ to his nation. So he said, "My people, worship Allah. You have no god whatsoever other than Him. So, do you not fear Allah?" [23] So, said the disbelieving chiefs from among his nation, "This (man) is nothing but a human being like you. He wishes to impose his superiority over you. Had Allah willed, He would have sent down angels (instead of him). We have not heard of such a thing among our forefathers. [24] He is none but a man suffering from madness; so wait for (what happens to) him until some time" [25]

He said, "My Lord, help me, for they have rejected me." [26] So, We sent Our revelation to him, saying, "Make the ship under Our eyes and Our revelation. So, when Our command will come, and the oven will gush forth, take on its board a pair of two from each (species) along with your family, except those of them against whom the word has already come to pass. And do not speak to Me (in favor) of those who have done wrong. They are sure to be drowned. [3] [27] So, when you and those with you are well seated in the ship, say, 'Praise is for Allah who saved us from the wrongdoing people.' [28]

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3) The most comprehensive account of the Holy Prophet Nūḥ ﷺ and his people found in the Holy Qur'ān is in *Sūrah* Hūd (11:25 to 49) and *Sūrah* Nūḥ ﷺ (71: 1 onwards). For details, see these references with their notes.

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَٰهُمْ غُثَآءً ۚ فَبُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤١﴾ ثُمَّ
أَنشَأْنَا مِنۢ بَعْدِهِمْ قُرُونًا ءَاخَرِينَ ﴿٤٢﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٤٣﴾
ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ۖ كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ ۚ فَأَتْبَعْنَا بَعْضَهُم بَعْضًا
وَجَعَلْنَٰهُمْ أَحَادِيثَ ۚ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ ﴿٤٤﴾ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَٰرُونَ
بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا عَالِينَ
﴿٤٦﴾ فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَٰبِدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا۟ مِنَ
ٱلْمُهْلَكِينَ ﴿٤٨﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾ وَجَعَلْنَا ٱبْنَ مَرْيَمَ
وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾

So the Cry seized them according to the true (promise), and We turned them in to scum. So, away with the wrongdoing people. [41]

Then, after them, We created another generation. [42] No community can go ahead of its appointed time, nor can they become late. [43] Thereafter, We sent Our messengers successively. Whenever its messenger came to a community, they rejected him. Then We made some of them follow others (in destruction) and turned them into tales (of history). So, away with a people who do not believe. [44]

Thereafter, We sent Mūsā and his brother Hārūn with Our signs and a clear proof [45] towards Fir'aun (Pharaoh) and his advisors. But they showed arrogance and they were haughty people. [46] So they said, "shall we believe in two humans who are like ourselves and whose people are serving us as slaves?" [47] Thus they rejected both of them and were among the destroyed. [48] And, of course, We gave Mūsā the Book, so that they may take the right path. [49]

And We made the son of Maryam (Mary) and his mother a sign, and gave them shelter on a height, having a place of rest and running springs. [4] [50]

4) The king of Bethlehem, where 'Īsā ﷺ was born, had enmity with Maryam ﷺ and her newly born child. Maryam ﷺ had, therefore, to hide herself at some secluded place. The Holy Qur'ān says that she found refuge at a plateau

يَـٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَـٰتِ وَٱعْمَلُوا۟ صَـٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ
هَـٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا ۖ كُلُّ
حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾ فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم
بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾ إِنَّ ٱلَّذِينَ هُم مِّنْ
خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ﴿٥٧﴾ وَٱلَّذِينَ هُم بِـَٔايَـٰتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَٱلَّذِينَ هُم بِرَبِّهِمْ
لَا يُشْرِكُونَ ﴿٥٩﴾ وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ﴿٦٠﴾

O messengers, eat from the good things, and act righteously. Of whatever you do, I am fully aware. [51] Surely, this is your creed, a single creed, and I am your Lord. So fear Me. [52] But they split up ways from one another (dividing themselves) into factions, each faction happy with what lies before it. [53] So leave them in their negligence for some time. [54]

Do they think that by consistently providing them with wealth and children, [55] We are accelerating the (real) good things to them? The fact, however, is that they do not understand (the reality).[5] [56] (Contrarily) those who are anxious out of awe of their Lord, [57] and those who believe in the verses of their Lord [58] and those who do not associate any partner to their Lord, [59] And those who give whatever they give, with their hearts full of fear that to their Lord they are to return [6][60]

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that had enough space to give her and her child a comfortable resort, as it had fruitful trees and springs flowing nearby. Historical reports differ about identification of this place.

5) Some disbelievers argued in favor of their false beliefs that Allah was constantly providing them with wealth and children in their worldly life, which was a sign of approval for their beliefs and deeds, and that, even if there would be a life after death, Allah would continue to provide them with His bounties in that life as well. These verses refute such claims. The basic objective of the present worldly life is to test people, and therefore Allah provides wealth and children to all people including the disbelievers, but by no means it should be taken as a sign of approval from Allah. In fact the welfare of the Hereafter is destined for the believers whose qualities are described in verses 56 to 60.

6) Although the expression: *'give whatever they give'* refers directly to charities,

أُوْلَٰٓئِكَ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ وَهُمۡ لَهَا سَٰبِقُونَ ﴿٦١﴾ وَلَا نُكَلِّفُ نَفۡسًا إِلَّا وُسۡعَهَاۖ
وَلَدَيۡنَا كِتَٰبٞ يَنطِقُ بِٱلۡحَقِّ وَهُمۡ لَا يُظۡلَمُونَ ﴿٦٢﴾ بَلۡ قُلُوبُهُمۡ فِي غَمۡرَةٖ مِّنۡ هَٰذَا وَلَهُمۡ
أَعۡمَٰلٞ مِّن دُونِ ذَٰلِكَ هُمۡ لَهَا عَٰمِلُونَ ﴿٦٣﴾ حَتَّىٰٓ إِذَآ أَخَذۡنَا مُتۡرَفِيهِم بِٱلۡعَذَابِ إِذَا
هُمۡ يَجۡـَٔرُونَ ﴿٦٤﴾ لَا تَجۡـَٔرُواْ ٱلۡيَوۡمَۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ﴿٦٥﴾ قَدۡ كَانَتۡ ءَايَٰتِي
تُتۡلَىٰ عَلَيۡكُمۡ فَكُنتُمۡ عَلَىٰٓ أَعۡقَٰبِكُمۡ تَنكِصُونَ ﴿٦٦﴾ مُسۡتَكۡبِرِينَ بِهِۦ سَٰمِرٗا تَهۡجُرُونَ
﴿٦٧﴾ أَفَلَمۡ يَدَّبَّرُواْ ٱلۡقَوۡلَ أَمۡ جَآءَهُم مَّا لَمۡ يَأۡتِ ءَابَآءَهُمُ ٱلۡأَوَّلِينَ ﴿٦٨﴾

– those people are accelerating towards the (real) good things, and they are the foremost to attain them. [61] We do not place a burden on anyone except according to his ability. With Us there is a book which speaks with truth, and they shall not be wronged. [62]

But their hearts are in ignorance about this, and they have deeds, other than that, which they are continuously doing. [7] [63] Until when We will seize their affluent ones with punishment, they will suddenly start crying. [64] (Then it will be said to them,) "Do not cry today. You will not be helped by Us. [65] My verses used to be recited to you, but you used to turn back on your heels [66] in arrogance, making it a subject of tales at night, talking nonsense (about it)." [67] Then, is it that they did not ponder over the Word (of Allah), or there has come to them something that did not come to their forefathers? [8] [68]

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according to Arabic idiom it covers all virtuous acts. The verse signifies that the good deeds of the true believers never involve them in boastful claims of their piety, nor do they become proud or arrogant after performing them. On the contrary, even when they perform virtuous acts, their hearts are full of fear, lest their shortfalls should make their deeds disapproved by Allah to whom they are to return.

7) It means that the evil conduct of the disbelievers is not restricted to their polytheism and the denial of the life after death. They have many other misdeeds as well, which they do as their usual practice.

8) The message of the Holy Prophet ﷺ is not something new; the same message had been conveyed by the earlier messengers to the forefathers of

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنكِرُونَ ﴿٦٩﴾ أَمْ يَقُولُونَ بِهِ جِنَّةٌ ۚ بَلْ جَاءَهُم
بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٠﴾ وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ
السَّمَاوَاتُ وَالْأَرْضُ وَمَن فِيهِنَّ ۚ بَلْ أَتَيْنَاهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم
مُّعْرِضُونَ ﴿٧١﴾ أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧٢﴾ وَإِنَّكَ
لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٧٣﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ
لَنَاكِبُونَ ﴿٧٤﴾ ۞ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿٧٥﴾ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾

Or did they not recognize their messenger and therefore they denied him? [69] Or do they say, "He is suffering from madness?" No, but he has come to them with truth, but it is the truth that most of them dislike. [70]

Had the truth followed their desires, the heavens and the earth and all those therein would have fallen in total disorder. However, We have brought to them their advice, but it is their advice that they are averse to. [71]

Or is it that you (O Prophet) demand remuneration from them? But the remuneration from your Lord is best, and He is the best of all givers. [72] Surely you are inviting them to a straight path, [73] and those who do not believe in the Hereafter are surely the deviators from the Path. [74] And if We have mercy on them and remove whatever distress they have, they would still persist obstinately in their rebellion, wandering blindly (in disbelief). [75] We have already seized them with punishment, but they did not turn humble to their Lord, nor do they supplicate in humility, [9] [76]

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these polytheists.

9) Once the people of Makkah were subjected to a severe famine. They requested the Holy Prophet ﷺ to pray to Allah to remove the famine from them. The Holy Prophet ﷺ prayed to Allah, and the famine was removed. But once the punishment was removed, they went back to their arrogance and rebellion.

حَتَّىٰٓ إِذَا فَتَحۡنَا عَلَيۡهِم بَابٗا ذَا عَذَابٖ شَدِيدٍ إِذَا هُمۡ فِيهِ مُبۡلِسُونَ ﴿٧٧﴾ وَهُوَ ٱلَّذِيٓ أَنشَأَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا مَّا تَشۡكُرُونَ ﴿٧٨﴾ وَهُوَ ٱلَّذِي ذَرَأَكُمۡ فِي ٱلۡأَرۡضِ وَإِلَيۡهِ تُحۡشَرُونَ ﴿٧٩﴾ وَهُوَ ٱلَّذِي يُحۡيِۦ وَيُمِيتُ وَلَهُ ٱخۡتِلَٰفُ ٱلَّيۡلِ وَٱلنَّهَارِۚ أَفَلَا تَعۡقِلُونَ ﴿٨٠﴾ بَلۡ قَالُواْ مِثۡلَ مَا قَالَ ٱلۡأَوَّلُونَ ﴿٨١﴾ قَالُوٓاْ أَءِذَا مِتۡنَا وَكُنَّا تُرَابٗا وَعِظَٰمًا أَءِنَّا لَمَبۡعُوثُونَ ﴿٨٢﴾ لَقَدۡ وُعِدۡنَا نَحۡنُ وَءَابَآؤُنَا هَٰذَا مِن قَبۡلُ إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ﴿٨٣﴾ قُل لِّمَنِ ٱلۡأَرۡضُ وَمَن فِيهَآ إِن كُنتُمۡ تَعۡلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِۚ قُلۡ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلۡ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبۡعِ وَرَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِۚ قُلۡ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلۡ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَيۡءٖ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيۡهِ إِن كُنتُمۡ تَعۡلَمُونَ ﴿٨٨﴾

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until when We will open against them the door of a severe punishment, they will be taken aback in despair. [77]

He is the One who created for you ears and eyes and hearts. Little you are grateful. [78] And He is the One who created you on the earth, and it is He unto whom you will be gathered together. [79] And He is the One who gives life and brings death, and it is He who controls the alternation of night and day. So, do you not understand? [80] But they say as the earlier people had said. [81] They said, "Is it that, when we will die and become dust and bones – is it that we will be raised again? [82] This is what has been promised to us and to our fathers before. It is nothing but the tales of the ancients." [83] Say, "Whose is the earth and all those therein if you have knowledge?" [84] They will say, "Allah's." Say, "Would you still pay no heed? [85] Say, "Who is the Lord of the seven heavens and the Lord of the Great Throne?" [86] They will say, "(All this belongs) to Allah". Say, "Would you still not fear Allah?" [87] Say, "Who is the One in whose hand lies the kingdom of every thing and who gives protection, and no protection can be given against him, if you have knowledge?" [88]

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾ بَلْ أَتَيْنَٰهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٩٠﴾
مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍۭ بِمَا خَلَقَ
وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾ عَٰلِمِ ٱلْغَيْبِ
وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾ قُل رَّبِّ إِمَّا تُرِيَنِّى مَا يُوعَدُونَ ﴿٩٣﴾
رَبِّ فَلَا تَجْعَلْنِى فِى ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ مَا نَعِدُهُمْ
لَقَٰدِرُونَ ﴿٩٥﴾ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ وَقُل
رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾
حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ﴿٩٩﴾

They will say, "(All this belongs) to Allah." Say, "Then by which magic are you drawn crazy?" [89]

The fact is that We have brought to them The Truth, and they are absolute liars. [90] Allah has not taken a son to Himself, nor was there any god with Him. Had there been so, every god would have taken away what he created, and each one of them would have been aggressive against the other. Pure is Allah from what they describe. [91] He is the Knower of the hidden and the manifest. So, He is far higher than their ascribing of partners to Him. [92]

(O prophet) say (in prayer), "O my Lord, if You are to show me (in my life) that (punishment) which they (the infidels) are threatened with, [93] then, my Lord, do not place me among the wrongdoing people." [94] And of course, We do have the power to show you that with which We have threatened them. [95]

Repel evil with that which is best. We are well aware of what they describe. [96] And say, "My Lord, I seek refuge in You from the strokes of the *satans* (devils), [97] and I seek refuge in You, my Lord, even from their coming near me." [98]

(The infidels go on doing their misdeeds) until when death comes to one of them, he will say, "My Lord send me back, [99]

لَعَلِّيٓ أَعۡمَلُ صَٰلِحٗا فِيمَا تَرَكۡتُۚ كَلَّآۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَاۖ وَمِن وَرَآئِهِم بَرۡزَخٌ
إِلَىٰ يَوۡمِ يُبۡعَثُونَ ﴿١٠٠﴾ فَإِذَا نُفِخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيۡنَهُمۡ يَوۡمَئِذٖ وَلَا
يَتَسَآءَلُونَ ﴿١٠١﴾ فَمَن ثَقُلَتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿١٠٢﴾ وَمَنۡ
خَفَّتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ فِي جَهَنَّمَ خَٰلِدُونَ ﴿١٠٣﴾ تَلۡفَحُ
وُجُوهَهُمُ ٱلنَّارُ وَهُمۡ فِيهَا كَٰلِحُونَ ﴿١٠٤﴾ أَلَمۡ تَكُنۡ ءَايَٰتِي تُتۡلَىٰ عَلَيۡكُمۡ فَكُنتُم بِهَا
تُكَذِّبُونَ ﴿١٠٥﴾ قَالُواْ رَبَّنَا غَلَبَتۡ عَلَيۡنَا شِقۡوَتُنَا وَكُنَّا قَوۡمٗا ضَآلِّينَ ﴿١٠٦﴾ رَبَّنَآ
أَخۡرِجۡنَا مِنۡهَا فَإِنۡ عُدۡنَا فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾

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so that I may act righteously in that (world) which I have left behind." Never! It is simply a word he utters, and in front of such people there is a barrier [10] till the day when they will be resurrected. [100]

Thereafter, when the *Ṣūr* (the trumpet) is blown, no ties of kinship will remain between them any more, nor will they inquire about one another.[11] [101] So, the one whose scales (of good deeds) turn out to be heavy, then such people are the successful ones, [102] and the one whose scales turn out to be light, then such people are the ones who harmed their own selves; in *Jahannam* (Hell) they are to remain for ever. [103] Fire will scorch their faces, and they will be disfigured therein. [104] (It will be said to such people), "Were My verses not used to be recited to you and you used to reject them?" [105] They will say, "Our Lord, our wretchedness prevailed over us, and we were a people wandering astray. [106] Our Lord, get us out from here; if we do this again, then of course, we will be transgressors." [107]

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10) The original word used by the Holy Qur'ān is *barzakh*, which literally means 'barrier', but as a term it refers to the period between one's death and the Day of Resurrection. The verse signifies that after facing death, the infidels will express their desire to go back to the world, but once they reach the realm of *barzakh*, it will be a barrier barring them from going back to the worldly life.

11) Close relatives are normally supposed to help one another, and to inquire about each other's welfare, but the spectacle of the Day of Resurrection will be so horrible that every person will be anxious for his own self, and the ties of kinship will cease to prompt people to care for others.

قَالَ ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾ إِنَّهُۥ كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَآ
ءَامَنَّا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١٠٩﴾ فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰٓ أَنسَوْكُمْ
ذِكْرِى وَكُنتُم مِّنْهُمْ تَضْحَكُونَ ﴿١١٠﴾ إِنِّى جَزَيْتُهُمُ ٱلْيَوْمَ بِمَا صَبَرُوٓا۟ أَنَّهُمْ هُمُ
ٱلْفَآئِزُونَ ﴿١١١﴾ قَٰلَ كَمْ لَبِثْتُمْ فِى ٱلْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ
بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ ﴿١١٣﴾ قَٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ۖ لَّوْ أَنَّكُمْ كُنتُمْ
تَعْلَمُونَ ﴿١١٤﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾
فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾ وَمَن
يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا
يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾

He (Allah) will say, "Stay in it, humiliated, and do not speak to Me. [108] There was indeed a group of My servants who used to say, 'Our Lord, we adhere to the (true) faith, so forgive us and have mercy upon us, and you are the best of all the merciful.' [109] But you made fun of them, so much so that they caused you to forget My remembrance, and you used to laugh at them. [110] Today I have so recompensed them for their observing patience that they are the triumphant." [111]

He (Allah) will say (to unbelievers), "How long did you stay on the earth by number of years?" [112] They will say, "We stayed for a day or for a part of a day. So, ask those (angels) who have (exact) calculation." [113] He will say, "You did not stay but for a little. Would that you had understood (this at that time)! [114] So did you think that We created you for nothing, and that you will not be brought back to Us?" [115]

So, High above all is Allah, the King, the True. There is no god but He, the Lord of the Noble Throne. [116] And whoever invokes another god with Allah, while he has no proof for it, his reckoning is only with his Lord. Surely, the infidels will not achieve success. [117] And say (O prophet) "My Lord, grant pardon and have mercy, for you are the best of all the merciful." [118]

سُورَةُ النُّورِ

SŪRAH AN-NŪR

(The Light)

Introduction

Most probably, this *Sūrah* was revealed in year six after *hijrah*. The hypocrites of Madīnah had raised a false imputation against *Sayyidah* 'Ā'ishah ﷺ, the blessed wife of the Holy Prophet ﷺ, which was widely publicized by them. Verses 11 to 20 of this *Sūrah* were revealed to clarify her position, and to give severe warnings to those who indulged in such a baseless imputation. It was necessary at this stage to lay down principles to promote chastity, modesty and decency in the society, and to prevent and curb all conducts contrary to these principles. In this context, legal punishments of fornication and false imputation of fornication are prescribed at the outset of the *Sūrah*. Severe warnings are given to those who were trying to promote unchaste and indecent attitudes in the society. Women are ordered to observe *ḥijāb*, and the rules of *ḥijāb* are detailed along with some other rules of social behavior. The name of the *Sūrah* is derived from verses 35 and 40.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةٌ أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ الزَّانِيَةُ وَالزَّانِي
فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾ الزَّانِي لَا
يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ
عَلَى الْمُؤْمِنِينَ ﴿٣﴾ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ
جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾

SŪRAH AN-NŪR
(The Light)

This *Sūrah* is *Madanī* and comprises 64 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

This is a *Sūrah* We have sent down and enjoined, and sent down in it clear signs, so that you may receive the advice. [1]

The fornicating woman and the fornicating man, flog each one of them with one hundred stripes. No pity for them should prevail upon you in the matter of Allah's religion, if you really believe in Allah and the Last Day; and a group of believers must witness their punishment. [2] A man who is fornicator does not (like to) marry but a woman who is a fornicator or a polytheist; and a woman who is a fornicator does not (like to) marry but a man who is a fornicator or a polytheist. And this (i.e. preferring to marry such spouses) has been prohibited for the believers. [1] [3]

Those who accuse the chaste women (of fornication), but they do not produce four witnesses, flog them with eighty stripes and do not accept their any evidence any more. They are the sinners, [4]

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1) The verse signifies that a habitual fornicator prefers to marry a woman of similar nature, and vice versa, but it is prohibited for the believers to prefer spouses of such nature. They should try their best to look for chastity and modesty while selecting spouses. The verse may be interpreted in some other

إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾ وَٱلَّذِينَ يَرْمُونَ
أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ إِنَّهُۥ لَمِنَ
ٱلصَّٰدِقِينَ ﴿٦﴾ وَٱلْخَٰمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَٰذِبِينَ ﴿٧﴾ وَيَدْرَؤُا۟
عَنْهَا ٱلْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ إِنَّهُۥ لَمِنَ ٱلْكَٰذِبِينَ ﴿٨﴾ وَٱلْخَٰمِسَةَ أَنَّ
غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ ﴿٩﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ
ٱللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

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except those who repent afterwards and mend their ways; then, Allah is All-Forgiving, Very-Merciful. [5]

Those who accuse their wives (of adultery) while they have no witnesses except their own selves, [2] then the evidence of one of them would be to swear four oaths by Allah that he is truthful, [6] and the fifth (oath) that Allah's curse be on him if he is one of the liars. [7] And it will remove the punishment from the woman if she swears four oaths by Allah that he (the accuser husband) is certainly one of the liars, [8] and the fifth (oath) that Allah's wrath be on her if he is one of the truthful. [9] Had it not been for the grace of Allah upon you, and His mercy, and (had it not been) that Allah is Most-Relenting, All-Wise, (you would have faced severe hardships). [10]

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ways as well, but the explanation given above, which is adopted by Maulānā Ashraf 'Ali Thānawī, seems to be most straightforward.

2) This is a special procedure prescribed in cases where a husband accuses his wife of adultery. If he is unable to produce four witnesses in support of his accusation, the wife has the right to call him to court to swear oaths in the manner prescribed by this verse. If he refuses to swear these oaths, and admits that he had leveled a false accusation, he will be subjected to the punishment of eighty stripes as prescribed by verse 4 above, but if he swears these oaths, the wife will be called to swear oaths about her innocence. If she refuses to swear these oaths, and admits her guilt, she will be subjected to the punishment of adultery, but if she too swears prescribed oaths as prescribed, the marriage between them is dissolved by the court. The procedure is termed in Islamic jurisprudence as *li'ān*.

إِنَّ ٱلَّذِينَ جَآءُو بِٱلۡإِفۡكِ عُصۡبَةٞ مِّنكُمۡۚ لَا تَحۡسَبُوهُ شَرّٗا لَّكُمۖ بَلۡ هُوَ خَيۡرٞ لَّكُمۡۚ لِكُلِّ
ٱمۡرِيٕٖ مِّنۡهُم مَّا ٱكۡتَسَبَ مِنَ ٱلۡإِثۡمِۚ وَٱلَّذِي تَوَلَّىٰ كِبۡرَهُۥ مِنۡهُمۡ لَهُۥ عَذَابٌ عَظِيمٞ ﴿١١﴾
لَّوۡلَآ إِذۡ سَمِعۡتُمُوهُ ظَنَّ ٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بِأَنفُسِهِمۡ خَيۡرٗا وَقَالُواْ هَٰذَآ إِفۡكٞ مُّبِينٞ
﴿١٢﴾ لَّوۡلَا جَآءُو عَلَيۡهِ بِأَرۡبَعَةِ شُهَدَآءَۚ فَإِذۡ لَمۡ يَأۡتُواْ بِٱلشُّهَدَآءِ فَأُوْلَٰٓئِكَ عِندَ ٱللَّهِ
هُمُ ٱلۡكَٰذِبُونَ ﴿١٣﴾ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ لَمَسَّكُمۡ فِي
مَآ أَفَضۡتُمۡ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذۡ تَلَقَّوۡنَهُۥ بِأَلۡسِنَتِكُمۡ وَتَقُولُونَ بِأَفۡوَاهِكُم مَّا لَيۡسَ
لَكُم بِهِۦ عِلۡمٞ وَتَحۡسَبُونَهُۥ هَيِّنٗا وَهُوَ عِندَ ٱللَّهِ عَظِيمٞ ﴿١٥﴾ وَلَوۡلَآ إِذۡ سَمِعۡتُمُوهُ
قُلۡتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبۡحَٰنَكَ هَٰذَا بُهۡتَٰنٌ عَظِيمٞ ﴿١٦﴾

Those who have come up with the false imputation are a gang among you. Do not think it is bad for you; rather, it is good for you. Every one of them is liable for what he earned of the sin. And the one who played the major role in it, for him there is a mighty punishment. [3] [11]

Why - when you (O believers) heard of it – did the believing men and the believing women not think well about their own selves, and (why did they not) say, "This is a manifest lie". [12] Why did they (the accusers) not bring four witnesses to prove this? So, as they did not bring the witnesses, they are the liars in the sight of Allah. [13] Had it not been for the grace of Allah upon you, and His mercy in this world and in the Hereafter, a severe punishment would have reached you for what you indulged in - [14] when you were welcoming it with your tongues, and were saying with your mouths something of which you had no knowledge, and were taking it as a trivial matter, while in the sight of Allah it was grave. [15] And why, when you heard of it, did you not say, "It is not for us to speak about this. Pure are You (O Allah). This is a terrible calumny." [16]

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3) Verses 11 to 20 refer to the false imputation brought by hypocrites against *Sayyidah* 'Ā'ishah ﵂. 'The one who played the major role in it' was 'Abdullāh Ibn Ubayy, the chief of the hypocrites.

يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ ٱللَّهُ لَكُمُ
ٱلْـَٔايَـٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَـٰحِشَةُ فِى
ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
﴿١٩﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾ ۞ يَـٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَـٰنِ فَإِنَّهُۥ يَأْمُرُ
بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا
وَلَـٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾ وَلَا يَأْتَلِ أُو۟لُوا۟ ٱلْفَضْلِ مِنكُمْ
وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَـٰكِينَ وَٱلْمُهَـٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟
وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾

Allah admonishes you never to repeat something like this, if you are believers. [17] Allah makes the signs clear to you, and Allah is All-Knowing, All-Wise. [18]

Surely, those who like that lewdness spreads among the believers, for them there is painful punishment in this world and the Hereafter. Allah knows, and you do not know. [19] Had it not been for the grace of Allah upon you, and His mercy, and that Allah is Very-Kind, Very-Merciful (you would have been destroyed). [20]

O you who believe, do not follow the footsteps of Satan. Whoever follows the footsteps of Satan, (should know that) he orders (one to commit) shameful acts and evil deeds. Had it not been for the grace of Allah upon you, and His mercy, not a single person from you would have ever attained purity. But Allah purifies whomsoever He wills. Allah is All-Hearing, All-Knowing. [21] The men of grace and wealth among you should not swear against giving (their charitable gifts) to the kinsmen and the poor and to those who have migrated in the way of Allah, and they should forgive and forego. Do you not like that Allah forgives you? Allah is Most-Forgiving, Very-Merciful. [4][22]

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4) Although the imputation against *Sayyidah* 'Ā'ishah ﵂ was initiated by the

إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَلَهُمْ
عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا۟ يَعْمَلُونَ
﴿٢٤﴾ يَوْمَئِذٍ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ٱلْمُبِينُ ﴿٢٥﴾
ٱلْخَبِيثَٰتُ لِلْخَبِيثِينَ وَٱلْخَبِيثُونَ لِلْخَبِيثَٰتِ ۖ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِ ۚ
أُو۟لَٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۖ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا۟ وَتُسَلِّمُوا۟ عَلَىٰٓ أَهْلِهَا ۚ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

Surely, those who level a false charge against the chaste, naïve and believing women are cursed in this world and the Hereafter, and for them there is a mighty punishment [23] on the Day when their tongues, their hands and their legs will testify against themselves of what they used to do. [24] On that day Allah will give them their rightful recompense in full, and they will know that Allah is the Very Truth who makes all things manifest. [25]

Vile women are for vile men, and vile men are for vile women; and good women are for good men, and good men are for good women. Those are free from what they (the accusers) say. For them there is forgiveness, and a graceful provision. [26]

O you who believe, do not enter any houses, other than your own houses unless you seek permission and greet their inmates with *Salām* . That is good for you, so that you may be heedful. [27]

hypocrites, some sincere Muslims also fell prey to the rumors widely spread by them. One of such Muslims was Misṭaḥ Ibn 'Uthātah ﷺ, a poor person who received charitable support by *Sayyidunā* Abū Bakr ﷺ, the father of *Sayyidah* 'Ā'ishah ﷺ. When Abū Bakr ﷺ came to know that Misṭaḥ ﷺ was involved in the imputation, he swore an oath that he would never offer him any financial support any more. Verse 22 was revealed on that occasion to emphasize that Abū Bakr ﷺ should not withhold his support from Misṭaḥ ﷺ, because his involvement - unlike the hypocrites - was based on misunderstanding rather than on ill will or bad intention. Therefore, he should be forgiven after his repentance on his conduct.

فَإِن لَّمْ تَجِدُوا۟ فِيهَآ أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ وَإِن قِيلَ لَكُمُ
ٱرْجِعُوا۟ فَٱرْجِعُوا۟ ۖ هُوَ أَزْكَىٰ لَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَّيْسَ عَلَيْكُمْ
جُنَاحٌ أَن تَدْخُلُوا۟ بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَٰعٌ لَّكُمْ ۚ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ
وَمَا تَكْتُمُونَ ﴿٢٩﴾ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ
ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ
أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ
ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ

Even if you do not find anyone in them, do not enter therein until permission is given to you. [5] And if it is said to you, 'Go back', just go back; it is more decent for you. Allah is All-Aware of what you do. [28] There is no sin on you if you enter uninhabited houses in which you have rightful benefit. [6] Allah knows what you reveal and what you conceal. [29]

Tell the believing men that they must lower their gazes and guard their private parts; it is more decent for them. Surely Allah is All-Aware of what they do. [30] And tell the believing women that they must lower their gazes and guard their private parts, and must not expose their adornment, except that which appears thereof, and must wrap their bosoms with their shawls, and must not expose their adornment, except to their husbands or their fathers or the fathers of their husbands, or to their sons or the sons of their husbands,

5) Even if it appears that a house is vacant, it is still necessary to seek permission from the owner of the house before entering it.

6) This verse refers to the public places where all people have rightful access at all times. No permission is required for entering such places.

7) Women are forbidden from exposing those parts of their body which are

أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ
أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ
يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ
وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾ وَأَنكِحُوا۟ ٱلْأَيَٰمَىٰ
مِنكُمْ وَٱلصَّٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٣٢﴾

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or to their brothers or the sons of their brothers or the sons of their sisters, or to their women 8 or to those owned by their right hands, or male attendants having no (sexual) urge, or to the children who are not yet conscious of the shames of women. And let them not stamp their feet in a way that the adornment they conceal is known. And repent to Allah O believers, all of you, so that you may achieve success. [31]

Arrange the marriage of the spouseless among you, and the capable from among your bondmen and bondwomen. If they are poor, Allah will enrich them out of His grace. Allah is All-Encompassing, All-Knowing. [32]

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normally adorned by jewelry. The prohibition is subject to two exceptions. First exception relates to those parts of the body which naturally appear without volition when a woman is engaged in some work. The phrase *'Except that which appears thereof'* refers to this exception. As explained in a *ḥadīth*, it refers to face and hands. Although in normal conditions, women are required to hide their faces by lowering their shawls over them, as mentioned by the Holy Qur'ān in 33:59, they are allowed to expose their faces in exceptional circumstances where a genuine need cannot be fulfilled without it. Second exception allows women to expose such parts of the body before those of their relatives with whom marriage is prohibited. A list of such relatives is given in the next sentence of the verse.

8 'Their women' means the Muslim women.

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِن فَضْلِهِ ۗ وَالَّذِينَ يَبْتَغُونَ
الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَآتُوهُم مِّن
مَّالِ اللَّهِ الَّذِي آتَاكُمْ ۚ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا
عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾
وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً
لِّلْمُتَّقِينَ ﴿٣٤﴾

And those who cannot afford marriage should keep themselves chaste until Allah enriches them out of His grace. And those of your slaves who wish to enter the contract of *Kitābah* (emancipation by paying money), contract *Kitābah* with them, if you recognize some good in them. And give them out of the wealth of Allah that He has given to you. [9] And do not compel your maids to prostitution – if they wish to observe chastity – in order that you may seek the temporary benefit of the worldly life. If one compels them, then after their being compelled, Allah is Most-Forgiving, Very-Merciful. [10] [33]

Indeed We have sent down to you enlightening verses, and an exemplary description of those who passed away before you, and a good counsel for the God-fearing. [34]

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9) *Kitābah* was a contract between a slave and his master whereby the slave would become free after paying an agreed amount to his master. The verse persuades masters to accept the contract of *Kitābah* if the slaves wish to enter into it, and other Muslims are persuaded to extend financial help to such slaves to facilitate their freedom.

10) It means that if a master of a slave-girl compels her to indulge in fornication in disregard to the prohibition, and the slave-girl has no other choice but to submit to his evil designs, she will be forgiven by Allah, if she did her best to save herself from the heinous act.

۞ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي
زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ
وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَىٰ نُورٍ ۗ يَهْدِي اللَّهُ
لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾ فِي
بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ
﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۙ
يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا
وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

Allah is the Light of the heavens and the earth. The example of His light is that of a niche, in which there is a lamp; the lamp is in a glass – the glass looks like a brilliant star – it is lit by (the oil of) a blessed tree, the olive, which is neither eastern, nor western [11]. Its oil is about to emit light even though the fire has not touched it – (it is) light upon light. Allah guides to His light whomsoever He wills; Allah describes examples for the people, and Allah knows everything well. [35]

(The guided people worship Allah) in the houses that Allah has permitted to be raised, and where His name is recounted and His purity is pronounced, in the morning and in the evening, [36] by the men whom no trade or sale makes neglectful of the remembrance of Allah, nor from establishing *Ṣalāh* and paying *Zakāh*; they are fearful of a day in which the hearts and the eyes will be over-turned. [37] The fate (of such people) is that Allah will reward them for the best deeds they did, and will give them more out of His grace. Allah gives whom He wills without counting. [38]

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11) It refers to a tree of olive that receives sunlight from both sides of east and west. The oil of such an olive is much more neat and clean than the one that receives sunlight only from east or only from west.

وَٱلَّذِينَ كَفَرُوٓاْ أَعۡمَٰلُهُمۡ كَسَرَابِۭ بِقِيعَةٖ يَحۡسَبُهُ ٱلظَّمۡـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمۡ
يَجِدۡهُ شَيۡـٔٗا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥۗ وَٱللَّهُ سَرِيعُ ٱلۡحِسَابِ ﴿٣٩﴾ أَوۡ
كَظُلُمَٰتٖ فِي بَحۡرٖ لُّجِّيّٖ يَغۡشَىٰهُ مَوۡجٞ مِّن فَوۡقِهِۦ مَوۡجٞ مِّن فَوۡقِهِۦ سَحَابٞۚ ظُلُمَٰتُۢ
بَعۡضُهَا فَوۡقَ بَعۡضٍ إِذَآ أَخۡرَجَ يَدَهُۥ لَمۡ يَكَدۡ يَرَىٰهَاۗ وَمَن لَّمۡ يَجۡعَلِ ٱللَّهُ لَهُۥ نُورٗا فَمَا لَهُۥ
مِن نُّورٍ ﴿٤٠﴾ أَلَمۡ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱلطَّيۡرُ صَٰٓفَّٰتٖۖ
كُلّٞ قَدۡ عَلِمَ صَلَاتَهُۥ وَتَسۡبِيحَهُۥۗ وَٱللَّهُ عَلِيمُۢ بِمَا يَفۡعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۖ وَإِلَى ٱللَّهِ ٱلۡمَصِيرُ ﴿٤٢﴾ أَلَمۡ تَرَ أَنَّ ٱللَّهَ يُزۡجِي سَحَابٗا ثُمَّ يُؤَلِّفُ بَيۡنَهُۥ ثُمَّ
يَجۡعَلُهُۥ رُكَامٗا فَتَرَى ٱلۡوَدۡقَ يَخۡرُجُ مِنۡ خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٖ فِيهَا مِنۢ بَرَدٖ
فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصۡرِفُهُۥ عَن مَّن يَشَآءُۖ يَكَادُ سَنَا بَرۡقِهِۦ يَذۡهَبُ بِٱلۡأَبۡصَٰرِ ﴿٤٣﴾

As for those who disbelieve, their deeds are like a mirage in a desert plain, which a thirsty person deems to be water, until when he comes to it, he finds it nothing, and finds (the decree of) Allah with him, so He pays him his account in full. Allah is swift at reckoning. [39] Or (their deeds) are like layers of darkness in a vast deep sea overwhelmed by a wave, above which there is another wave, above which there are clouds – layers of darkness, one above the other. When one puts forth his hand, he can hardly see it; and the one to whom Allah does not give light can have no light at all. [40] Did you not realize that purity of Allah is proclaimed by all those in the heavens and the earth, and by the birds with their wings spread out? Everyone knows one's own (way of) praying (to Allah) and one's own (way of) proclaiming Allah's purity. And Allah knows well what they do. [41] To Allah belongs the Kingdom of the heavens and the earth, and towards Allah is the final return. [42]

Do you not realize that Allah drives the clouds, then joins them together, then turns them into a heap? Then you see the rain coming out from their midst. He sends down from the sky mountains (of clouds) having hail in them, then He afflicts with it whomsoever He wills and turns it away from whomsoever He wills. The flash of its lightning seems to snatch away the eyes. [43]

يُقَلِّبُ ٱللَّهُ ٱلَّيۡلَ وَٱلنَّهَارَۚ إِنَّ فِي ذَٰلِكَ لَعِبۡرَةٗ لِّأُوْلِي ٱلۡأَبۡصَٰرِ ﴿٤٤﴾ وَٱللَّهُ خَلَقَ كُلَّ
دَآبَّةٖ مِّن مَّآءٖۖ فَمِنۡهُم مَّن يَمۡشِي عَلَىٰ بَطۡنِهِۦ وَمِنۡهُم مَّن يَمۡشِي عَلَىٰ رِجۡلَيۡنِ وَمِنۡهُم مَّن
يَمۡشِي عَلَىٰٓ أَرۡبَعٖۚ يَخۡلُقُ ٱللَّهُ مَا يَشَآءُۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٤٥﴾ لَّقَدۡ
أَنزَلۡنَآ ءَايَٰتٖ مُّبَيِّنَٰتٖۚ وَٱللَّهُ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٤٦﴾ وَيَقُولُونَ
ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعۡنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٞ مِّنۡهُم مِّنۢ بَعۡدِ ذَٰلِكَۚ وَمَآ أُوْلَٰٓئِكَ
بِٱلۡمُؤۡمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحۡكُمَ بَيۡنَهُمۡ إِذَا فَرِيقٞ مِّنۡهُم مُّعۡرِضُونَ
﴿٤٨﴾ وَإِن يَكُن لَّهُمُ ٱلۡحَقُّ يَأۡتُوٓاْ إِلَيۡهِ مُذۡعِنِينَ ﴿٤٩﴾ أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ٱرۡتَابُوٓاْ أَمۡ
يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيۡهِمۡ وَرَسُولُهُۥۚ بَلۡ أُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٥٠﴾

Allah alternates the night and the day. Surely, in that there is a lesson for those who have eyes to see. [44]

Allah has created every moving creature from water. So, some of them move on their bellies; and some of them move on two legs, and some of them move on four. Allah creates what He wills. Surely, Allah is powerful over everything. [45] We have surely sent down enlightening verses, and Allah guides whom He wills to the straight path. [46]

They say, "We have believed in Allah and in the messenger, and have adopted obedience", then a group from them goes back after all this. Those are no believers. [12] [47] When they are summoned to Allah and His messenger that he (the messenger) may judge between them, in no time a group of them turns averse. [48] And if the right is theirs, they would come to him as (if they are) submissive ones. [49] Is there a malady in their hearts or do they have doubt or do they fear that Allah and His messenger will do injustice to them? Rather they themselves are the unjust. [50]

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12) A hypocrite, Bishr by name, had a dispute with a Jew who suggested to bring the matter before the Holy Prophet ﷺ for adjudication, because he knew that the Holy Prophet ﷺ would decide it with justice, but Bishr, the hypocrite, rejected the suggestion, and brought the case before the Jewish chief Ka'b Ibn Ashraf, a sworn enemy of the Holy Prophet ﷺ, as he expected from him some concession in his favor. The verse is referring to this attitude of the hypocrites.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا
وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ
فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾ ۞ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُلْ
لَا تُقْسِمُوا ۖ طَاعَةٌ مَعْرُوفَةٌ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾ قُلْ أَطِيعُوا اللَّهَ
وَأَطِيعُوا الرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۖ وَإِنْ تُطِيعُوهُ
تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ
وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي
لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

The only reply of the (true) believers, when they are summoned to Allah and His messenger that he (the messenger) may judge between them, is that they say, "We listen and obey." Such people are the successful. [51] Whoever obeys Allah and His messenger and has awe of Him and observes *Taqwā*[13] for His sake, then such people are the victorious. [52] And they (the hypocrites) swear by Allah on forceful oaths that if you (O prophet) order them, they will certainly leave (their homes for *Jihād*). Say, "do not swear, (the reality of your) obedience is known. Indeed Allah is fully aware of what you do." [53] Say, "Obey Allah and obey the messenger. But if you turn away, then on him (the messenger) lies (the responsibility of) what he is burdened with, and on you lies (the responsibility of) what you are burdened with. And if you obey him, you will get the right path. The duty of the Messenger is no more than to convey the message clearly."[54] Allah has promised those of you who believe and do good deeds that He will certainly make them (His) vicegerents in the land, as He made those before them, and will certainly establish for them their religion which He has chosen for them, and will certainly give them peace in place of fear in which they were before; (provided that) they worship Me, ascribing no partner to Me. And those who turn infidel after that are the transgressors. [55]

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13) For explanation of this term see note 52 in Surah 3.

وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ
ٱلَّذِينَ كَفَرُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ ۚ وَمَأْوَىٰهُمُ ٱلنَّارُ ۖ وَلَبِئْسَ ٱلْمَصِيرُ ﴿٥٧﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِيَسْتَـْٔذِنكُمُ ٱلَّذِينَ مَلَكَتْ أَيْمَـٰنُكُمْ وَٱلَّذِينَ لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ مِنكُمْ
ثَلَـٰثَ مَرَّٰتٍ ۚ مِّن قَبْلِ صَلَوٰةِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ
ٱلْعِشَآءِ ۚ ثَلَـٰثُ عَوْرَٰتٍ لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ۚ طَوَّٰفُونَ
عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَـٰتِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ
﴿٥٨﴾ وَإِذَا بَلَغَ ٱلْأَطْفَـٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن
قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَـٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

Establish *Ṣalāh* and pay *Zakāh* and obey the messenger, so that you may be favored with mercy. [56] Never think that the disbelievers are (able) to frustrate (Allah's plan) on the earth. Their abode is the Fire. Indeed it is an evil terminus. [57]

O you who believe, the slaves owned by you, and those of you who have not reached puberty, must seek your permission (to see you) at three times: before the prayer of *Fajr*, and when you take off your clothes at noon, and after the prayer of *'Ishā'*. These are three times of privacy for you. There is no harm, neither to you nor to them, after these (three times). [14] They are your frequent visitors, as some of you are (frequent visitors) of the others. This is how Allah explains the verses to you. Allah is All-Knowing, All-Wise. [58] When the children from among you reach puberty, they must seek permission, as the permission is sought by those before them. This is how Allah explains His verses to you. Allah is All-Knowing, All-Wise. [59]

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14) Verse 27 laid down the rule that no person should enter the house of another without seeking his permission. The present verse exempts children and slaves living in the same house from this rule. They can enter the houses without specific permission. However, there are three times of privacy in which they too are required to seek permission.

وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِى لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَٰتٍۭ بِزِينَةٍ ۖ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَٱللَّهُ سَمِيعٌ
عَلِيمٌ ﴿٦٠﴾ لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ
حَرَجٌ وَلَا عَلَىٰٓ أَنفُسِكُمْ أَن تَأْكُلُوا۟ مِنۢ بُيُوتِكُمْ أَوْ بُيُوتِ ءَابَآئِكُمْ أَوْ
بُيُوتِ أُمَّهَٰتِكُمْ أَوْ بُيُوتِ إِخْوَٰنِكُمْ أَوْ بُيُوتِ أَخَوَٰتِكُمْ أَوْ بُيُوتِ
أَعْمَٰمِكُمْ أَوْ بُيُوتِ عَمَّٰتِكُمْ أَوْ بُيُوتِ أَخْوَٰلِكُمْ أَوْ بُيُوتِ
خَٰلَٰتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ أَوْ صَدِيقِكُمْ

And those old women who have no hope for marriage, there is no sin on them, if they take off their (extra) clothes while they do not display their adornment. Still, that they refrain (even from this) is better for them. Allah is All-Hearing, All-Knowing. [60] There is no blame on a blind person, nor is there any blame on any lame one, nor is there any blame on a sick person, nor on yourselves in that you eat (something) from your own homes [15] or from the homes of your fathers or the homes of your mothers or the homes of your brothers or the homes of your sisters or the homes of your paternal uncles, or the homes of your paternal aunts or the homes of your maternal uncles or the homes of your maternal aunts or from the places the keys of which you have under your control,[16] or from (the home of) your friend.

15) Some handicapped Muslims felt embarrassment in joining sound persons while having meals, lest they should detest their sitting with them while eating. On the other hand, some sound persons avoided having meals with such handicapped persons, not because of any sense of contempt against them, but because of the fear that they might not be able to have their due share in the common meal. This verse has directed both of these groups not to be so meticulous in such matters. It was allowed for all of them to have meals together.

16) Some *Ṣaḥābah* ﷺ of the Holy Prophet ﷺ, when leaving for *Jihād* used to hand over the keys of their homes to some handicapped Muslims with the direction that they might eat whatever eatables they found in their homes, but

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُم بُيُوتًا
فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَـٰرَكَةً طَيِّبَةً ۚ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَـٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ
ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ ۚ
إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُو۟لَـٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا ٱسْتَـْٔذَنُوكَ
لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

There is no sin on you if you eat together or separately. So when you enter homes, greet one another with *Salām* , a greeting prescribed by Allah, which is blessed, pleasant. This is how Allah explains the verses to you, so that you may understand. [61]

The believers are only those who believe in Allah and His messenger and who, when they are with him for a collective matter, do not leave unless they seek his permission.[17] Surely, those who seek your permission are the ones who believe in Allah and His messenger. So, if they seek permission from you for some business of theirs, give permission to whom you wish from among them, and pray to Allah for their forgiveness. Surely, Allah is Most-Forgiving, Very-Merciful. [62]

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the handicapped persons avoided to eat from such homes because of their extra precaution. This verse directed them that once the owners had permitted them willingly, they should not abstain from availing the concession at times of need.

17) On the occasion of the battle of Aḥzāb, all the Muslims were engaged in digging a trench to defend their city. The hypocrites used to slip away from the site without seeking permission from the Holy Prophet ﷺ while the true Muslims would not leave without permission. The present verse admires the attitude of the true believers, and the next verse condemns the practice of the hypocrites.

لَّا تَجْعَلُوا دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿٦٤﴾

Do not take the call of the messenger among you as a call of one of you to another. [18] **Allah definitely knows those of you who sneak out hiding themselves under the cover of others. So, those who violate his (messenger's) order must beware, lest they are visited by a trial or they are visited by a painful punishment. [63]**

Remember! To Allah belongs all that is there in the heavens and the earth. He knows the condition in which you are at present; and the Day on which they will be returned to Him, He will tell them what they did. Allah is fully aware of everything. [64]

18) The verse sets forth the correct etiquette of addressing the Holy Prophet ﷺ. It means that while addressing him, one should not call him by his name. Instead, one should call him by his title, like 'Messenger of Allah' or 'Prophet of Allah'.

سُورَةُ ٱلْفُرْقَانِ

SŪRAH AL-FURQĀN

(The Criterion)

Introduction

This *Sūrah* was revealed in Makkan period. Its basic theme is to establish the fundamental articles of the true faith, to remind Allah's bounties showered on the mankind, to refute polytheism in all its forms, and to remove the doubts of the unbelievers against the messenger-ship of the Holy Prophet ﷺ and the life after death. Towards the end of the *Sūrah*, the noble qualities of the righteous people are highlighted.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ الَّذِي لَهُ مُلْكُ
السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ
شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا ﴿٢﴾ وَاتَّخَذُوا مِن دُونِهِ آلِهَةً لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ
وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾

SŪRAH AL-FURQĀN

(The Criterion)

This *Sūrah* is *Makki* and comprises 77 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Glorious is the One who has revealed the Criterion[1] to His servant, so that he may be a warner to all the worlds, [1] the One to whom belongs the kingdom of the heavens and the earth, and who did neither have a son, nor is there any partner to him in the Kingdom, and who has created everything and designed it in a perfect measure. [2] Yet they have adopted other gods, beside Him, who do not create any thing, as they themselves are created, and they possess no power to cause harm or benefit even to themselves, nor do they have any control over death or life or resurrection. [3]

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1) The original word in the text is *Al-Furqān* which is one of the names of the Holy Qur'ān, and lexically it means something that differentiates between right and wrong.

وَقَالَ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ هَٰذَآ إِلَّآ إِفۡكٌ ٱفۡتَرَىٰهُ وَأَعَانَهُۥ عَلَيۡهِ قَوۡمٌ ءَاخَرُونَۖ فَقَدۡ
جَآءُو ظُلۡمٗا وَزُورٗا ﴿٤﴾ وَقَالُوٓاْ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٱكۡتَتَبَهَا فَهِيَ تُمۡلَىٰ عَلَيۡهِ
بُكۡرَةٗ وَأَصِيلٗا ﴿٥﴾ قُلۡ أَنزَلَهُ ٱلَّذِي يَعۡلَمُ ٱلسِّرَّ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ إِنَّهُۥ
كَانَ غَفُورٗا رَّحِيمٗا ﴿٦﴾ وَقَالُواْ مَالِ هَٰذَا ٱلرَّسُولِ يَأۡكُلُ ٱلطَّعَامَ وَيَمۡشِي
فِي ٱلۡأَسۡوَاقِ لَوۡلَآ أُنزِلَ إِلَيۡهِ مَلَكٞ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾ أَوۡ يُلۡقَىٰٓ إِلَيۡهِ
كَنزٌ أَوۡ تَكُونُ لَهُۥ جَنَّةٞ يَأۡكُلُ مِنۡهَاۚ وَقَالَ ٱلظَّٰلِمُونَ إِن
تَتَّبِعُونَ إِلَّا رَجُلٗا مَّسۡحُورًا ﴿٨﴾ ٱنظُرۡ كَيۡفَ ضَرَبُواْ لَكَ ٱلۡأَمۡثَٰلَ فَضَلُّواْ
فَلَا يَسۡتَطِيعُونَ سَبِيلٗا ﴿٩﴾ تَبَارَكَ ٱلَّذِيٓ إِن شَآءَ جَعَلَ لَكَ خَيۡرٗا مِّن ذَٰلِكَ
جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ وَيَجۡعَل لَّكَ قُصُورَۢا ﴿١٠﴾

The disbelievers said, "This is nothing but a lie he (the messenger) has fabricated and some other people have helped him in it." Thus they came up with sheer injustice and falsehood. [4] And they said, "(These are) the tales of the ancients he (the messenger) has caused to be written, and they are read out to him at morn and eve." [5] Say, "It is sent down by the One who knows the secret in the heavens and the earth. Indeed He is Most-Forgiving, Very-Merciful. [6]

They said, "What sort of messenger is this who eats food and walks in the markets? Why is it that an angel has not been sent down to him who would have been a warner along with him. [7] Or a treasure should have been thrown down to him, or he should have a garden to eat from it?" And the transgressors said (to the believers,) "You are following none but a bewitched man." [8] See how they coined similes for you, so they have gone astray and cannot find a way. [9] Glorious is the One who, if He so wills, would give you better than that - gardens beneath which rivers flow, and would give you palaces. [2] [10]

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2) That the Holy Prophet ﷺ is not given gardens or palaces in this world is not because Allah cannot give such bounties here. He has the power to give him

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذَا رَأَتْهُم مِّن مَّكَانٍ
بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا
هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾ قُلْ
أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا
﴿١٥﴾ لَّهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا ﴿١٦﴾ وَيَوْمَ
يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ أَأَنتُمْ أَضْلَلْتُمْ عِبَادِي هَٰؤُلَاءِ أَمْ
هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾ قَالُوا سُبْحَانَكَ مَا كَانَ يَنبَغِي لَنَا أَن نَّتَّخِذَ مِن دُونِكَ
مِنْ أَوْلِيَاءَ وَلَٰكِن مَّتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

But they have disbelieved the Hour (the Day of Judgment) and for those who disbelieve the Hour, We have prepared a flaming fire. [11] When it will see them from a distant place, they will hear (the sounds of) its raging and breathing, [12] and when they will be thrown into a narrow place therein, while they will be chained together, they will call for death. [13] (Then it will be said to them,) "Do not call for one death today, but call for many a death." [14] Say, "Is that better or the eternal paradise the God-fearing are promised?" It will be a reward for them and a final abode. [15] For them there will be whatever they wish, while they will be eternal. This is a promise undertaken by your Lord, (the fulfillment of) which is worth praying for. [16]

(Remember) the Day when He will gather them and what they used to worship beside Allah and will say (to the latter ones), "Did you mislead these My servants, or did they themselves lose the way?" [17] They will say, "Pure are You. It was not for us to adopt other guardians than You. Instead, You gave them and their fathers (worldly) benefits till they forgot the advice, and became a ruined people." [18]

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bounties much better than they ask for, but it is Allah's will that has reserved such bounties for His prophets ﷺ in the next life. Since the unbelievers do not recognize the eternal life of the Hereafter, their mentality is unable to conceive any thing beyond the benefits of this mortal world.

فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَن يَظْلِم
مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا
إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ
فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾ ۞ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْ عُتُوًّا
كَبِيرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا
﴿٢٢﴾ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا ﴿٢٣﴾ أَصْحَابُ
الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

Thus they will refute you in what you say, and you will not be able to repulse (the punishment,) or to receive help. Whoever commits injustice from among you, We will make him taste a painful punishment. [19]

We did not send any messengers before you (O prophet,) but all of them used to eat food and walk in the markets. And We have made some of you a test for some others. Would you observe patience? And your Lord is Ever-seeing. [20]

Said those who do not even expect to meet Us, "Why the angels are not sent down to us or why do we not see our Lord?" Indeed they think too highly of themselves, and have gone too far in rebellion. [21] The Day they will see the angels, there will be no good news for the sinners that day, and they will say, "(We need) a shelter, fully protected!" [22]

And We will proceed to whatever deeds they did, and will turn them into scattered dust. [3] [23] The people of Paradise, on that day, will be the best in (terms of their) abode and best in (terms of their) resting-place. [24]

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3) The unbelievers are rewarded for their virtuous deeds only in worldly life. As for the Hereafter, their virtuous deeds will become as ineffective there as dust scattered in the air, because they did not fulfill the basic condition for the approval of such deeds in the Hereafter, which is the right belief.

وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾ ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ
وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ﴿٢٦﴾ وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ
يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾
لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا
﴿٢٩﴾ وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾ وَكَذَٰلِكَ
جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾ وَقَالَ
ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ
وَرَتَّلْنَٰهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

The Day the sky will break open with a cloud, and the angels will be sent down in a majestic descent, [25] the Kingdom on that day will be for the *Raḥmān* (the All-Merciful, Allah), and it will be a difficult day for the disbelievers. [26] And (Be mindful of) the Day the wrongdoer will bite his hands saying, "Would that I had taken a path along with the messenger! [27] Woe to me! Would that I had not taken so-and-so for my friend! [28] Indeed he led me astray from the advice after it had come to me." And the Satan is man's betrayer. [29] And the messenger will say, "O my Lord, my people had taken this Qur'ān as deserted." [30] In a similar way We made for every prophet an enemy from among the sinners, but your Lord suffices as a guide and as a supporter. [31]

Said those who disbelieved, "Why has the Qur'ān not been revealed to him all at once?" (It has been sent down) in this way (i.e. in parts) so that We make your heart firm, [4] and We revealed it little by little. [32] They bring to you no hypothesis, but We bring to you the correct position and (an answer) better explained. [33]

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4) By gradual revelation of the Holy Qur'ān, the Holy Prophet ﷺ received divine guidance and consolation at each relevant time. This benefit could not have been achieved if the entire book was revealed in a single revelation.

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا
﴿٣٤﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَٰبَ وَجَعَلْنَا مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا
اذْهَبَآ إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِـَٔايَٰتِنَا فَدَمَّرْنَٰهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ نُوحٍ لَّمَّا
كَذَّبُوا الرُّسُلَ أَغْرَقْنَٰهُمْ وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً ۖ وَأَعْتَدْنَا لِلظَّٰلِمِينَ عَذَابًا
أَلِيمًا ﴿٣٧﴾ وَعَادًا وَثَمُودَا وَأَصْحَٰبَ الرَّسِّ وَقُرُونًۢا بَيْنَ ذَٰلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا
ضَرَبْنَا لَهُ الْأَمْثَٰلَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾ وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِىٓ أُمْطِرَتْ
مَطَرَ السَّوْءِ ۚ أَفَلَمْ يَكُونُوا يَرَوْنَهَا ۚ بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾

Those who will be driven on their faces to Hell - they are the worst in situation and far more astray from the path. [34]

Surely We gave Mūsā the Book, and appointed his brother Hārūn as a minister with him. [35] So we said, "Go, both of you, to the people who have rejected Our signs" Then We annihilated them totally. [36]

As for the people of Nūḥ, when they rejected the messengers, We drowned them and made them an example for mankind, and We have prepared a painful punishment for the transgressors. [37] And (We annihilated also the peoples of) 'Ād and Thamūd and the people of Rass, [5] and many generations in between them. [38] To each (of them) We cited examples, and each of them We brought to utter ruin. [39]

Indeed they (the pagans of Makkah) have passed by the town that was afflicted by an evil rain sent down to it. [6] So, have they not been seeing it? Rather, they do not believe in Resurrection. [40]

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5) 'Rass' literally means 'well'. These people lived near a well. No details of their story are given by the Holy Qur'ān or by authentic *aḥādīth*. Historical reports are different. Most probably, they were some remnants of the people of Thamūd and were destroyed because of their disbelief. According to some reports, they had killed their prophet by hanging him in the well.

6) The reference is to the people of Lūṭ ﷺ. Their ruined habitations were visible to the pagans of Makkah when they traveled to Syria.

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾ إِن
كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ
يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾ أَرَءَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَىٰهُ أَفَأَنتَ تَكُونُ
عَلَيْهِ وَكِيلًا ﴿٤٣﴾ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا
كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾ أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ
لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا
﴿٤٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ الَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾

When they see you, they take you only as a laughing stock, (saying) "Is this the man whom Allah has sent as a messenger? [41] He would have almost led us astray from our gods, had we not been so firm towards them." They will know when they will see the punishment, who is farther astray in his way. [42] Tell me about the one who has taken his desire as his god, would you then, become a guardian for him? [43] Or do you think that most of them listen or understand? They are but like cattle. Rather, they are even farther astray from the (right) way. [44]

Have you not observed how your Lord stretched out the shadow (of the sun)? If He so willed, He would have made it stand still. Then We made the sun an indicator for it. [7] [45] Then We pulled it toward Us in a gradual manner. [46] He is the One who has made the night an apparel for you, and the sleep a means of rest, and has made the day a means of revival. [47]

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7) This verse draws one's attention to the movements of the shadow of the sun. In the early morning, it is stretched over the whole landscape. Then, as the sun rises, it is squeezed in a gradual manner. If it stood still, as it was in the morning, the world could not have benefits of the sunshine; and if it remained squeezed, as at the time of noon, the scorching heat of the sun would have been unbearable. It is Allah's omnipotence that has maintained a wise balance between the sunlight and the shadow.

وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً
طَهُورًا ﴿٤٨﴾ لِّنُحْۦِىَ بِهِۦ بَلْدَةً مَّيْتًا وَنُسْقِيَهُۥ مِمَّا خَلَقْنَآ أَنْعَٰمًا وَأَنَاسِىَّ كَثِيرًا
﴿٤٩﴾ وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾ وَلَوْ
شِئْنَا لَبَعَثْنَا فِى كُلِّ قَرْيَةٍ نَّذِيرًا ﴿٥١﴾ فَلَا تُطِعِ ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ
جِهَادًا كَبِيرًا ﴿٥٢﴾ ۞ وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ
أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾ وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا
فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا
يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾

And He is the One who has sent the winds conveying good news before His mercy, 8 and We have sent down purifying water from the heavens, [48] so that We revive a dead land therewith, and give drink to the many cattle and humans created by Us. [49] And We have distributed it (the water) among them, so that they may take lesson. Yet most of the people refused all but ungratefulness. [50]

Had We so willed, We would have sent a (separate) warner for every town, (but, according to Our wisdom, We have sent Muhammad as a prophet for all these towns) [51] So, (O Prophet,) do not obey the infidels, and strive against them with it (the Qur'ān), in utmost endeavor. [52]

He is the One who joined the two seas, so as this is sweet, very sweet, and this is bitter, very bitter, and made between them a buffer and an insurmountable barrier. [53] And He is the One who created man from water, then made of him relations created by lineage and relations created by marriage. Your Lord is All-Powerful. [54]

They worship, instead of Allah, what can neither give them any benefit nor can cause them any harm. The disbeliever is always a supporter (of Satan) against his Lord. [55]

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8) 'Mercy' here refers to the rain. The winds blowing in a cloudy season indicate that rain is following.

وَمَآ أَرْسَلْنَـٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ
أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ
وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى
سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ ٱلرَّحْمَـٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا ﴿٥٩﴾ وَإِذَا قِيلَ
لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَـٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَـٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۩ ﴿٦٠﴾ تَبَارَكَ
ٱلَّذِى جَعَلَ فِى ٱلسَّمَآءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَٰجًا وَقَمَرًا مُّنِيرًا ﴿٦١﴾ وَهُوَ ٱلَّذِى جَعَلَ
ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾ وَعِبَادُ ٱلرَّحْمَـٰنِ
ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَـٰهِلُونَ قَالُوا۟ سَلَـٰمًا ﴿٦٣﴾

We did not send you but as a bearer of good news and as a warner. [56] Say, "I do not demand from you any return, except that one should adopt the (proper) way to his Lord, if he so wills. [57] And place your trust in the Ever-Living who cannot die, and proclaim His purity along with His praise. Enough is He to be aware of the sins of His servants, [58] the One who created in six days the heavens and the earth and whatever lies between them, then He positioned Himself on the Throne. (He is) the *Raḥmān* (the All-Merciful, Allah). So ask about Him someone who knows. [59] And when it is said to them, "Prostrate yourselves to the *Raḥmān* (the All-Merciful, Allah)," they say "What is Raḥmān?[9] Shall we prostrate ourselves to the one to whom you direct us?" And it increases nothing in them except aversion.[10] [60]

Glorious is the One who made stellar formations in the sky, and placed therein a lamp (i.e. the sun) and a bright moon. [61] And He is the One who made the day and the night following each other, for the one who wishes to be mindful or wishes to show gratitude. [62] The servants of the *Raḥmān* (the All-Merciful, Allah) are those who walk on the earth humbly, and when the ignorant people speak to them, they reply peacefully, [63]

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9) The pagans of Makkah did not recognize *Raḥmān* as one of the blessed names of Allah Ta'ālā.

10) This is a verse of *sajdah* (prostration). For further details please see note 56

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا
عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا
﴿٦٦﴾ وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا
﴿٦٧﴾ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ
اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ
الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ
عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا
﴿٧٠﴾ وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾ وَالَّذِينَ لَا
يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

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and those who pass the night prostrating themselves and standing before their Lord, [64] and those who say, "Our Lord, avert from us the punishment of *Jahannam* (the Hell); indeed, its punishment is a persisting affliction." [65] Indeed, it is evil as an abode and a place to dwell in [66] - and those who, when they spend, are neither extravagant nor miserly, and it (i.e. their spending) is moderate in between (the two extremes,) [67] - and those who do not invoke any other god along with Allah, and do not kill a person whom Allah has given sanctity, except rightfully, nor do they fornicate; and whoever does it, shall face the recompense of his sin, [68] the punishment will be doubled for him, and he will remain there disdained, for ever, [69] except the one who repents and believes and does good deeds, then Allah will replace the evils of such people by good deeds,[11] and Allah is Most-Forgiving, Very-Merciful. [70] Whoever repents and does righteous deeds turns to Allah truly [71] — and those who do not witness falsehood, and when they pass by the absurd things, Pass by them with dignity, [72]

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of *Surah* 7: Al-A'rāf.

11) It means that if a disbeliever accepts faith, all his past sins are written off,

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾
وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾ أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا
تَحِيَّةً وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾ قُلْ مَا يَعْبَأُ
بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

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and those who, when they are reminded of the verses of their Lord, do not fall at them as deaf and blind ones, [73] - and those who say, "Our Lord, Give us, from our spouses and our children, comfort of eyes, and make us heads of the God-fearing." 12 [74] Such people will be rewarded with the high place - because they observed patience - and will be received therein with prayers of their eternal life and peace, [75] living in it (the Paradise) for ever. It is best as an abode and as a place to dwell in. [76]

Say (O Prophet), "My Lord will never care about you, if you will not invoke Him. Now since you rejected (the truth), the punishment will be inseparable from you." [77]

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and they are replaced by the good deeds he performs as a believer.

12) This supplication means that all the family members of a person may become righteous, so they provide comfort to one's eyes when they are seen engaged in Allah's obedience, and the head of the family becomes the head of the God-fearing.

سُورَةُ الشُّعَرَآء

SŪRAH ASH-SHU'ARĀ'

(The Poets)

Introduction

According to a report narrated in Rūḥ-ul-Ma'ānī on the authority of 'Abdullāh Ibn 'Abbās ﷺ, this *Sūrah* was revealed after *Sūrah* Al-Wāqi'ah. The pagans of Makkah were obstinately refusing to accept the call of the Holy Prophet ﷺ, and were demanding him to show the miracles of their choice. The Holy Prophet ﷺ was extremely grieved on their stubborn attitude. This *Sūrah* was, on the one hand, a source of consolation for him, and on the other, it contained convincing discourses in answer to the pagans' absurd objections and demands. The signs of Allah's oneness and His omnipotence spread all over the universe were highlighted to show that such signs should be enough for a genuine seeker of the truth to lead him to the right faith. Then stories of the past nations are narrated to prove that they did not believe even after the miracles of their choice were shown to them. In consequence, they were destroyed by divine scourge. The pagans used to call the Holy Prophet ﷺ a soothsayer or a sorcerer or a poet. In the last section of the *Sūrah* such claims are refuted with forceful arguments. It is in this context that the attitude of common poets is referred to in verse 224, and for this reason the *Sūrah* is named as the *Sūrah* of Poets.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ
﴿٣﴾ إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ﴿٤﴾ وَمَا
يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ
أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾ أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ
زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ
ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٩﴾

SŪRAH ASH-SHU'ARĀ'

(The Poets)

This *Sūrah* is *Makkī* and and comprises 227 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

***Ṭā sīn mīm*.[1] [1] These are the verses of the manifest Book. [2] (O Prophet,) perhaps you are going to let yourself collapse in grief because they do not believe. [3] If We so will, We can send down to them a sign from the sky, for which their necks will stay bent in submission.[2] [4] Never a new message comes to them from the *Raḥmān* (the All-Merciful Allah), but they become averse to it. [5] Thus they rejected (the Truth); well, soon will come to them the real descriptions of what they used to ridicule. [6] Have they not looked at the earth, how many of the noble pairs (of vegetation) We have caused to grow in it? [7] Surely, in this there is a sign, but most of them are not believers, [8] and indeed your Lord is the Mighty, the Merciful. [9]**

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1) As explained in the beginning of *Sūrah* Al-Baqarah (*Sūrah* 2), the exact purport of these letters found in the beginning of various *Sūrahs* is not known to anyone except Allah.

2) It means that Allah has the power to show not only the signs (miracles) they are demanding, but He can bring to them a sign that compels them to believe, but it is not Allah's will to make them believe by compulsion, as it will frustrate

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ﴿١١﴾
قَالَ رَبِّ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ
إِلَىٰ هَـٰرُونَ ﴿١٣﴾ وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾ قَالَ كَلَّا ۖ فَٱذْهَبَا
بِـَٔايَـٰتِنَآ ۖ إِنَّا مَعَكُم مُّسْتَمِعُونَ ﴿١٥﴾ فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلْعَـٰلَمِينَ
﴿١٦﴾ أَنْ أَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٧﴾ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ
عُمُرِكَ سِنِينَ ﴿١٨﴾ وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِى فَعَلْتَ وَأَنتَ مِنَ ٱلْكَـٰفِرِينَ ﴿١٩﴾ قَالَ
فَعَلْتُهَآ إِذًا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ﴿٢٠﴾ فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِى رَبِّى حُكْمًا
وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ ﴿٢١﴾

(Remember) when your Lord called Mūsā saying, "Go to the transgressing people, [10] the people of Pharaoh. Do they not fear Allah?" [11] He (Mūsā) said, "My Lord, I fear that they will reject me. [12] My heart gets straitened, and my tongue is not fluent; so send for Hārūn. [13] Moreover, they have (leveled) a charge of offence against me, [3]and I fear they will kill me;" [14] He (Allah) said, "Never! (They will not be able to kill you.) So go, both of you, with Our signs. We are with you, listening (to the conversation you will have with him.) [15] So go, both of you, to Pharaoh and say, 'We both are messengers of the Lord of all the worlds, [16] (sent with the message) that you must send the children of Isrā'īl with us'". [17] He (Pharaoh) said, "Did we not nourish you among us as a child? And you remained amidst us for years, [18] and you did the blunder you did; still you are ungrateful." [19] He said, "I did that at a time when I was mistaken. [20] Then I fled away from you when I feared you. Thereafter my Lord granted wisdom to me, and made me one of the messengers. [21]

the very purpose of test for which they are created. They are required to believe with their own free will, and not by a compulsive force.

3)Mūsā ﷺ had killed an Egyptian by mistake. This event is detailed in *Sūrah* Al-Qaṣaṣ (28:14-15)

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِيٓ إِسْرَٰٓءِيلَ ﴿٢٢﴾ قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ
﴿٢٣﴾ قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ
حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمُ
ٱلَّذِيٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ إِن كُنتُمْ
تَعْقِلُونَ ﴿٢٨﴾ قَالَ لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ ﴿٢٩﴾ قَالَ أَوَلَوْ
جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾ قَالَ فَأْتِ بِهِۦٓ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣١﴾ فَأَلْقَىٰ
عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾ وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيْضَآءُ لِلنَّٰظِرِينَ ﴿٣٣﴾ قَالَ لِلْمَلَإِ
حَوْلَهُۥٓ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ﴿٣٤﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِۦ فَمَاذَا
تَأْمُرُونَ ﴿٣٥﴾

As for the favor with which you are obliging me, it is that you have enslaved the children of Isrā'īl." [22] Pharaoh said, "What is the Lord of the worlds?" [23] He (Mūsā) said, "Lord of the heavens and the earth and whatever there is between them, if you are to believe" [24] He (The Pharaoh) said to those around him, "Are you not hearing?" [25] He (Mūsā) said, "Your Lord and the Lord of your early forefathers" [26] He (Pharaoh) said, "Your messenger who is sent to you is a mad man indeed." [27] He (Mūsā) said, "Lord of the East and the West and whatever lies between them, if you are to understand." [28] He (Pharaoh) said, "If you adopt a God other than me, I will certainly put you to prison." [29] He (Mūsā) said "Will you (do this) even if I bring to you something evident?" [30] He said, "Then bring it, if you are truthful." [31] So, he threw down his staff, and in no time it was a serpent, clearly visible, [32] and he drew out his hand, and right then it was a white light to the onlookers. [33]

He (Pharaoh) said to the chiefs around him "This man is certainly an expert sorcerer". [34] He wants to expel you from your land with his sorcery. So what do you suggest?" [35]

قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَـٰشِرِينَ ﴿٣٦﴾ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ
﴿٣٧﴾ فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَـٰتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ
﴿٣٩﴾ لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُوا۟ هُمُ ٱلْغَـٰلِبِينَ ﴿٤٠﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالُوا۟ لِفِرْعَوْنَ
أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَـٰلِبِينَ ﴿٤١﴾ قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ﴿٤٢﴾
قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ
فِرْعَوْنَ إِنَّا لَنَحْنُ ٱلْغَـٰلِبُونَ ﴿٤٤﴾ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ
﴿٤٥﴾ فَأُلْقِىَ ٱلسَّحَرَةُ سَـٰجِدِينَ ﴿٤٦﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَـٰلَمِينَ ﴿٤٧﴾ رَبِّ مُوسَىٰ وَهَـٰرُونَ
﴿٤٨﴾ قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ
فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَـٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾

They said, "Leave him and his brother alone for some time, and send heralds to the cities, [36] so that they bring to you every highly expert sorcerer." [37]

So the sorcerers were assembled for the appointed time of a known day, [38] and it was said to the people, "Would you assemble, [39] so that we may follow the sorcerers if they are victorious?" [40] So, when the sorcerers came, they said to Pharaoh, "Will there be a sure reward for us, if we are the victorious?" [41] He said, "Yes, and of course, you will then be among the closer ones." [42] Mūsā said to them, "Throw you down what you are to throw." [43] So they threw down their ropes and their staffs and said, "By the majesty of Pharaoh, we will be the triumphant for sure." [44] Then Mūsā threw down his staff, and in no time it started swallowing the falsehood they invented. [45] So the sorcerers were made (by the truth they saw) to fall down in prostration. [46] They said, "We have believed in the Lord of the worlds, [47] the Lord of Mūsā and Hārūn." [48]

He (Pharaoh) said, "You have believed in him before I permit you. Surely, he (Mūsā) is the chief of you all, who has taught you sorcery. So you will soon know (your fate). I will cut off your hands and feet from different sides, and will crucify you all together. [49]

قَالُوا۟ لَا ضَيْرَ ۖ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَـٰيَـٰنَآ أَن
كُنَّآ أَوَّلَ ٱلْمُؤْمِنِينَ ﴿٥١﴾ ۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم مُّتَّبَعُونَ ﴿٥٢﴾
فَأَرْسَلَ فِرْعَوْنُ فِى ٱلْمَدَآئِنِ حَـٰشِرِينَ ﴿٥٣﴾ إِنَّ هَـٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا
لَغَآئِظُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَـٰذِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَـٰهُم مِّن جَنَّـٰتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ
وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ وَأَوْرَثْنَـٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ فَأَتْبَعُوهُم مُّشْرِقِينَ ﴿٦٠﴾
فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ قَالَ أَصْحَـٰبُ مُوسَىٰٓ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾

They said, "There is no harm. We will return to our Lord. [50] We really hope that our Lord will forgive us our faults, as we are the first of the believers." [51] And We revealed to Mūsā saying, "Make My servants travel at night. You will be pursued." [4] [52] So Pharaoh sent into the cities (his) men to muster (people) [53] saying, "These are a small band, [54] and indeed they are enraging us, [55] and we are a host, well-armed." [56] Thus We expelled them (i.e. the people of Pharaoh) from gardens and springs, [57] and from treasures and a noble abode. [5] [58] Thus it was. And We made the children of Isrā'īl inherit all such things. [6] [59] So they (the people of Pharaoh) pursued them (the people of Mūsā) at the time of sunrise. [60] And when the two hosts saw each other, the companions of Mūsā said, "Surely we are overtaken." [61]

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4) Mūsā (عليه السلام) was directed to take all the Israelites out of Egypt, so that they might be delivered from the slavery of Pharaoh.

5) By deciding to pursue Mūsā (عليه السلام) with all his people, Pharaoh effectually expelled himself and his people from his country. Had he not pursued Mūsā (عليه السلام), he might have remained in power, even after the exodus of the Israelites. But Allah, through His infinite wisdom, made him to take a decision that ultimately caused his total destruction.

6) It does not mean that the Israelites inherited the lands of Egypt left by the people of Pharaoh, as the Israelites did not return to Egypt after Pharaoh was drowned. What the verse appears to mean is that the people of Pharaoh were deprived of such luxuries, and similar bounties were granted to the Israelites in Palestine.

قَالَ كَلَّآ إِنَّ مَعِيَ رَبِّي سَيَهۡدِينِ ﴿٦٢﴾ فَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضۡرِب بِّعَصَاكَ ٱلۡبَحۡرَ
فَٱنفَلَقَ فَكَانَ كُلُّ فِرۡقٖ كَٱلطَّوۡدِ ٱلۡعَظِيمِ ﴿٦٣﴾ وَأَزۡلَفۡنَا ثَمَّ ٱلۡأٓخَرِينَ ﴿٦٤﴾ وَأَنجَيۡنَا
مُوسَىٰ وَمَن مَّعَهُۥٓ أَجۡمَعِينَ ﴿٦٥﴾ ثُمَّ أَغۡرَقۡنَا ٱلۡأٓخَرِينَ ﴿٦٦﴾ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ وَمَا كَانَ
أَكۡثَرُهُم مُّؤۡمِنِينَ ﴿٦٧﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ﴿٦٨﴾ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ إِبۡرَٰهِيمَ
﴿٦٩﴾ إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا تَعۡبُدُونَ ﴿٧٠﴾ قَالُواْ نَعۡبُدُ أَصۡنَامٗا فَنَظَلُّ لَهَا عَٰكِفِينَ
﴿٧١﴾ قَالَ هَلۡ يَسۡمَعُونَكُمۡ إِذۡ تَدۡعُونَ ﴿٧٢﴾ أَوۡ يَنفَعُونَكُمۡ أَوۡ يَضُرُّونَ ﴿٧٣﴾ قَالُواْ بَلۡ
وَجَدۡنَآ ءَابَآءَنَا كَذَٰلِكَ يَفۡعَلُونَ ﴿٧٤﴾ قَالَ أَفَرَءَيۡتُم مَّا كُنتُمۡ تَعۡبُدُونَ ﴿٧٥﴾ أَنتُمۡ
وَءَابَآؤُكُمُ ٱلۡأَقۡدَمُونَ ﴿٧٦﴾ فَإِنَّهُمۡ عَدُوّٞ لِّيٓ إِلَّا رَبَّ ٱلۡعَٰلَمِينَ ﴿٧٧﴾ ٱلَّذِي خَلَقَنِي
فَهُوَ يَهۡدِينِ ﴿٧٨﴾ وَٱلَّذِي هُوَ يُطۡعِمُنِي وَيَسۡقِينِ ﴿٧٩﴾ وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ ﴿٨٠﴾

He said, "Never! Indeed with me is my Lord. He will guide me." [62] So We revealed to Mūsā saying, "Strike the sea with your staff." So it was severed apart, and each part became like a big mountain. [63] Then We brought others close to that place. [64] And We saved Mūsā and all those with him. [65] Then we drowned the others. [66] Surely, in this there is a sign, but most of them are not believers, [67] and indeed your Lord is the Mighty, the Merciful. [68]

And recite before them the narrative of Ibrāhīm, [69] when he said to his father and to his people, "What do you worship?" [70] They said, "We worship idols, and stay devoted to them." [71] He said, "Do they listen to you when you call (them) [72] or do they bring benefit to you or harm?" [73] They said, "No, but we have found our fathers doing like this." [74] He said, "Have you then ever considered what you have been worshipping, [75] you and your ancient fathers, [76] they all are an enemy to me, except the Lord of the worlds, [77] who created me, and who guides me, [78] and Who feeds me and gives me drink, [79] and when I become sick, He heals me, [80]

وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾ وَٱلَّذِيٓ أَطْمَعُ أَن يَغْفِرَ لِي خَطِيٓـَٔتِي يَوْمَ ٱلدِّينِ
﴿٨٢﴾ رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِٱلصَّٰلِحِينَ ﴿٨٣﴾ وَٱجْعَل لِّي لِسَانَ صِدْقٍ
فِي ٱلْءَاخِرِينَ ﴿٨٤﴾ وَٱجْعَلْنِي مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ﴿٨٥﴾ وَٱغْفِرْ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ
ٱلضَّآلِّينَ ﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ
أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾ وَبُرِّزَتِ ٱلْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾
وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِن دُونِ ٱللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ﴿٩٣﴾
فَكُبْكِبُوا۟ فِيهَا هُمْ وَٱلْغَاوُۥنَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾ قَالُوا۟ وَهُمْ فِيهَا يَخْتَصِمُونَ
﴿٩٦﴾ تَٱللَّهِ إِن كُنَّا لَفِي ضَلَٰلٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٩٨﴾ وَمَآ
أَضَلَّنَآ إِلَّا ٱلْمُجْرِمُونَ ﴿٩٩﴾ فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾

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and who will make me die, then will give me life, [81] and who, I hope, will forgive my fault on the Day of Retribution. [82] O my Lord, give me wisdom, and make me join the righteous, [83] and destine for me a truthful description among the next generations, [84] and make me among those who will inherit the Garden of Bliss, [85] and forgive my father. Indeed he was one of those who went astray, [86] and do not put me to disgrace on the Day when all will be raised to life, [87] the Day when neither wealth will be of any use (to any one) nor sons, [88] except to him who will come to Allah with a sound heart, [89] and the Paradise will be brought near to the God-fearing [90] and the Hell will be fully uncovered for the perverse, [91] and it will be said to them, 'Where is that which you used to worship [92] beside Allah? Can they help you or help themselves?' [93] So they (their false gods) will be thrown on their faces into it - they and the erring people [94] and the entire army of Iblīs (Satan), all together. [95] They will say when they will be quarreling there with each other, [96] 'By Allah, we were in open error [97] when we used to equate you with the Lord of the worlds, [98] and it is only the sinners who misguided us. [99] Now we have neither any intercessors [100]

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٠٤﴾ كَذَّبَتْ قَوْمُ نُوحٍ
ٱلْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾
فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ
ٱلْعَٰلَمِينَ ﴿١٠٩﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١١٠﴾ ۞ قَالُوٓا۟ أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ ﴿١١١﴾
قَالَ وَمَا عِلْمِي بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي ۖ لَوْ تَشْعُرُونَ ﴿١١٣﴾
وَمَآ أَنَا۠ بِطَارِدِ ٱلْمُؤْمِنِينَ ﴿١١٤﴾ إِنْ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾ قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَٰنُوحُ
لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَٱفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا
وَنَجِّنِي وَمَن مَّعِيَ مِنَ ٱلْمُؤْمِنِينَ ﴿١١٨﴾ فَأَنجَيْنَٰهُ وَمَن مَّعَهُۥ فِي ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١١٩﴾

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nor any true friend. [101] Would that we have a chance to return whereby we may join the believers!'" [102] Surely, in this there is a sign, but most of them are not believers, [103] and indeed your Lord is the Mighty, the Merciful. [104]

The people of Nūḥ rejected the messengers [105] when their brother Nūḥ said to them, "Do you not fear Allah? [106] I am an honest messenger for you. [107] So, fear Allah and obey me. [108] I do not claim from you any reward for it. My reward is with none but with the Lord of the worlds; [109] so, fear Allah and obey me." [110] They said, "Shall we believe in you while you are followed by the lowest people?" [111] He said, "I do not know about what they do; [112] their account is with none but with my Lord, if you have sense. [113] And I am not the one who would drive the believers away; [114] I am no more than a plain warner." [115] They said, "Should you not stop, O Nūḥ, you will surely be stoned." [116] He said, "My Lord, my people have rejected me. [117] So judge between me and them with an open verdict, and save me and all the believers who are with me." [118] So We saved him and those with him in the Ark that was fully occupied. [119]

ثُمَّ أَغْرَقْنَا بَعْدُ ٱلْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٢١﴾
وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٢٢﴾ كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ
هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَٱتَّقُوا ٱللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾ وَمَآ
أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ
ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾ وَإِذَا بَطَشْتُم بَطَشْتُمْ
جَبَّارِينَ ﴿١٣٠﴾ فَٱتَّقُوا ٱللَّهَ وَأَطِيعُونِ ﴿١٣١﴾

Then We drowned, after that, all the remaining. [120] Surely, in this there is a sign, but most of them are not believers [121] and indeed your Lord is the Mighty, the Very-Merciful. [122]

The (people of) 'Ād rejected the messengers [123] when their brother Hūd said to them, "Do you not fear Allah? [124] I am an honest messenger for you, [125] so fear Allah and obey me. [126] I do not claim from you any reward for it. My reward is with none but with the Lord of the worlds. [127] Do you erect on every height a monument, having no sound purpose, [7] [128] and take the objects of architecture [8] as if you are going to live forever, [129] and when you seize (someone) you seize as tyrants? [130] So fear Allah and obey me. [131]

7) They used to erect a monument on almost every high hill, just to display their power and grandeur.

8) The original word is *maṣāni'* (plural of *maṣna'*), which means anything built with art and craft. Some exegetes have explained it as 'castles' or 'palaces', some others with water channels and so on. In order to cover all such possibilities we have translated the word as 'objects of architecture'. It should be noted that the criticism in this verse is not directed to the buildings themselves; it is in fact directed to the sense of pride and show off for which they were built and to the negation of the Hereafter which led to the belief that the worldly enjoyments are the sole purpose of one's life. The objective of achieving maximum worldly benefits made them ignore all moral values, and prompted them to subject the poor people to their oppression and tyranny. That is why the Holy Qur'ān, after referring to the practice of erecting huge buildings, has concluded the description of their evil practices by saying, *"and when you seize (someone) you seize as tyrants?"* (130)

وَاتَّقُوا الَّذِي أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُم بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾ وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾
إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن
مِّنَ الْوَاعِظِينَ ﴿١٣٦﴾ إِنْ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾
فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ رَبَّكَ
لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا
تَتَّقُونَ ﴿١٤٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾ وَمَا أَسْأَلُكُمْ
عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٤٥﴾ أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ
﴿١٤٦﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾ وَتَنْحِتُونَ مِنَ
الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿١٤٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٥٠﴾

And fear the One who has supported you with what you know. [132] He has supported you with cattle and sons, [133] and with gardens and springs. [134] In fact I fear for you the punishment of a horrible day." [135] They said, "It is all equal for us, whether you give us advice or you do not become one of the advisors. [136] This is nothing but the practice of the ancient, [137] and we are not going to be punished." [138] Thus they rejected him, so We destroyed them. 9 Surely, in this there is a sign, but most of them are not believers, [139] and indeed your Lord is the Mighty, the Merciful. [140]

The (people of) Thamūd rejected the messengers [141] when their brother Ṣāliḥ said to them, "Do you not fear Allah? [142] I am an honest messenger for you. [143] So, fear Allah and obey me. [144] I do not claim from you any reward for it. My reward is with none but with the Lord of the worlds. [145] Will you be left secure in whatever is here, [146] in gardens and springs, [147] and in farms and date-palms, the spathes of which are interwoven? [148] You hew out houses from the hills with pride. [149] So fear Allah and obey me, [150]

9) See *Sūrah* Al-A'rāf (7:65-72) with notes.

وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ﴿١٥١﴾ ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾ قَالُوٓا۟
إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٥٣﴾ مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ
ٱلصَّـٰدِقِينَ ﴿١٥٤﴾ قَالَ هَـٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾ وَلَا
تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾ فَعَقَرُوهَا فَأَصْبَحُوا۟ نَـٰدِمِينَ ﴿١٥٧﴾
فَأَخَذَهُمُ ٱلْعَذَابُ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ
رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٥٩﴾ كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ
لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾ وَمَآ
أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٦٤﴾ أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ
ٱلْعَـٰلَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

and do not obey the order of the transgressors [151] who make mischief on the land and who do not set things right". [152] They said, "You are merely one of those bewitched. [153] You are nothing but a human like us. So, bring a sign if you are one of the truthful." [154] He said, "This is a she-camel. She has a share of water, and you have a share of water on a specified day. [155] So do not touch her with evil (intent), lest you should be seized by a painful punishment." [156] But they killed her, then they became remorseful, [157] and the punishment seized them.[10] Surely, in this there is a sign, but most of them are not believers, [158] and indeed your Lord is the Mighty, the Merciful. [159]

The people of Lūṭ rejected the messengers [160] when their brother Lūṭ said to them, "Do you not fear Allah? [161] I am an honest messenger for you. [162] So fear Allah and obey me. [163] I do not claim from you any reward for it. My reward is with none but with the Lord of the worlds. [164] Do you go to the males (for having sex) out of the whole universe, [165] and leave your wives whom your Lord has created for you? Indeed you are a people who cross (all) limits." [166]

10) See *Sūrah* Al-A'rāf (7:73-79) with its note.

قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَٰلُوطُ لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّى لِعَمَلِكُم مِّنَ ٱلْقَالِينَ ﴿١٦٨﴾ رَبِّ نَجِّنِى وَأَهْلِى مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ فَنَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٧١﴾ ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿١٧٣﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٧٤﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٧٥﴾ كَذَّبَ أَصْحَٰبُ لْـَٔيْكَةِ ٱلْمُرْسَلِينَ ﴿١٧٦﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٧٩﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٠﴾

They said, "If you do not stop O Lūṭ, you shall be included among the outcast." [167] He said "Indeed, I am annoyed with your act. [168] My Lord, save me and my family from what they do." [169] So We saved him and his family, all of them [170] except an old woman among those who remained behind. [171] Then We destroyed the others, [172] and subjected them to a terrible rain. So evil was the rain of those who were warned.[11] [173] Surely, in this there is a sign, but most of them are not believers, [174] and indeed your Lord is the Mighty, the Merciful. [175]

The people of Aaikah [12] rejected the messengers [176] when Shu'aib said to them, "Do you not fear Allah? [177] I am an honest messenger for you. [178] So fear Allah and obey me. [179] And I do not claim from you any reward for it; my reward is with none but with the Lord of the worlds. [180]

11) See *Sūrah* Al-A'rāf (7:80-84) with notes.

12) It was mentioned in *Sūrah* Al-A'rāf (7:85) that Shu'aib ﷺ was sent to Madyan, while in this verse his addressees are named as the people of 'Aaikah'. Some exegetes are of the opinion that Madyan and Aaikah are two different names of the same nation. Other scholars maintain that these are two different tribes of the same origin, living in two different localities. Shu'aib ﷺ was sent to both of them, because they belonged to the same origin, and had characteristics similar to one another. For further details in the Holy Qur'ān, see 11:87 to 94, 26:177 and 29:36. See also note on 7:80.

۞أَوْفُوا۟ ٱلْكَيْلَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُخْسِرِينَ ﴿١٨١﴾ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ﴿١٨٢﴾
وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾ وَٱتَّقُوا۟ ٱلَّذِى خَلَقَكُمْ
وَٱلْجِبِلَّةَ ٱلْأَوَّلِينَ ﴿١٨٤﴾ قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٨٥﴾ وَمَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا
وَإِن نَّظُنُّكَ لَمِنَ ٱلْكَـٰذِبِينَ ﴿١٨٦﴾ فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ
ٱلصَّـٰدِقِينَ ﴿١٨٧﴾ قَالَ رَبِّىٓ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ
ٱلظُّلَّةِ ۚ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً ۖ وَمَا كَانَ أَكْثَرُهُم
مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٩١﴾ وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٩٢﴾

Give full measure, and do not be among those who bring loss to others. [181] Weigh with an even balance, [182] and do not make people short of their things, and do not spread disorder in the land as mischief-makers, [183] and be fearful of the One who created you and the former generations." [184]

They said, "You are but one of the bewitched men. [185] You are no more than a human like us, and in fact we consider you to be one of the liars. [186] So cause a piece from the sky to fall down upon us, if you are one of the truthful." [187] He said, "My Lord knows well what you do." [188] Thus they rejected him, so they were seized by the torment of the Day of Canopy. [13] Indeed it was the punishment of a terrible day. [189] Surely, in this there is a sign, but most of them are not believers, [190] and indeed your Lord is the Mighty, the Merciful. [191]

This (Qur'ān) is the revelation of the Lord of the worlds. [192]

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13) The Holy Qur'ān has not given the details of this torment. According to some reports, after a wave of scorching hot weather, they saw a cloud carrying pleasant breeze. All of them rushed towards the cloud to save themselves from the heat. Once they assembled under the cloud, it turned into a fire and burnt all of them. According to these reports the word 'canopy' in this verse refers to that cloud, but in the absence of an authentic source, nothing could be said with certitude.

نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾ وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ ﴿١٩٦﴾ أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾ وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾ كَذَٰلِكَ سَلَكْنَٰهُ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿٢٠٠﴾ لَا يُؤْمِنُونَ بِهِۦ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٢٠١﴾ فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾ فَيَقُولُوا۟ هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾

The Trusted Spirit [14] has brought it down [193] upon your heart, so that you become one of the warners [194] in plain Arabic language. [195] And of course, it is (mentioned) in the Scriptures of the former people. [15] [196] Is it not a proof for them that the knowledgeable of the children of Isrā'īl recognize him (the prophet)? [16] [197] Even if We had revealed it to a Non-Arab, [198] and he had recited it to them, they would not have believed in it. [199] This is how We have made it pass through the hearts of the sinners. [17] [200] They will not believe in it until they will see the painful punishment [201] and it will come to them suddenly while they will not be anticipating (it), [202] and (then) they will say, "Is it (possible) that we are given some respite?" [203]

14) This is the title of the angel Jibra'īl ﷷ (Gabriel). See 2:97

15) The basic teachings of the Holy Qur'ān, like the belief in Allah's oneness and the Hereafter were consistently mentioned in all the previous divine books. The verse could also mean that the previous Scriptures contained prophecies about the Holy Prophet ﷺ as the Last Messenger of Allah and about the Qur'ān as His last book.

16) The pagans of Makkah were totally unaware of the former divine books, but many scholars from the Jews and Christians had confirmed before them that the teachings of the Holy Qur'ān are the same as were given in their Scriptures. Many of them had also confirmed that the prophecies given in these Scriptures relate to the Holy Prophet Muḥammad ﷺ.

17) If the Holy Qur'ān had been revealed on a Non-Arab, its miraculous nature would have been more evident. Even then the obstinate people would not have believed in it. Because of their sinful and obstinate nature, Allah makes the Qur'ān pass through their hearts with no positive effect.

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾ أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَآءَهُم مَّا كَانُوا۟
يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾ وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا
لَهَا مُنذِرُونَ ﴿٢٠٨﴾ ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾ وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ﴿٢١٠﴾
وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾ فَلَا تَدْعُ
مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ ﴿٢١٣﴾ وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾
وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓءٌ مِّمَّا
تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾ ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾
وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن
تَنَزَّلُ ٱلشَّيَٰطِينُ ﴿٢٢١﴾

Is it then Our punishment that they are trying to hasten up? [204] So tell me, if We give them enjoyment for years, [205] then comes to them what they are warned of, [206] what help can they receive from the comforts they were given to enjoy? [207] We did not destroy any town unless it has had warners [208] to give advice, and We have never been unjust. [209]

And this (Qur'ān) is not brought down by devils. 18 [210] It neither suits them, nor are they able to (do this). [211] In fact, they are kept far away from hearing (it at the time of revelation). [212] So do not invoke any other god along with Allah, otherwise you will be among those who are to be punished. [213] And warn the nearest people of your clan, [214] and be kind with humbleness to the believers who followed you. [215] So if they disobey you, then say, "I disown what you do," [216] and place your trust in the Mighty, the Merciful, [217] Who sees you when you stand (in prayer,) [218] and (sees) your movement among those who prostrate themselves. [219] Surely, He is the All-Hearing, the All-Knowing. [220] Shall I tell you on whom the devils descend? [221]

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18) This is an answer to the claim of the pagans that the Holy Prophet ﷺ is a soothsayer who receives this discourse from devils.

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ ٱلسَّمْعَ وَأَكْثَرُهُمْ كَٰذِبُونَ ﴿٢٢٣﴾ وَٱلشُّعَرَآءُ
يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ
مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا
وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟ ۗ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾

They descend on every sinful liar. [222] They give ear to hear (secretly,) and most of them tell lies. [223] As for the poets, they are followed by the straying people.[19] [224] Did you not see that they wander in every valley, [225] and that they say what they do not? [20] [226] Except those who believe and do righteous deeds and remember Allah very much, and defend themselves after they are wronged. [21] And the wrongdoers will soon know to which place they are going to return. [227]

19) This is an answer to the claim of the pagans that the Holy Prophet ﷺ was a poet, and the Qur'ān is poetry.

20) 'Wandering in every valley' refers to their imaginary descriptions, while 'they say what they do not' means that their poetry contains boastful claims about their bravery, generosity etc.

21) After describing the normal characteristics of the poets, the Holy Qur'ān has exempted the believers whose poetry does not distract them from the path of righteousness, and whose eloquence is used to defend themselves against the poets who propagate infidelity and target the Muslims for their unjust criticism.

سُورَةُ النَّمل

SŪRAH AN-NAML

(The Ant)

Introduction

According to 'Abdullāh Ibn 'Abbās ﷺ, this *Sūrah* was revealed in Makkah immediately after *Sūrah* Ash-Shu'arā'. Like other *Makkī Sūrahs*, its main focus is on the basic articles of faith. The pagans of Makkah are reminded of the stories of Mūsā, Ṣāliḥ and Lūṭ ﷺ who invited their respective nations to the true faith and its practical requirements. Proud of their wealth and social status, they showed arrogance and rebellious attitude against their prophets, like the chiefs of the pagans of Makkah were showing against the Holy Prophet Muhammad ﷺ . Consequently, their wealth and social status could not save them from the divine scourge. On the contrary, Sulaimān ﷺ had much more wealth and political power, but it did not make him heedless to the commands of Allah, and he was blessed with all sorts of achievements both in this world and in the Hereafter. Similarly, the wealth and political power of the queen of Sheba did not stop her from accepting the truth and following the right course suggested by Sulaimān ﷺ. In this context, the story of Sulaimān ﷺ and of the queen of Sheba is narrated in detail. The name of the *Sūrah* is derived from verse 18 where Sulaimān ﷺ is reported to have passed through the valley of ants.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

طسٓۚ تِلۡكَ ءَايَٰتُ ٱلۡقُرۡءَانِ وَكِتَابٖ مُّبِينٍ ﴿١﴾ هُدٗى وَبُشۡرَىٰ لِلۡمُؤۡمِنِينَ ﴿٢﴾ ٱلَّذِينَ
يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ﴿٣﴾ إِنَّ ٱلَّذِينَ لَا
يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ زَيَّنَّا لَهُمۡ أَعۡمَٰلَهُمۡ فَهُمۡ يَعۡمَهُونَ ﴿٤﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ لَهُمۡ سُوٓءُ
ٱلۡعَذَابِ وَهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡأَخۡسَرُونَ ﴿٥﴾ وَإِنَّكَ لَتُلَقَّى ٱلۡقُرۡءَانَ مِن لَّدُنۡ حَكِيمٍ
عَلِيمٍ ﴿٦﴾ إِذۡ قَالَ مُوسَىٰ لِأَهۡلِهِۦٓ إِنِّيٓ ءَانَسۡتُ نَارٗا سَـَٔاتِيكُم مِّنۡهَا بِخَبَرٍ أَوۡ ءَاتِيكُم
بِشِهَابٖ قَبَسٖ لَّعَلَّكُمۡ تَصۡطَلُونَ ﴿٧﴾ فَلَمَّا جَآءَهَا نُودِيَ أَنۢ بُورِكَ مَن فِي ٱلنَّارِ وَمَنۡ
حَوۡلَهَا وَسُبۡحَٰنَ ٱللَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿٨﴾

SŪRAH AN-NAML

(The Ant)

This *Sūrah* is *Makkī* and comprises 93 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

***Ṭā Sīn*.[1] These are the verses of the Qur'ān and an enlightening book, [1] a guidance and good news to the believers [2] who establish *Ṣalāh* and pay *Zakāh* and who have faith in the Hereafter. [3] As for those who do not believe in the Hereafter, We have made their deeds look beautiful to them. So they are wandering astray. [4] Those are the people who deserve the worst punishment and who are the worst losers in the Hereafter. [5] Indeed you are being given the Qur'ān by a Wise, Knowledgeable Being. [6]**

(Remember) when Mūsā said to his family, "I have noticed a fire. I shall bring to you some news from it, or bring to you a live ember, so that you may warm yourselves." [7] So when he came to it, he was called: "Blessed is the one who is in the fire and the one who is around it.[2] And pure is Allah, the Lord of the worlds. [8]

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1) As explained in the beginning of *Sūrah* Al-Baqarah (*Sūrah* 2), the exact purport of these letters found in the beginning of various *Sūrah*s is not known to anyone except Allah.

2) It means that the place where fire is seen is a blessed place, because it was

يَـٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾ وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ
وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَـٰمُوسَىٰ لَا تَخَفْ إِنِّى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ ﴿١٠﴾ إِلَّا مَن
ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوٓءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ
بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ۖ فِى تِسْعِ ءَايَـٰتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَـٰسِقِينَ ﴿١٢﴾
فَلَمَّا جَآءَتْهُمْ ءَايَـٰتُنَا مُبْصِرَةً قَالُوا۟ هَـٰذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾ وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ
أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَٱنظُرْ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٤﴾ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ
وَسُلَيْمَـٰنَ عِلْمًا ۖ وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ ﴿١٥﴾

O Mūsā, the fact is that I AM ALLAH, the Mighty, the Wise. [9] And cast your staff down." So when he saw it moving, as if it was a snake, he retreated turning his back, and did not look behind. "O Mūsā, be not scared. I am such that the messengers are not scared before Me, [10] except him who did wrong, then after (having done) evil, replaced (it) with good, [3] then I am Most-Forgiving, Very-Merciful. [11] And put your hand into your bosom, and it will come out white, without any evil, as one of the nine signs (sent) to Pharaoh and his people. Surely they have been a sinful people. [12]

So when Our signs came to them as eye-openers, they said, "This is a clear magic." [13] And they denied them out of sheer injustice and arrogance, though their hearts believed them (to be true). See, then, how was the fate of the mischief-makers. [14]

Surely We gave knowledge to Dāwūd and Sulaimān, and they said, "Praise belongs to Allah who made us excel many of His believing servants. [15]

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the land chosen by Him for His prophets.

3) Prophets ﷺ are not scared when they are invested with messenger-ship, but Mūsā ﷺ might have feared because of the mistake he made by killing an Egyptian. In order to remove his fear, Allah Taʻālā declared that the one who repents after committing a wrong act is as good as the one who did no wrong, and therefore he had no occasion for being scared because of the mistake from which he has already repented.

وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ ۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ ۖ
إِنَّ هَٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ ﴿١٦﴾ وَحُشِرَ لِسُلَيْمَٰنَ جُنُودُهُۥ مِنَ ٱلْجِنِّ وَٱلْإِنسِ
وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ
ٱدْخُلُوا۟ مَسَٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾ فَتَبَسَّمَ
ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ
وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِى بِرَحْمَتِكَ فِى عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾
وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَا لِىَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ ٱلْغَآئِبِينَ ﴿٢٠﴾

And Sulaimān inherited (the traits of) Dāwūd [4] and said, "O people we have been taught the speech of birds, and all sorts of things are given to us. Indeed, this is the evident grace (of Allah)." [16]

And mustered for Sulaimān were his forces from among the Jinns and the humans and the birds. So all of them were kept under (his) control, [17] until when they reached the valley of the ants, one of the ants said, "O ants, enter your dwelling places, lest Sulaimān and his armies crush you unknowingly." [18] So he (Sulaimān) smiled, laughing on her speech and said, "My Lord, enable me to become grateful to Your favor that you have bestowed on me and on my parents, and to do good deeds that You like, and admit me, with Your mercy, among Your righteous servants." [5] [19]

And (once) he (Sulaimān) checked the birds and said, "How is it with me that I do not see the *hud hud* (hoopoe)? Rather he has disappeared. [20]

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4) 'Inheritance' in this verse does not refer to the inheritance of wealth or property because according to the well-known *ḥadīth* of the Holy Prophet ﷺ, the property left over by the prophets ؑ is not distributed among their legal heirs; it becomes *ṣadaqah*. Therefore, the present verse means that Sulaimān ؑ inherited prophet-hood and noble qualities from his father Dawūd ؑ

5) As mentioned in verse 16 above, it was one of miracles of Sulaimān ؑ that he could understand the speech of animals. The valley in which he was traveling was full of ants and when he heard an ant warning other ants, he remembered Allah's bounties bestowed on him and offered gratitude to His Lord.

لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَاْذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّى بِسُلْطَٰنٍ مُّبِينٍ ﴿٢١﴾ فَمَكَثَ
غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾
إِنِّى وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَىْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾
وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ
فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ۩ ﴿٢٦﴾ ۞ قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ
﴿٢٧﴾ ٱذْهَب بِّكِتَٰبِى هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

I will punish him with a severe punishment or slaughter him unless he brings to me a clear plea." [21] Then the hoopoe did not take long and said (to Sulaimān), "I have discovered what you did not, and have brought to you a sure information from *Saba'* (Sheba). [6] **[22] I have found a woman ruling over them, and all sorts of things are given to her, and she has a great throne. [23] I have found her and her people prostrating themselves to the sun, instead of Allah, and the Satan has beautified their deeds for them, and has prevented them from the way, so they do not take the right path, [24] that is, they do not prostrate to Allah who brings forth what is hidden in the heavens and the earth,—and who knows whatever you conceal and whatever you reveal." [25] Allah! There is no god but He, the Lord of the Great Throne.** [7] **[26] He (Sulaimān) said, "We shall see whether you have told the truth or you are one of the liars. [27] Go with this letter of mine, and deliver it down to them, then turn back from them, and see how they react." [28]**

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6) *Saba'* (Sheba) was a state in Yemen, famous for its rich civilization. The queen of Sheba is named in Arabic resources as Bilqīs. Obviously Sulaimān ﷺ was not totally unaware of the existence of such a state, but the hoopoe brought detailed information about its people, which was not previously known to Sulaimān ﷺ.

7) This is a verse of *sajdah* (prostration). For further details please see note 56 of *Surah* 7: Al-A'rāf.

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَٰبٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ
ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ﴿٣١﴾ قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَفْتُونِى
فِىٓ أَمْرِى مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٢﴾ قَالُوا۟ نَحْنُ أُو۟لُوا۟ قُوَّةٍ وَأُو۟لُوا۟ بَأْسٍ
شَدِيدٍ وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِى مَاذَا تَأْمُرِينَ ﴿٣٣﴾ قَالَتْ إِنَّ ٱلْمُلُوكَ إِذَا دَخَلُوا۟ قَرْيَةً
أَفْسَدُوهَا وَجَعَلُوٓا۟ أَعِزَّةَ أَهْلِهَآ أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ ﴿٣٤﴾ وَإِنِّى مُرْسِلَةٌ إِلَيْهِم
بِهَدِيَّةٍ فَنَاظِرَةٌۢ بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ ﴿٣٥﴾ فَلَمَّا جَآءَ سُلَيْمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ
ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾ ٱرْجِعْ إِلَيْهِمْ
فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَٰغِرُونَ ﴿٣٧﴾

She (the queen) said (to her officials after receiving the letter), "O chieftains, there has been delivered to me an esteemed letter. [29] It is from Sulaimān, and it is (in the following words :) With the name of Allah, the All-Merciful, the Very-Merciful. [30] Do not rebel against me, and come to me in submission." [31] She said, "O chieftains, advise me in the matter I have (before me). I am not the one who decides a matter absolutely unless you are present with me." [32] They said, "We are powerful and tough fighters, and the decision lies with you; so consider what command you should give." [33] She said, "In fact when the kings enter a town, they put it to disorder, and put its honorable citizens to disgrace, and this is how they normally do. [34] And I am going to send a gift to them, then see, what response the envoys will bring back." [35]

So when he (the envoy) came to Sulaimān, he said, "Are you extending a financial aid to me? So what Allah has given me is much better than what He has given to you. But you yourselves are proud of your gift. [36] Go back to them, and we will bring to them forces they have no power to face, and we will certainly drive them out from there in humiliation while they are disgraced." [37]

قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ﴿٣٨﴾ قَالَ عِفْرِيتٌ مِّنَ
ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ ﴿٣٩﴾ قَالَ ٱلَّذِى
عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَءَاهُ مُسْتَقِرًّا
عِندَهُۥ قَالَ هَٰذَا مِن فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ﴿٤٠﴾ قَالَ نَكِّرُوا۟ لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِىٓ
أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾ فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ قَالَتْ كَأَنَّهُۥ هُوَ ۚ
وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾

He said, [8] "O chieftains, which one of you will bring her throne to me before they come to me submissively?" [38] A stalwart of the Jinn said, "I will bring it to you before you rise up from your place, and for this (task) I am powerful, reliable." [39] Said the one who had the knowledge of the book, [9] "I will bring it to you before your glance returns to you." So when he saw it (the throne) well placed before him, he said, "This is by the grace of my Lord, so that He may test me whether I am grateful or ungrateful. Whoever is grateful is grateful for his own benefit, and whoever is ungrateful, then my Lord is Need-Free, Bountiful". [40] He said, "Disguise the throne for her, and we will see whether she discovers the truth, or she does not recognize it." [41]

So when she came, it was said (to her), "Is your throne like this?" She said, "It seems to be the same. We have been made to recognize the truth even before this, and we have already submitted." [10] [42]

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8) The envoy went back to the queen and told her what he saw and heard from Sulaimān ﷺ. She resolved to visit Sulaimān ﷺ and left her country to meet him. When Sulaimān ﷺ came to know this, he wished to show her another miracle and asked the jinn to bring her throne to him before her arrival.

9) The Holy Qur'ān has not identified this person. Probably he was a person from his righteous followers who was enabled by Allah Ta'ālā to bring the throne instantly as a miracle of Sulaimān ﷺ. Some reports have named him as 'Āṣif Ibn Barkhia.

10) She meant that even before seeing this miracle, she had observed many

وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ٱدْخُلِى
ٱلصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا قَالَ إِنَّهُۥ صَرْحٌ مُّمَرَّدٌ مِّن
قَوَارِيرَ قَالَتْ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ
﴿٤٤﴾ وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ فَإِذَا هُمْ فَرِيقَانِ
يَخْتَصِمُونَ ﴿٤٥﴾ قَالَ يَٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ لَوْلَا
تَسْتَغْفِرُونَ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ قَالُوا۟ ٱطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ قَالَ
طَٰٓئِرُكُمْ عِندَ ٱللَّهِ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾ وَكَانَ فِى ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ
يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾ قَالُوا۟ تَقَاسَمُوا۟ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ
وَأَهْلَهُۥ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِۦ وَإِنَّا لَصَٰدِقُونَ ﴿٤٩﴾

And she was prevented (from submitting before this) by that which she used to worship instead of Allah. Indeed she was from a disbelieving people. [43] It was said to her, "Enter the palace." Then once she saw it, she thought it was flowing water, and uncovered her legs. He (Sulaimān) said, "This is a palace made of glasses." She said, "My Lord, I had surely wronged myself, and now I submit, along with Sulaimān, to Allah, the Lord of all the worlds." [44]

And We sent to Thamūd their brother Ṣāliḥ saying (to them), "Worship Allah". Then suddenly they became two groups quarrelling with each other. [45] He said, "My people, why do you seek evil to come sooner before good? Why do you not seek forgiveness from Allah, so that you are treated with mercy?" [46] They said, "We regard you and those with you as a sign of bad omen." He said, "Your omen is with Allah, but you are a people put to a test." [47]

And there were nine persons in the city who used to make mischief on the earth and did not put things right. [48] They said, "Let us swear a mutual oath by Allah that we shall attack him (Ṣāliḥ) and his family at night, then will say to his heir, 'We did not witness the destruction of his family, and we are really truthful.'" [49]

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signs which were enough to make her recognize that Sulaimān عليه السلام was a prophet and his call was true.

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَانْظُرْ كَيْفَ
كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾ فَتِلْكَ بُيُوتُهُمْ
خَاوِيَةً بِمَا ظَلَمُوا إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنْجَيْنَا
الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ
الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ
أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾ ۞ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا
آلَ لُوطٍ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا
امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾

Thus they devised a plan, and We devised a plan, while they were not aware.[11] [50] So, look how was the fate of their plan, that We annihilated them and their people altogether. [51] Now those are their houses, lying empty because of their transgression. Surely, in this there are signs for a people who have knowledge. [52] And We saved those who believed and who used to be God-fearing. [53]

And (We sent) Lūṭ when he said to his people, "Do you commit the shameful act while you can see (its shamefulness)? [54] Is it that you really come to men lustfully instead of women? No, you are a people committing acts of ignorance." [55] So, the answer of his people was not else but that they said, "Expel the family of Lūṭ from your town. They are a people who over-indulge in purity." [56] So, We saved him and his family, except his wife. We destined her to remain among those who stayed behind. [57]

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11) After the she-camel was killed, these nine persons had conspired to kill the Prophet Ṣāliḥ ﵇, but Allah Ta'ālā destroyed them before they could implement their plan. According to some exegetes, these nine persons were killed by a heavy rock that fell upon them before the general scourge, and according to others, they were destroyed by the general scourge that seized the entire nation. See *Sūrah* Al-A'rāf (7:73-79) and its relevant notes.

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿٥٨﴾ قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ
ٱلَّذِينَ ٱصْطَفَىٰٓ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾ أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ
لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ أَءِلَٰهٌ مَّعَ ٱللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾ أَمَّن جَعَلَ
ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا رَوَٰسِىَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ
حَاجِزًا أَءِلَٰهٌ مَّعَ ٱللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا
دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ أَءِلَٰهٌ مَّعَ ٱللَّهِ قَلِيلًا مَّا
تَذَكَّرُونَ ﴿٦٢﴾ أَمَّن يَهْدِيكُمْ فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَٰحَ
بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ أَءِلَٰهٌ مَّعَ ٱللَّهِ تَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

And We rained on them a rain. So evil was the rain of those who were warned. [12] [58] Say, "Praise belongs to Allah, and peace be on those of His servants whom He has chosen." Is Allah better or that which they associate (with Him as His partners)? [59] Or the One who created the heavens and the earth and sent down for you water from the sky? Then We caused to grow with it gardens, full of glamour. It was not within your ability to grow their trees. Is there any god along with Allah? No, but they are a people who equate (others with Allah). [60]

Or the One who made the earth a place to settle and made rivers amidst it and made mountains for (making) it (firm), and made a barrier between two seas? Is there any god along with Allah? No, but most of them do not have knowledge. [61] Or the One who responds to a helpless person when He prays to Him and removes distress, and who makes you vicegerents of the earth? Is there any god along with Allah? No, but little you heed to advice. [62] Or the One who guides you in depths of darkness on land and sea, and who sends the winds bearing good news before His mercy? Is there any god along with Allah? Allah is far higher than the partners they ascribe to Him. [63]

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12) See *Sūrah* Al-A'rāf (7:81) with its relevant note.

أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قُلْ
هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿٦٤﴾ قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلِ ٱدَّٰرَكَ عِلْمُهُمْ فِى
ٱلْءَاخِرَةِ ۚ بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟
أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ أَئِنَّا لَمُخْرَجُونَ ﴿٦٧﴾ لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَءَابَآؤُنَا مِن
قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٦٨﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ
كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ
﴿٧٠﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٧١﴾ قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ
لَكُم بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ ﴿٧٢﴾

Or the One who originated creation, then will reproduce it, and who gives you provision from the sky and the earth? Is there any god along with Allah? Say, "Bring your proof if you are true." [64]

Say, "No one in the heavens and the earth has the knowledge of the Unseen except Allah." And they do not know when they will be raised again. [65] Rather, their knowledge has failed in respect of the Hereafter. Rather, they are in doubt about it. Rather, they are blind to it. [66] And said those who disbelieved, "Is it that, when we and our fathers become dust, is it that we shall really be brought forth? [67] Indeed, it was promised to us and to our fathers even before this. This is nothing but the tales of the ancients." [68] Say, "Travel in the land and see how was the fate of the sinners." [69] And do not grieve for them, nor should your heart be straitened because of what they plan. [70]

They say, "When shall this promise come to pass if you are true?" [71] Say, "It is not unlikely that some part of that (punishment) which you are asking to come soon is already following you closely." [72]

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَآئِبَةٍ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٧٥﴾ إِنَّ هَٰذَا ٱلْقُرْءَانَ يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾ وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم بِحُكْمِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلْ عَلَى ٱللَّهِ ۖ إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ ﴿٧٩﴾ إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٨٠﴾ وَمَآ أَنتَ بِهَٰدِى ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾ ۞ وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

And surely, your Lord is graceful for the mankind, but most of the people are not grateful. [73] Of course, your Lord knows for sure what their hearts conceal and what they reveal. [74] There is nothing hidden in the heavens and the earth that is not (recorded) in a manifest book. [75]

Surely this Qur'ān mentions to the children of Isrā'īl most of the matters in which they dispute. [76] It is guidance and mercy for the believers. [77] And surely your Lord will decide between them by His judgment, and He is the All-Mighty, the All-Knowing. [78] So trust in Allah. Surely you are on the clear truth. [79] Surely, you cannot make the dead to hear, nor can you make the deaf to hear your call when they turn their backs in retreat, [80] nor can you show the right path to the blind against their wandering astray. You can make no one to listen (to you) except those who believe in Our verses, then submit themselves (to Allah). [81]

When the word will come to fall upon them, We will bring forth for them a beast from the earth who will speak to them that the human beings (i.e the infidels) did not believe in Our signs. [13] [82]

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13) The 'word' in this verse means Allah's decree about the Day of Judgment.

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾ حَتَّىٰٓ إِذَا
جَآءُو قَالَ أَكَذَّبْتُم بِـَٔايَٰتِى وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ ﴿٨٤﴾ وَوَقَعَ
ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ ﴿٨٥﴾ أَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟
فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾ وَيَوْمَ يُنفَخُ فِى
ٱلصُّورِ فَفَزِعَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۚ وَكُلٌّ أَتَوْهُ
دَٰخِرِينَ ﴿٨٧﴾ وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ صُنْعَ ٱللَّهِ ٱلَّذِىٓ
أَتْقَنَ كُلَّ شَىْءٍ ۚ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ﴿٨٨﴾

And (remember) the day when We will gather from every nation a host of those who used to reject Our verses, and they will be kept under control. [83] Until when they will come, He (Allah) will say, "Did you reject My verses while you did not comprehend them with knowledge, or what was it that you used to do? [84] And the Word will come to fall on them because of their transgression, so they will not (be able to) speak. [85]

Did they not see that We made the night, so that they may have rest in it, and (made) the day to make them see? Surely, in this there are signs for a people who believe. [86] And (remember) the day when the Horn will be blown; so all those in the heavens and the earth will be in panic, except those whom Allah wills. [14] And All (of them) will come to Him in humility. [87] And you see the mountains (at present) supposing them as fixed (forever), while (on that Day) they will fly like the flight of clouds - an act of Allah who has perfected every thing. Surely, He is All-Aware of what you do. [88]

When this day will approach, a beast will come out of the earth as a sign. This beast will have the ability to speak to the people, and will tell them that the Day, which they were denying, has approached them.

14) During this panic every living creature will die, except some angels who will survive for some time and will die at a later stage. Then at the time of Resurrection, all will be raised again.

مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾ وَمَن جَآءَ بِٱلسَّيِّئَةِ
فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾ إِنَّمَآ أُمِرْتُ
أَنْ أَعْبُدَ رَبَّ هَٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ
مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُوَا۟ ٱلْقُرْءَانَ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ
فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا ۚ وَمَا
رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

Whoever will come with the good deed will have (a reward) better than that, and such people will be immune on that day from any panic. [89] And whoever will come with evil deed, the faces of such people will be thrown down into the Fire. You will not be recompensed but for what you used to do. [90]

I am but ordered to worship the Lord of this city, which is sanctified by Him. And to Him belongs every thing, and I am ordered to be one of the Muslims (who submit themselves to Allah), [91] and to recite the Qur'ān; so whoever takes the right path, takes it for his own benefit. As for the one who goes astray, say (to him), "I am only one of the warners." [92] And say, "Praise belongs to Allah. He will show you His signs, then you will recognize them." And your Lord is not unaware of what you do. [93]

سُورَةُ القَصَصِ

SŪRAH AL-QAṢAṢ

(The Stories)

Introduction

According to 'Abdullāh Ibn 'Abbās ﷺ, this *Sūrah* was revealed after *Sūrah* An-Naml. It appears from different reports that it was the last *Sūrah* revealed in Makkah, and its verse 85 was sent down in the way between Makkah and Madīnah, when the Holy Prophet ﷺ set out for migration. The main theme of the *Sūrah* is to establish the messenger-ship of the Holy Prophet Muhammad ﷺ and the truth of his call. 43 verses in the beginning are devoted to the story of Mūsā ﷺ, giving the fullest account of his early life, which has not been given in any other *Sūrah*. Since the Holy Prophet ﷺ had no external source to learn such a detailed account of the life of Mūsā ﷺ, the Holy Qur'ān concludes (in verses 44 to 47) that it was a clear proof to the fact that he was blessed by the divine revelation. Certain objections raised by the infidels in this regard are answered in convincing manner, and the Holy Prophet ﷺ is consoled that he had no responsibility for their denial of the truth. The pagans who believed in false gods are then refuted on the basis of sound proofs. The chiefs of the Quraish used to show arrogance because of their wealth and social status. In verses 76 to 82, the Holy Qur'ān has narrated the story of Qārūn, the wealthiest person in the days of Mūsā ﷺ, whose wealth could not save him from the divine punishment when he refused to obey the prophet Mūsā ﷺ. Towards the end of the *Sūrah* the Holy Prophet ﷺ is given a promise that Allah would bring him back to Makkah as a victor.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ
وَفِرْعَوْنَ بِٱلْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ وَجَعَلَ
أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْىِۦ نِسَآءَهُمْ ۚ إِنَّهُۥ
كَانَ مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾ وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ
وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾ وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ
وَهَٰمَٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا۟ يَحْذَرُونَ ﴿٦﴾

SŪRAH AL-QAṢAṢ

(The Stories)

This *Sūrah* is *Makkī* and comprises 88 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

***Ṭā Sīn Mīm*. [1] [1] These are verses of the clear Book. [2] We recite to you a part of the story of Mūsā and Pharaoh with truth for a people who believe. [3]**

Indeed, Pharaoh had become high-handed in the land, and had divided its people into different groups; he used to persecute a group of them, slaughtering their sons and keeping their women alive. Indeed he was one of the mischief-makers, [4] while We intended to favor those who were held as weak in the land, and to make them leaders and make them inheritors, [5] and give them power in the land, and to show Pharaoh, Hāmān and their armies the very thing they were fearing from them. [2] [6]

1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

2) As mentioned in notes on *Sūrah* Ṭāhā (20:38), Pharaoh was foretold by an astrologist that his empire would fall at the hands of an Israelite. Fearing this, he ordered to kill every Israelite child. The verse says that Allah willed to show him that despite such barbaric precautionary measures, he could not save himself from his fall he feared at the hands of the Israelites. Hāmān was a minister of Pharaoh.

وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ﴿٧﴾ فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَـٰمَـٰنَ وَجُنُودَهُمَا كَانُوا۟ خَـٰطِـِٔينَ ﴿٨﴾ وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَـٰرِغًا ۖ إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ ۖ فَبَصُرَتْ بِهِۦ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ ۞ وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَـٰصِحُونَ ﴿١٢﴾

We inspired the mother of Mūsā [3] saying, "Suckle him (Mūsā). Then once you fear about him, cast him in the river, and do not fear, and do not grieve. Surely We are going to bring him back to you and appoint him one of (Our) messengers." [7] So the family of Pharaoh picked him up, so that he becomes for them an enemy and a (cause of) grief. Indeed Pharaoh, Hāmān and their armies were mistaken. [8] And the wife of Pharaoh said, (to Pharaoh about Mūsā), "He may be a delight of eye for me and you. Do not kill him. It is hoped that he will be of benefit to us, or we will adopt him as a son." And they were not aware (of what was going to happen). [9]

And the heart of the mother of Mūsā became restless; indeed she was about to disclose this (the real facts about Mūsā), had We not strengthened her heart to remain among those who have firm belief (in Allah's promise). [10] She said to his sister, "Keep track of him." So she watched him from a distance, while they were not aware. [11] And We had already barred him (Mūsā) from (accepting) any suckling women, [4] so she (his sister) said (to Pharaoh's people), "Shall I point out to you a family who will nurse him for you, and they will be his well-wishers?" [12]

3) For the nature of this inspiration, see note on 20:38

4) For details of this event, see note on 20:39

فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ
حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾ وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ ءَاتَيْنَٰهُ
حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٤﴾ وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ
أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنْ عَدُوِّهِۦ ۖ فَٱسْتَغَٰثَهُ ٱلَّذِى
مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ
ٱلشَّيْطَٰنِ ۖ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾ قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَٱغْفِرْ لِى فَغَفَرَ
لَهُۥٓ ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَىَّ فَلَنْ أَكُونَ
ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾

Thus We brought him back to his mother, so that her eye might have comfort and she might not grieve, and so that she might know that Allah's promise is true, but most of them do not know. [13]

And when he reached his maturity and became perfect, We gave him wisdom and knowledge. This is how We reward those who are good in their deeds. [14] Once he entered the city at a time when its people were heedless; [5] so he found in it two men fighting each other: This one was from his own group, and that one from his enemies. So the one from his own group called him for help against the one who was from his enemies. So Mūsā gave him a blow with his fist and finished him off. (Then) He (Mūsā) said (out of remorse), "This is some of Satan's act. He is indeed a clear enemy who misleads (people)." [15] He said, "O my Lord, I have wronged myself, so forgive me." So He forgave him. [6] Indeed He is the most Forgiving, Very-Merciful. [16] He (Mūsā) said, "O my Lord! As You have favored me, I will never be a supporter of the sinners." [17]

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5) It was probably noon-time, when most of the people of the city were having a nap, and there were no people who could witness the incident.

6) Mūsā ﷺ did never intend to kill the Egyptian, nor was it expected that a person could die merely by a fist blow, but the man died as an extraordinary phenomenon.

فَأَصْبَحَ فِي ٱلْمَدِينَةِ خَآئِفًا يَتَرَقَّبُ فَإِذَا ٱلَّذِى ٱسْتَنصَرَهُۥ بِٱلْأَمْسِ يَسْتَصْرِخُهُۥ قَالَ لَهُۥ
مُوسَىٰٓ إِنَّكَ لَغَوِىٌّ مُّبِينٌ ﴿١٨﴾ فَلَمَّآ أَنْ أَرَادَ أَن يَبْطِشَ بِٱلَّذِى هُوَ عَدُوٌّ لَّهُمَا قَالَ
يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقْتُلَنِى كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ إِن تُرِيدُ إِلَّآ أَن تَكُونَ جَبَّارًا فِى
ٱلْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ ﴿١٩﴾ وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ
يَٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ ٱلنَّٰصِحِينَ ﴿٢٠﴾
فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢١﴾ وَلَمَّا تَوَجَّهَ تِلْقَآءَ
مَدْيَنَ قَالَ عَسَىٰ رَبِّىٓ أَن يَهْدِيَنِى سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ
وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ
قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِى حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

Then next morning he was fearful in the city, waiting (for what comes next) when the man who sought his help the day before, shouted to him for help (again). Mūsā said to him, "You are surely a clear trouble-maker." [18] Thereafter when he intended to grasp at the one who was an enemy to both of them, he (i.e. the Israelite) said, "O Mūsā, do you want to kill me as you have killed a person yesterday?[7] Your intention is only to become a tyrant in the land, and you do not intend to be one of the peace-makers." [19]

And there came a man running from the farthest part of the city. He said, "The chiefs are counseling each other about you, so that they kill you. So, leave (the city). I am one of your well-wishers." [20] So, he went out of it (the city), looking around in a state of fear. He said, "O my Lord, save me from the cruel people." [21]

When he set out towards Madyan, he said, "I hope my Lord will guide me to the straight path". [22] And when he arrived at the waters of Madyan, he found a large number of people watering (their animals) and found, aloof from them, two women keeping (their animals) back. He said, "What is the matter with you?" They said, "We cannot water (our animals) until these shepherds take (their animals) back after watering them, and our father is very old man." [23]

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7) Mūsā ﷺ actually wanted to stop the Egyptian from assaulting the Israelite,

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَآ أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ
﴿٢٤﴾ فَجَآءَتْهُ إِحْدَىٰهُمَا تَمْشِي عَلَى ٱسْتِحْيَآءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ
أَجْرَ مَا سَقَيْتَ لَنَا ۚ فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ لَا تَخَفْ ۖ نَجَوْتَ
مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَىٰهُمَا يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ ۖ إِنَّ خَيْرَ مَنِ
ٱسْتَـْٔجَرْتَ ٱلْقَوِيُّ ٱلْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّيٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَيَّ هَٰتَيْنِ
عَلَىٰٓ أَن تَأْجُرَنِي ثَمَٰنِيَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ ۖ وَمَآ أُرِيدُ أَنْ
أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾ قَالَ ذَٰلِكَ بَيْنِي
وَبَيْنَكَ ۖ أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَٰنَ عَلَيَّ ۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

So he (Mūsā) watered (their animals) for them, then he turned to a shade and said, "My Lord, I am in need of whatever good you send down to me." [24]

Then one of the two women came to him, walking bashfully. She said, "My father is calling you, so that he may give you a reward for watering our animals. So when he (Mūsā) came to him (the father of the women) and narrated to him the whole story, the latter said, "Do not fear; you have escaped from the wrongdoing people." [25] One of the two women said, "Dear father, hire him; the best man you can hire is someone who is strong, trustworthy." [26] He (the father) said (to Mūsā), "I wish to marry to you one of these two daughters of mine on condition that you act as my employee for eight years. Then if you complete ten (years) it will be of your own accord. And I do not want to put you in any trouble; you will find me, *Inshā'allah* (God-willing) one of the righteous." [27] He (Mūsā) said, "This is (done) between me and you. Whichever of the two terms I fulfill, there should be no excess against me, and Allah is witness to what we are saying." [28]

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but since he had reproached the Israelite for his quarrelsome nature, the latter presumed that Mūsā intended to kill him, and thus he divulged the incident of the day before.

۞ فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا قَالَ
لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ
ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّآ أَتَىٰهَا نُودِىَ مِن شَٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ فِى
ٱلْبُقْعَةِ ٱلْمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّىٓ أَنَا ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ
﴿٣٠﴾ وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ
يَٰمُوسَىٰٓ أَقْبِلْ وَلَا تَخَفْ ۖ إِنَّكَ مِنَ ٱلْءَامِنِينَ ﴿٣١﴾ ٱسْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ
بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ وَٱضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ ٱلرَّهْبِ ۖ فَذَٰنِكَ بُرْهَٰنَانِ مِن
رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦٓ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٣٢﴾

So, when Mūsā completed the term and set forth with his wife, he noticed a fire from the direction of (the mount) Ṭūr, he said to his wife, "Stay here; I have noticed a fire. [8] May be I bring to you some information or an ember from the fire, so that you may warm yourself." [29] So when he came to it, he was called by a voice coming from a side of the right valley in the blessed ground, from the tree, saying, "O Mūsā, I AM ALLAH, the Lord of the worlds," [30] and saying, "Throw down your staff." So when he saw it moving as if it were a snake, he turned back in retreat, and did not look back. (Allah said to him), "O Mūsā come forward and do not fear; you are one of those in peace. [31] Insert your hand into your bosom, and it will come out white without any evil (disease), and press your arm to your side for (removing) fear. [9] Thus these are two proofs from your Lord (sent) to Pharaoh and his chiefs. Indeed they are transgressing people." [32]

8) His wife was expecting a child, and having labor pains. It was a chilly night in the desert of Sinai. He was in need of fire to save himself and his wife from the chill of the winter.

9) When the staff of Mūsā ﷺ turned into a snake, and his hand became brightly white, naturally he felt some sort of fear. Allah Ta'ālā directed him to press his hand to his side near the armpit, because it would remove his fear. Some

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٣﴾ وَأَخِي هَارُونُ هُوَ
أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۖ إِنِّي أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾
قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا
أَنتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾ فَلَمَّا جَاءَهُم مُّوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا
هَٰذَا إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾ وَقَالَ مُوسَىٰ
رَبِّي أَعْلَمُ بِمَن جَاءَ بِالْهُدَىٰ مِنْ عِندِهِ وَمَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۖ إِنَّهُ لَا
يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾

He said, "My Lord, I have killed a person from them, therefore I fear that they will kill me. [33] And my brother Hārūn is more eloquent than me in speech; so send him with me as a helper to bear me out. I am afraid, they will give the lie to me." [34] He (Allah) said, "We will strengthen your arm with your brother, and will give both of you such a power that they will have no access to you (to cause any harm) because of Our signs.[10] You and your followers will be the victors." [35]

So when Mūsā came to them with Our clear signs, they said, "This is nothing but a forged magic, and we have never heard of such a thing happening in the days of our forefathers." [36] Mūsā said, "My Lord is best aware of the one who has brought guidance from Him and who is going to meet the best end of the abode. [11] It is certain that the wrongdoers will not succeed." [37]

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exegetes are of the view that it was a permanent direction for him. Since he was being sent to a tyrant, and there were many occasions when he might feel fear, he was directed to do so whenever he is scared of something.

10) This means that the signs given to Mūsā ﷺ and Hārūn ﷺ would not allow their opponents to cause any harm to them. Another possible translation of this verse with a slight change in punctuation may be as follows: "...and will give both of you such a power that they will have no access to you (to cause any harm). Because of Our signs you and your followers will be the victors."

11) The word 'abode' here may be a reference to this world in which case 'the

وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى فَأَوْقِدْ لِى
يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى
لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ ﴿٣٨﴾ وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ
وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾ فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ
فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَجَعَلْنَٰهُمْ أَئِمَّةً
يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾ وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ
ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى
ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى
وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

And Pharaoh said (to his people,) "O courtiers, I do not recognize any god for you other than me. So kindle for me, O Hāmān, a fire on the clay (to bake bricks) and build for me a tower, so that I may look on to the God of Mūsā. I deem him to be one of the liars." [38] (Thus) he and his hosts showed arrogance in the land with no justification and thought that they would not be returned to Us. [39] So We seized him and his hosts and threw them into the sea. [12] Look then, how was the fate of the wrongdoers. [40] We made them leaders who called (people) towards hell; and on the Day of Judgment, they will not be helped. [41] And We made a curse to pursue them in this world; and on the Day of Judgment they will be among those dejected. [42]

And We gave Mūsā, after We destroyed the earlier generations, the Book having insights for people and a guidance and mercy, so that they may receive the advice. [43]

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best end' would mean the victorious position Mūsā ﷺ had at the end. It could also be a reference to the best end in the Hereafter.

12) For details see *Sūrah* Yūnus (10:90) and *Sūrah* Ash-Shu'arā' (26:63)

وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِيِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ
﴿٤٤﴾ وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ
مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ
إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾ وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟
رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٤٧﴾ فَلَمَّا
جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوا۟ لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ ۚ أَوَلَمْ يَكْفُرُوا۟
بِمَآ أُوتِىَ مُوسَىٰ مِن قَبْلُ ۖ قَالُوا۟ سِحْرَانِ تَظَٰهَرَا وَقَالُوٓا۟ إِنَّا بِكُلٍّ كَٰفِرُونَ ﴿٤٨﴾

And (O prophet,) you were not there at the Western side (of the mount Ṭūr) when We delegated the matter to Mūsā, nor were you among those present, [44] but We created generations (after him) and a long time passed over them. And you were not dwelling among the people of Madyan, reciting Our verses to them, but it is We who do send messengers. [45] And you were not at the side of (the mount) Ṭūr when We called (Mūsā), but it (your prophet-hood through which you knew all this) is a mercy from your Lord, so that you warn a people to whom no warner has come before you, that they may receive the advice. [46] And (We have sent you as a messenger) lest, in case they suffered a calamity because of what their hands sent ahead, they should say, "Our Lord, why did You not send a messenger to us, so that we might have followed your verses and been among the believers?" [47] But when the Truth came to them from Us, they said, "Why has he (the messenger) not been given (a book) similar to what Mūsā had been given?" Is it not that they denied what Mūsā had been given before? [13] They said, "Both (Qur'ān and Torah) are works of magic that support each other." And they said, "We disbelieve each one of them." [48]

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13) It was ironical that the pagans raised an objection against the gradual revelation of the Holy Qur'ān and demanded that it should have been given to the Holy Prophet ﷺ as a complete book like Torah was given to Mūsā عليه السلام whereas they did not believe even in Torah itself and refused to accept both the books.

قُلْ فَأْتُوا بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ
صَٰدِقِينَ ﴿٤٩﴾ فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ وَمَنْ أَضَلُّ
مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ
﴿٥٠﴾ ۞ وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ
إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾ أُولَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ
بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٥٤﴾ وَإِذَا سَمِعُوا ٱللَّغْوَ أَعْرَضُوا عَنْهُ
وَقَالُوا لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ عَلَيْكُمْ لَا نَبْتَغِى ٱلْجَٰهِلِينَ ﴿٥٥﴾

Say, "Then bring a book from Allah which is better than both, in guidance, and I shall follow it, if you are true." [49] So if they do not respond to you, be sure that they are only following their desires. And who is more astray than the one who follows his desire without guidance from Allah. Surely Allah does not take the wrongdoing people onto the right path. [50] And We have conveyed (Our) word to them one after the other, so that they may receive the advice. [51] As for those to whom We gave the Book before this, they believe in it (Qur'ān).[14] [52] And when this (Qur'ān) is recited to them, they say, "We believe in it. It is the truth from our Lord, and we are the ones who had submitted (to it) even before it (was revealed)." [53] Such people will be given their reward twice, because they observed patience.[15] And they repel evil with good, and spend from what We have given to them. [54] And when they hear absurd talk, they withdraw from it and say, "Our deeds are for us and your deeds are for you. Peace be on you![16] We do not desire (to be entangled with) the ignorant people." [55]

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14) The reference is to those Jews or Christians who had embraced Islam.

15) 'Patience' is the translation of *Ṣabr*. This is a Qur'ānic term, which has a wider connotation than the word 'patience' in English. It is not restricted to show patience at the time of a calamity. It also includes abstention from unlawful activities and being steadfast in Allah's obedience.

16) This is the translation of *Salām*. According to Imam Al-Jaṣṣāṣ, *Salām* is of

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِي مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾ وَقَالُوٓا۟ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ ۚ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾ وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ ﴿٥٨﴾

You cannot give guidance to whomsoever you wish,[17] but Allah gives guidance to whomsoever He wills, and He best knows the ones who are on the right path. [56]

They said, "If we follow the guidance with you (O Muhammad), we will be driven out of our land."[18] Is it not that We have established them in the peaceful *Ḥaram* (sanctuary) to which the fruits of everything are drawn as a provision from Us? But most of them do not know. [57] And how many a town have We destroyed that were over-proud of their means of living. Now, those are their habitations, which were never inhabited after them except a few, and We alone were the inheritors. [58]

two kinds. One is the *Salām* of greeting, and the other is that of parting ways. It is the latter kind of *Salām* which is meant here.

17) According to some reports, this verse was revealed when the Holy Prophet ﷺ invited his uncle Abū Ṭālib to Islam shortly before his death, but he denied.

18) Some people from Quraish pleaded before the Holy Prophet ﷺ that if they accepted Islam, all other tribes of Arabia would get angry with them, would drive them out of Makkah and deprive them of their status as caretakers of Ka'bah. Verses 57 to 60 have given three answers to this apprehension. One, that it is Allah who has provided them peace and safety at a time when the incidents of robberies, violence and rampage are the order of the day in the entire Arabia. This is because of their services to Ka'bah. How can Allah deprive them of this safety if they truly believe in His Oneness and observe His obedience. Secondly, instead of fearing other people of Arabia, they should fear Allah who has virtually destroyed many people when they insisted on their disbelief and disobedience. Thirdly, even if they face some hardships in this world because of their embracing Islam, it will be a temporary suffering that will result in the eternal peace and blissful life in the Hereafter.

وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِنَا ۚ وَمَا
كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَـٰلِمُونَ ﴿٥٩﴾ وَمَآ أُوتِيتُم مِّن شَىْءٍ
فَمَتَـٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَن
وَعَدْنَـٰهُ وَعْدًا حَسَنًا فَهُوَ لَـٰقِيهِ كَمَن مَّتَّعْنَـٰهُ مَتَـٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ
ٱلْقِيَـٰمَةِ مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ
تَزْعُمُونَ ﴿٦٢﴾ قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَـٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَـٰهُمْ
كَمَا غَوَيْنَا ۖ تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾

And your Lord is not such as He would destroy the towns unless he had sent to their central place a messenger who recites to them Our verses, nor are We such as would destroy the towns unless their people are wrongdoers. [59] Moreover, whatever of anything you are given is (no more than) an enjoyment of the worldly life and its decoration, and that which lies with Allah is much better and far more lasting. So do you not use reason? [60]

Is then the one, to whom We have made a good promise which he is going to meet, like the one whom We have given the benefit of enjoying the worldly life, then on the Day of Judgment he will be among those arraigned? [61] (Remember) the Day when He will call them and say, "Where are My 'partners' you used to claim? [62] Those against whom the word will come true will say, "Our Lord, these are the ones whom we led astray. We led them astray as we ourselves went astray. We negate before you our responsibility (in respect of them); it was not we whom they worshipped." [19] [63]

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19) This is the statement of the devils who were held by the disbelievers as their gods or masters. They will plead before Allah that although they had misled them in the worldly life, yet by no means they compelled them to adopt infidelity, and therefore they are not responsible for their misdeeds, because they worshipped only their own desires.

وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا۟
يَهْتَدُونَ ﴿٦٤﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَتْ عَلَيْهِمُ
ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ﴿٦٦﴾ فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا
فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ﴿٦٧﴾ وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا
كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾ وَرَبُّكَ يَعْلَمُ
مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْحَمْدُ فِى
ٱلْأُولَىٰ وَٱلْءَاخِرَةِ ۖ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾ قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ
عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ ۖ أَفَلَا
تَسْمَعُونَ ﴿٧١﴾

And it will be said, "Call those whom you held as co-gods." So they will call them, but they will not respond to them, and they will see the punishment. Would that they had taken the right path! [64]

(Remember) the Day when He (Allah) will call them and say, "What response did you give to the messengers?" [65] So all events will become too obscure for them (to give a correct reply), and they will not (be able to) consult each other. [66] As for the one who repents and becomes a believer and acts righteously, hopefully he will be among the successful. [67]

Your Lord creates what He wills and chooses. Choice is not theirs. Pure is Allah and far higher than their ascribing of partners to Him. [68] Your Lord knows what their hearts conceal and what they reveal. [69] And He is Allah. There is no god but He. Praise is only for Him in the beginning and at the end, and He alone has the right to judge, and to Him you are to be returned. [70]

Say, "Tell me, if Allah were to impose the night over you, continuing forever up to the Day of Judgment, which god, other than Allah, would bring to you light? Then, do you not listen?" [71]

قُلۡ أَرَءَيۡتُمۡ إِن جَعَلَ ٱللَّهُ عَلَيۡكُمُ ٱلنَّهَارَ سَرۡمَدًا إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ مَنۡ
إِلَٰهٌ غَيۡرُ ٱللَّهِ يَأۡتِيكُم بِلَيۡلٖ تَسۡكُنُونَ فِيهِۚ أَفَلَا تُبۡصِرُونَ ﴿٧٢﴾ وَمِن
رَّحۡمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ لِتَسۡكُنُواْ فِيهِ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ
تَشۡكُرُونَ ﴿٧٣﴾ وَيَوۡمَ يُنَادِيهِمۡ فَيَقُولُ أَيۡنَ شُرَكَآءِيَ ٱلَّذِينَ كُنتُمۡ تَزۡعُمُونَ
﴿٧٤﴾ وَنَزَعۡنَا مِن كُلِّ أُمَّةٖ شَهِيدٗا فَقُلۡنَا هَاتُواْ بُرۡهَٰنَكُمۡ فَعَلِمُوٓاْ أَنَّ ٱلۡحَقَّ
لِلَّهِ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ﴿٧٥﴾ ۞إِنَّ قَٰرُونَ كَانَ مِن قَوۡمِ مُوسَىٰ
فَبَغَىٰ عَلَيۡهِمۡۖ وَءَاتَيۡنَٰهُ مِنَ ٱلۡكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلۡعُصۡبَةِ أُوْلِي ٱلۡقُوَّةِ إِذۡ
قَالَ لَهُۥ قَوۡمُهُۥ لَا تَفۡرَحۡۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡفَرِحِينَ ﴿٧٦﴾

Say, "Tell me, if Allah were to impose the day over you, continuing for ever up to the Day of Judgment, which god, other than Allah, would bring to you night in which you may have rest? Then, do you not see?" [72] And it is out of His mercy that He has made day and night for you, so that you may have rest in it, and so that you may search for His grace, [20]and so that you may be grateful. [73]

And (remember) the Day when He (Allah) will call them (the disbelievers) and say, "Where are My 'partners' you used to claim?" [74] And We will draw out a witness from every community (to prove their disbelief) and will say, "Bring your proof". Then they will know that truth is from Allah, and all that they used to forge shall vanish from them. [75]

Indeed Qārūn was from the people of Mūsā, [21]then he rebelled against them. And We had given to him such treasures as their keys would weigh too heavy for a strong group of people. (Remember) when his people said to him, "Do not exult. Surely, Allah does not like the exultant. [76]

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20) 'Search for Allah's grace' is a term frequently used by the Holy Qur'ān for trade and other lawful economic activities. Daytime is meant for such activities, while night is meant for rest.

21) Qārūn (named in the Bible as Korah) was a cousin of Mūsā ﷺ. According to some reports, he was appointed by Pharaoh as the head of the Israelites, but

وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ
وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا
يُحِبُّ ٱلْمُفْسِدِينَ ﴿٧٧﴾ قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ
أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ
عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ﴿٧٨﴾ فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ
ٱلْحَيَوٰةَ ٱلدُّنْيَا يَـٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَـٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾
وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَـٰلِحًا
وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّـٰبِرُونَ ﴿٨٠﴾

And seek the (betterment of) the Ultimate Abode with what Allah has given to you, and do not neglect your share from this world, and do good as Allah did good to you, and do not seek to make mischief in the land. Surely, Allah does not like the mischief-makers." [77] He said, "This is given to me because of the knowledge (I have) with me." Did he not know that Allah had destroyed, from the generations before him, those who were stronger than him in power and greater than him in multitude? And the sinners have not to be asked about their sins. [22][78] Then (once) he came out before his people in his embellishment. Said those who are desirous of the worldly life, "Would that we had the like of what Qārūn has been given! He is a man of great fortune indeed." [79] And said those who were given knowledge, "Woe to you, Allah's reward is much better for him who believes and acts righteously. But this is given to none but to those who observe restraint." [80]

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when Mūsā ﷺ was appointed by Allah as a prophet, and all his people followed him, he developed jealousy against Mūsā ﷺ and Hārūn ﷺ. He was the wealthiest person among the Israelites. The Holy Qur'ān has mentioned that even the keys of his treasures used to be carried by a number of persons.

22) This means that Allah, having full knowledge of the sins committed by the sinners, does not need to ask them about their deeds. If He will ask them

فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا
كَانَ مِنَ ٱلْمُنتَصِرِينَ ﴿٨١﴾ وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ
وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ لَوْلَآ أَن مَّنَّ ٱللَّهُ
عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿٨٢﴾ تِلْكَ ٱلدَّارُ ٱلْـَٔاخِرَةُ نَجْعَلُهَا
لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾ مَن جَآءَ
بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ
إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٨٤﴾ إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ ۚ
قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ بِٱلْهُدَىٰ وَمَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٨٥﴾

Then We made him and his home sink into the earth. [23] So there was no group for him who could help him against Allah, nor was he one of those who could defend themselves. [81] And those who wished to be in his position the day before, started saying, "Oh, it seems that Allah extends provision to whom He wills and straitens (for whom He wills). Had Allah not favored us, He would have made us sink (too). Oh, it seems that the infidels do not succeed." [82] As for that Ultimate Abode (the Hereafter), We assign it to those who do not intend haughtiness on earth nor mischief. And the (best) end is for the God-fearing. [83] Whoever brings good deed shall have better than it, and whoever brings evil deed, then those who commit evils shall not be punished except for what they used to do. [84]

Surely the One who has enjoined the Qur'ān upon you will surely bring you back to a place of return. [24] Say, "My Lord best knows the one who has come with guidance and the one who is in manifest error." [85]

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questions on the Day of Judgment, it will be for the purpose of indictment, and not as an enquiry about an unknown fact.

23) The Bible did not mention that he was a rich man, but has referred to his jealousy against Mūsā ﷺ and Hārūn ﷺ, and that he was ultimately swallowed by the earth. (Numbers, 16:31-34)

24) This verse was revealed when the Holy Prophet ﷺ left Makkah for

وَمَا كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ إِلَيْكَ ٱلْكِتَـٰبُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَـٰفِرِينَ ﴿٨٦﴾ وَلَا يَصُدُّنَّكَ عَنْ ءَايَـٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ ۘ لَآ إِلَـٰهَ إِلَّا هُوَ ۚ كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ ۚ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

You were not expecting that the Book would be sent down to you, but it was a mercy from your Lord. So, never be a supporter for the infidels. [86] And let them not prevent you from Allah's verses after they are sent down to you, and call (people) to your Lord, and never become one of those who associate partners with Allah. [87] And do not invoke any other god along with Allah. There is no god but He. Every thing is going to perish except His Face. He alone has the right to judge, and to Him you are to be returned. [88]

migration to Madīnah. He was promised by this verse that Allah would bring him back to Makkah after some time, and he would enter it as a victor.

سُورَةُ الْعَنكَبُوتِ

SŪRAH AL-'ANKABŪT

(The Spider)

Introduction

This *Sūrah* was revealed in Makkah at a time when the Muslims were facing hardest persecution at the hands of pagans. A long period of hardships and sufferings had disheartened some of them and made some others inclined to a compromise. The present *Sūrah* educates such people by explaining to them some basic principles. To begin with, it is clarified that there is no royal road that may lead someone to Paradise without facing any difficulty. Those who adhere to the true faith, have to pass through trials and ordeals. Secondly, they are reminded that the hardships they were suffering were of temporary nature, and the ultimate victory is destined for those who remained firm and steadfast during the trial. In this context the stories of different prophets ﷺ are narrated as empirical evidence. Thirdly, the persecuted Muslims are allowed, rather persuaded, to migrate to a place where they could observe the requirements of their religion in safety. Some Non-Muslim parents urged upon their Muslim children that they should obey them even in the matters of faith. Verse 8 has clarified the correct position in this regard. Some other polytheists stressed upon their Muslim subjects to reject Islam, and for this purpose they pretended to assure them that if some kind of divine punishment ensued, they would bear it in their place. Verse 12 and 13 in this *Sūrah* refute such ridiculous claims. Apart from these discussions, the basic articles of Islamic faith are established and the objections raised by the disbelievers are answered.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ﴿٣﴾ أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسْبِقُونَا ۚ سَآءَ مَا يَحْكُمُونَ ﴿٤﴾ مَن كَانَ يَرْجُوا۟ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَءَاتٍ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٥﴾ وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ ۚ إِنَّ ٱللَّهَ لَغَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٦﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٧﴾

SŪRAH AL-'ANKABŪT

(The Spider)

This *Sūrah* is *Makkī* and comprises 69 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

***Alif*, *Lām*, *Mīm*. [1] [1] Do people think that they will be left (at ease) only on their saying, "We believe" and will not be put to any test? [2] Indeed We have tested those who were before them. So Allah will surely know the ones who are truthful, and He will surely know the liars. [3]**

Or do those who commit evils think that they will outstrip Us? Evil is what they predicate. [4] Whoever hopes to meet Allah (must be sure that) Allah's appointed time has to come, and He is the All-Hearing, the All-Knowing. [5] Whoever strives, strives for his own benefit. Surely Allah is independent of all the worlds. [6]

Those who believe and do righteous deeds, We will expiate their bad deeds and will give them a better reward (than their expectation) for what they used to do. [7]

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1) As explained in the beginning of *Sūrah* Al-Baqarah (*Sūrah* 2), the exact purport of these letters found in the beginning of various *Sūrahs*, is not known to anyone except Allah.

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا
تُطِعْهُمَا ۚ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا
أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ
إِنَّا كُنَّا مَعَكُمْ ۚ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾

We have instructed man to do good to his parents. And if they insist upon you that you should ascribe partners to Me, then do not obey them.[2] To Me is your return; then I shall tell you what you used to do. [8] And those who believe and do righteous deeds, We shall include them among the righteous. [9]

Among men there are those who say, "We believe in Allah", but when they are persecuted in (the way of) Allah, they take the persecution of men, as equal to the punishment of Allah. And should any help come from your Lord, they will certainly say, "We were with you."[3] Is it not that Allah knows well what lies in the hearts of the people of all the worlds? [10][4]

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2) According to authentic reports narrated by Bukhārī and Tirmidhī, this verse was revealed when Sa'd Ibn Abī Waqqāṣ ﷺ embraced Islam and his beloved mother declared before him that she would neither eat anything nor drink unless he repudiated Islam and returned to her religion. Sa'd ﷺ was worried about the situation, because he was an obedient son of his mother. When he placed the matter before the Holy Prophet ﷺ, this verse was revealed, which determined the limits one should observe in his behavior towards his parents. After the revelation of this verse, Sa'd ﷺ went to his mother and told her in polite but firm manner that he would never leave Islam, and finally he was able to convince her to resume her normal food.

3) This means that such people join the infidels when they face persecution at their hands, but when Allah's help will come to the Muslims in a battle against the infidels, they will pretend to be Muslims on the plea that they joined the infidels only because they feared persecution.

4) The import of the verse is that they did not believe in Islam with their hearts,

وَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَلَيَعْلَمَنَّ ٱلْمُنَـٰفِقِينَ ﴿١١﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ ٱتَّبِعُوا۟ سَبِيلَنَا وَلْنَحْمِلْ خَطَـٰيَـٰكُمْ وَمَا هُم بِحَـٰمِلِينَ مِنْ خَطَـٰيَـٰهُم مِّن شَىْءٍ ۖ إِنَّهُمْ لَكَـٰذِبُونَ ﴿١٢﴾ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ۖ وَلَيُسْـَٔلُنَّ يَوْمَ ٱلْقِيَـٰمَةِ عَمَّا كَانُوا۟ يَفْتَرُونَ ﴿١٣﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَـٰلِمُونَ ﴿١٤﴾ فَأَنجَيْنَـٰهُ وَأَصْحَـٰبَ ٱلسَّفِينَةِ وَجَعَلْنَـٰهَآ ءَايَةً لِّلْعَـٰلَمِينَ ﴿١٥﴾ وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٦﴾

Allah will certainly know those who believe and He will certainly know the hypocrites. [11]

Those who disbelieve say to those who believe, "Follow our way, and we will bear the burden of your sins." And they are not (able) to bear the burden of their sins in the least. Indeed they are pure liars. [12] They shall certainly bear their own loads, and some other loads along with their own loads,[5] and they will certainly be questioned about what they used to forge. [13]

We sent Nūḥ to his people. So he stayed with them one thousand, less fifty, years. Then the Deluge seized them, and they were transgressors.[6] [14] So We saved him and the people of the Ark, and made it a sign for all the worlds. [15] And (We sent) Ibrāhīm when he said to his people, "Worship Allah and fear Him. That is better for you if you know. [16]

and this fact cannot be concealed from Allah, because He knows whatever lies in one's heart.

5) 'Other loads' are the loads of those whom they misled or persuaded to commit sins.

6) For details, see *Sūrah* Hūd (11:25-48) and *Sūrah* Al-Mu'minūn (23:23-29) with the relevant notes.

إِنَّمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن
دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟
لَهُۥٓ ۖ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِن تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ وَمَا عَلَى
ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا۟ كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ
يُعِيدُهُۥٓ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١٩﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ
بَدَأَ ٱلْخَلْقَ ۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾
يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَآ أَنتُم بِمُعْجِزِينَ
فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

You only worship idols beside Allah, and you invent a lie. In fact those whom you worship beside Allah do not have power to give you provision. So seek provision with Allah and worship Him and be grateful to Him. To Him you are to be returned. [17] And if you reject me, then many nations have rejected their messengers before you. The messenger has no more obligation than to convey the message clearly." [18]

Did they not see how Allah originates the creation, then He will do it again. Surely this is easy for Allah. [19] Say, "Go about in the land and look how He has originated the creation. Then Allah will create the subsequent creation. [7] Surely Allah is powerful to do everything." [20] He punishes whom He wills and has mercy on whom He wills. And to Him you are to be turned back. [21] You are not (able) to frustrate (Allah) neither in the earth nor in the sky. And, apart from Allah, you have neither a protector nor a helper. [22]

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7) The verse alludes to an argument for proving Allah's power to give life to the dead on the Day of Resurrection. The argument is that creating something for the first time is more difficult than creating it for the second time. If Allah has created the universe from nothingness, as was admitted by the addressees, it is much easier for Him to resurrect men after their death.

وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ أُو۟لَٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾ وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٢٥﴾ ۞ فَـَٔامَنَ لَهُۥ لُوطٌ ۘ وَقَالَ إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾

And those who deny the signs of Allah and meeting with Him — those will despair of My mercy, and those are the ones for whom there is a painful punishment. [23]

So, the response of his (Ibrāhīm) people was none but that they said, "Kill him" or "Burn him". So Allah saved him from the fire. [8] Surely in this there are signs for a people who believe. [24] And he (Ibrāhīm) said, "You have adopted idols instead of Allah, only because of love (you have) with each other in the worldly life. [9] Then on the Day of Judgment you will reject each other, and will curse each other. And your abode is the Fire, and you will have no helpers." [25] So Lūṭ believed in him, and he (Ibrāhīm) said, "I am going to leave my homeland towards my Lord. Surely He is the Mighty, the Wise. [26] And We granted him Isḥāq (Isaac) and Ya'qūb (Jacob), and assigned prophet-hood and Book to his progeny, and gave him his reward in the world; and of course, in the Hereafter, he will be one of the righteous. [27]

8) For details, see *Sūrah* Al-Anbiyā' (21:51-70)

9) This verse refers to the people who adopt idolatry, not on the basis of their own conviction, but only because they love their clan or friends who believe in it, and do not like to have a faith different from theirs.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ
أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٢٨﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ
وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟
ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾ قَالَ رَبِّ ٱنصُرْنِى عَلَى
ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟
أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا ۚ
قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ
﴿٣٢﴾ وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا۟ لَا
تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾

And (We sent) Lūṭ when he said to his people, "Indeed you commit the shameful act that no one in the worlds has ever preceded you in it. [10] [28] Is it (not) a fact that you go for men (to satisfy your lust) and rob the wayfarers and commit evil in your gathering?" So the answer of his people was none but that they said, "Bring us Allah's punishment, if you are one of the truthful." [29] He said, "My Lord, help me against the people who make mischief." [30]

And when Our messengers came to Ibrāhīm with the good news, they said, "We are going to destroy the people of this town. Surely its people have been transgressors." [31] He said, "There is Lūṭ in it." They said, "We know well who is in it. We will certainly save him and his family except his wife who will be among those remaining behind." [32] And when Our messengers came to Lūṭ, he grieved for them and his heart was straitened because of them, [11] but they said, "We are going to save you and your family, except your wife who will be among those remaining behind. [33]

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10) For details, see *Sūrah* Al-Aʿrāf (7:80-84) and *Sūrah* Hūd (11:69-82)

11) The angels had come to Lūṭ عليه السلام in the form of handsome youngsters. Lūṭ عليه السلام

إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ
﴿٣٤﴾ وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾ وَإِلَىٰ مَدْيَنَ
أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا تَعْثَوْا۟ فِى
ٱلْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ
جَٰثِمِينَ ﴿٣٧﴾ وَعَادًا وَثَمُودَا۟ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ
وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ وَكَانُوا۟ مُسْتَبْصِرِينَ
﴿٣٨﴾ وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ
فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟ سَٰبِقِينَ ﴿٣٩﴾

We are going to bring down on the people of this town a punishment from the sky, because they used to act sinfully." [34] And We left from it (the town) an evident sign for a people who understand. [35]

And (We sent) to Madyan their brother Shu'aib. So he said, "O my people, worship Allah and fear the Last Day, and do not roam about in the land as mischief makers." [36] So they gave the lie to him, then they were seized by the earthquake and they remained in their homes lying on their faces. [12] [37] And (We destroyed) 'Ād and Thamūd, [13] and it is visible to you through their dwellings. And the Satan had beautified for them their deeds, so he prevented them from the (right) way, even though they were people of insight. [38] And (We also destroyed) Qārūn [14] and Pharaoh and Hāmān. Indeed Mūsā came to them with clear signs; so they acted arrogantly on the earth, and were not (able) to escape. [39]

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was aware of the perverse nature of his people. He apprehended that, by seeing such handsome guests, their perverse nature would prompt them to subject them to their known perversity.

12) See 7:85 for details.

13) See 7:65-79

14) See 28:76-82

فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ
ٱلصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا
كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾ مَثَلُ ٱلَّذِينَ
ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ
أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ إِنَّ ٱللَّهَ يَعْلَمُ
مَا يَدْعُونَ مِن دُونِهِۦ مِن شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ
ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾ خَلَقَ ٱللَّهُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾ ٱتْلُ مَآ
أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ
ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

Thus We seized each one of them for his sin. So to some of them We sent a violent wind; and some of them were seized by a Cry; and some of them We made to sink in the earth; and some of them We drowned. And Allah was not to do injustice to them, but they used to do injustice to their own selves. [40]

The example of those who have adopted patrons other than Allah is like the spider that has made a house, while indeed the weakest of houses is the house of the spider. If only they know. [41] Surely, Allah knows whatever thing they invoke beside Allah, and He is the Mighty, the Wise. [42] We site these examples for people, but no one understands them except the knowledgeable ones. [43] Allah has created the heavens and the earth with truth. Surely in this there is a sign for the believers. [44]

Recite (O Prophet) what is revealed to you of the Book, and establish *Ṣalāh*. Surely *Ṣalāh* restrains one from shameful and evil acts. Indeed remembrance of Allah is the greatest of all things. Allah knows what you do. [45]

۞ وَلَا تُجَٰدِلُوٓا۟ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ ۖ وَقُولُوٓا۟ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَٰحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٤٦﴾ وَكَذَٰلِكَ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ ۚ فَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يُؤْمِنُونَ بِهِۦ ۖ وَمِنْ هَٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلْكَٰفِرُونَ ﴿٤٧﴾ وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾ بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ﴿٤٩﴾ وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَٰتٌ مِّن رَّبِّهِۦ ۖ قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

Do not debate with the people of the Book unless it is in the best manner, except with those of them who commit injustice. And say, "We believe in what is sent down to us and sent down to you, and our God and your God is One, and to Him we submit (ourselves)." [46]

Thus We have sent down the Book to you. So those to whom We have given the Book believe in it. And from these (the people of Makkah) there are ones who believe in it, and no one rejects Our verses except the infidels. [47] You (O Prophet,) have never been reciting any book before this, nor have you been writing it with your right hand; had it been so, the adherents of falsehood would have raised doubts. [15] [48] But it (the Qur'ān in itself) is (a package of) evident signs in the hearts of those who are given knowledge. And no one rejects our verses except the wrongdoers. [49] And they say, "Why is it that no signs (miracles) have been sent down to him from his Lord?" Say, "Signs are only with Allah, and I am only a plain warner." [50]

15) The verse means that Allah has made the Holy Prophet ﷺ unlettered, so that it might prove the divine nature of the book he recites, because an unlettered person cannot compose such an eloquent book. If the Holy Prophet ﷺ were to be reading and writing, the disbelievers would have occasion to raise objections that the book was authored by him.

أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ
لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾ قُلْ كَفَىٰ بِٱللَّهِ بَيْنِى وَبَيْنَكُمْ
شَهِيدًا ۖ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ ءَامَنُوا۟ بِٱلْبَٰطِلِ
وَكَفَرُوا۟ بِٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٥٢﴾ وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ ۚ وَلَوْلَآ أَجَلٌ
مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ
وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ
أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾ يَٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى
وَٰسِعَةٌ فَإِيَّٰىَ فَٱعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾

Is it not sufficient for them that We have sent down to you the Book that is being recited to them? Surely in it there is mercy and advice for a people who believe. [51]

Say, "Allah is enough as a witness between me and you. He knows what is in the heavens and the earth. And those who believe in falsity and do not believe in Allah,__those are the losers. [52] They ask you to bring the punishment soon. Had there not been an appointed time, the punishment would have come to them. It will surely come to them suddenly while they will not be aware. [53] They ask you to bring the punishment soon, while the *Jahannam* is surely going to engulf the disbelievers [54] on the Day when the punishment will envelop them from above them and from under their feet and He (Allah) will say, "Taste what you used to do." [55]

O My servants who believe, surely My earth is vast. [16] So, Me alone you must worship. [56] Every person has to taste death, then to Us you are to be returned. [57]

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16) This is an indication for the persecuted Muslims that they could migrate to a safe place, if they could not fulfill the requirements of their religion while living in Makkah.

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٥٨﴾ ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
﴿٥٩﴾ وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
﴿٦٠﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ ۖ
فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾ ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ ۚ إِنَّ ٱللَّهَ
بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٦٢﴾ وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ
مِنۢ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ وَمَا
هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ ٱلدَّارَ ٱلْءَاخِرَةَ لَهِىَ ٱلْحَيَوَانُ ۚ لَوْ
كَانُوا۟ يَعْلَمُونَ ﴿٦٤﴾

As for those who believe and do righteous deeds, We shall accommodate them in mansions of the Paradise beneath which rivers flow, where they will live forever. Excellent is the reward of the workers, [58] who observe restraint patiently and place their trust in their Lord alone. [59]

How many an animal there is that does not carry its provision. Allah gives provision to it as well as to you, and He is the All-Hearing, the All-knowing. [60] If you ask them as to who has created the heavens and the earth and has subjugated the sun and the moon, they will certainly say, "Allah". How then are they driven aback (by their whims?) [61] Allah extends provision to whom He wills from His servants, and straitens it (for whom He wills). Surely Allah knows every thing well. [62] And if you ask them as to who sends down water from the sky, then revives the land with it, they will certainly say, "Allah". Say, "Praise is for Allah." But most of them do not understand. [63]

This worldly life is nothing but an amusement and play, and the Last Abode is the real life indeed. Only if they know! [64]

فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا
هُمْ يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾ أَوَلَمْ
يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ ﴿٦٨﴾ وَالَّذِينَ جَاهَدُوا فِينَا
لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

So when they embark on a ship, they invoke Allah, having their faith purely in Him. But when He saves them (and brings them) to the land, in no time they start committing *shirk* (ascribing partners to Allah), [65] thus becoming ungrateful for what We gave to them. Let them have some enjoyment, then they will soon come to know (the ill-fate of their attitude). [66]

Did they not see that We have made a peaceful sanctuary (*Ḥaram*) while (other) people around them are being snatched away?[17] Do they still believe in falsity and reject Allah's grace? [67] Who is more unjust than the one who forges a lie against Allah or rejects the truth when it comes to him? Is there not in *Jahannam* a home for disbelievers? [68] As for those who strive in Our way, We will certainly take them onto Our paths,[18] and indeed Allah is with those who are good in deeds. [69]

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17) All the tribes of Arabia were insecure during their journeys due to highway robberies and tribal hostilities, but it was only the tribe of Quraish that used to travel safely, because all other tribes honored their position as caretakers of *Ḥaram*. The verse reminds them that this extraordinary position is given to them by Allah, and that they should have been grateful to Him by worshipping Him alone without ascribing any partner to Him in His divinity. See also the previous *Sūrah* Al-Qaṣaṣ (28:57).

18) The verse means that whenever a person makes sincere efforts to become righteous and obedient to Allah, He helps him reach the right path.

سُورَةُ الرُّومِ

SŪRAH AR-RŪM

(The Romans)

Introduction

This *Sūrah* is named after the Romans because at the very outset, it has predicted the victory of Romans against Persians at a time when these powers were at war with each other, and the Persians had defeated the Romans in most parts of the Roman Empire. It was a time when an ideological war was going on between the Muslims and the pagans of Makkah. The Persians were polytheists, and the pagans of Makkah, having a common ground of polytheism with them, were sympathetic towards the Persians, while the Muslims had sympathy with the Romans, because they were Christians and despite many distortions, they believed in the divine books and claimed to be monotheists. When Persians defeated the Romans, the pagans of Makkah rejoiced at their victory, and took it as an omen against the Muslims, claiming that the pagans of Makkah would defeat the Muslims as the Persians defeated the Romans. In this context, the present *Sūrah* came with the prophecy that the Romans would triumph over the Persians within a few years. Given the circumstances prevalent at that time, it was beyond all probabilities that such an event might take place in visible future. The Persians had advanced right up to the walls of Constantinople, the capital of the Roman Empire, and Heraclius, the emperor of Rome was begging for a compromise with the Persian emperor. The prophecy made by the Holy Qur'ān in such circumstances had no basis in the world of visible causes and effects. Edward Gibbon, the famous historian of the Roman Empire has commented on this prophecy in the following words: *"At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment, since the first twelve years of Heraclius announced the approaching dissolution of the empire." (Gibbon, The Decline and Fall of the Roman Empire, chapter 46, vol.2, p.125, Great Books, v.38, University of Chicago, 1990)*

Since there was no hope for the Romans to win the battle, Ubayy Ibn Khalaf, a prominent chief of Quraish, made a bet with Abū Bakr ﷛: If the Romans triumphed over the Persians within the next nine years, he would

give one hundred camels to Abū Bakr ﷺ, otherwise Abū Bakr ﷺ would have to give him one hundred camels. Ultimately the Qur'ānic prophecy came true. To the astonishment of all, the Romans defeated the Persians within the next seven years. Ubayy had died by that time, but his heirs fulfilled his obligation and delivered one hundred camels to Abū Bakr ﷺ. He asked the Holy Prophet ﷺ what he should do with the camels. Since gambling had been prohibited by that time, the Holy Prophet ﷺ directed him to give the camels in charity.

Had it not been a news given by Allah Ta'ālā, nobody could have dared to predict such an unlikely event. In particular, it was impossible from a claimant to prophet-hood that he would put his future at stake by predicting an event that was so improbable. This prophecy is, therefore, one of the solid proofs of the prophet-hood of *Sayyidunā* Muhammad ﷺ.

Apart from this prophecy, the *Sūrah* contains discourses about the basic doctrines of Islamic faith, like belief in the Hereafter and in the Oneness of Allah.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ غُلِبَتِ ٱلرُّومُ ﴿٢﴾ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ﴿٣﴾ فِي بِضۡعِ سِنِينَۗ لِلَّهِ ٱلۡأَمۡرُ مِن قَبۡلُ وَمِنۢ بَعۡدُۚ وَيَوۡمَئِذٖ يَفۡرَحُ ٱلۡمُؤۡمِنُونَ ﴿٤﴾ بِنَصۡرِ ٱللَّهِۚ يَنصُرُ مَن يَشَآءُۖ وَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ﴿٥﴾ وَعۡدَ ٱللَّهِۖ لَا يُخۡلِفُ ٱللَّهُ وَعۡدَهُۥ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٦﴾ يَعۡلَمُونَ ظَٰهِرٗا مِّنَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ عَنِ ٱلۡأٓخِرَةِ هُمۡ غَٰفِلُونَ ﴿٧﴾

SŪRAH AR-RŪM

(The Romans)

This *Sūrah* is *Makki* and comprises 60 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Alif, Lām , Mīm . [1] **[1] The Romans have been defeated [2] in the nearer land;** [2] **and they, after their defeat, will triumph [3] within a few years. To Allah belonged the matter before and (to Him it belongs) thereafter. And on that day the believers will rejoice [4] with Allah's help.** [3] **He helps whomsoever He wills. And He is the Mighty, the Very-Merciful. [5] It is a promise from Allah. Allah does not fail in His promise, but most of the people do not know. [6] They know something superficial of the worldly life, but of the Hereafter they are negligent. [7]**

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1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

2) According to Ḥāfiẓ Ibn Ḥajar, this war was fought in Syria between Adhru'āt and Buṣrā. Since these places are closest points of the Roman Empire to Arabia, these are referred to in the verse as 'the nearer land'.

3) According to 'Abdullāh Ibn 'Abbās ﷺ, the news of the victory of Romans reached the Muslims the very day in which they defeated the pagans of Makkah in the battle of Badr. The Muslims were delighted on their own victory; the news of the victory of Romans added another dimension to their delight. 'Rejoicing of the Muslims with Allah's help' in this verse refers to the victory of the Muslims in the battle of Badr. Thus the prophecy given by this verse is twofold. One, in relation to the victory of Romans, and the other in relation to the victory of the Muslims themselves.

أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم ۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ
وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا۟
فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً
وَأَثَارُوا۟ ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا
كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾ ثُمَّ كَانَ عَٰقِبَةَ
ٱلَّذِينَ أَسَٰٓـُٔوا۟ ٱلسُّوٓأَىٰٓ أَن كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَكَانُوا۟ بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾ ٱللَّهُ
يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

Did they not reflect in their own selves? Allah did not create the heavens and the earth and what is between them but with a just cause and for an appointed time.[4] Yet many of the people are disbelievers in the meeting with their Lord. [8] Have they not traveled on earth to see how was the end of those before them? They were stronger than these in power, and they had tilled the land and had made it more populous than these have made it, and their messengers had come to them with clear proofs. So Allah was not such as could do injustice to them, but they used to do injustice to themselves. [9] Then the end of those who did evil was evil, because they rejected the verses of Allah and used to make mockery of them. [10]

Allah originates the creation, then He will create it again, then to Him you are to be returned. [11]

4) This is a strong argument to prove life after death. If it is assumed that there is no life after death in which people should give an account of what they did in their worldly life, and could be recompensed for their deeds, it would mean that there is no just objective behind the creation of this universe. If one believes in the infinite wisdom of the Creator of the universe, he will have to admit that this universe is created for a just cause. In order to achieve the objective of creation, it is necessary to believe that the worldly life is meant for an appointed time, and it will be followed by an eternal life in which each human being will be dealt with according to his deeds.

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ ﴿١٢﴾ وَلَمْ يَكُن لَّهُم مِّن شُرَكَآئِهِمْ شُفَعَٰٓؤُا۟
وَكَانُوا۟ بِشُرَكَآئِهِمْ كَٰفِرِينَ ﴿١٣﴾ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ
﴿١٤﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾
وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآئِ ٱلْءَاخِرَةِ فَأُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ
﴿١٦﴾ فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ ٱلْحَمْدُ فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ
ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾ وَمِنْ ءَايَٰتِهِۦٓ أَنْ
خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾

On the day when the Hour (*Qiyāmah* : the Day of Judgement)) will take place, the guilty will be taken aback in grief and despair. [12] They will have no intercessors from among their (so-called) 'partners of Allah', and they themselves will reject their (such) 'partners'. [13] And the day when the Hour (*Qiyāmah* : the Day of Judgement)) will take place__it will be on that day that they will turn into separate groups. [14] Then, those who had believed and had done righteous deeds__they will be in a garden, extremely delighted. [15] As for those who had disbelieved and rejected Our verses and the meeting of the Hereafter, they will be brought for punishment. [16] So, proclaim Allah's purity (from *shirk*) when you see the evening and when you see the morning. [17] And to Him be praise in the heavens and the earth, and in the afternoon and when you enter the time of *Ẓuhr* (soon after the decline of the sun towards West). [18] He brings out the living from the dead, and brings out the dead from the living, and gives life to the land after it is dead. And in similar way you will be brought out (from graves). [19]

It is among His signs that He has created you from dust, then soon you are human beings scattered around. [20]

وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنْ ءَايَـٰتِهِۦ خَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّلْعَـٰلِمِينَ ﴿٢٢﴾ وَمِنْ ءَايَـٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾ وَمِنْ ءَايَـٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾ وَمِنْ ءَايَـٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ﴿٢٥﴾ وَلَهُۥ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَـٰنِتُونَ ﴿٢٦﴾

And it is among His signs that He has created for you wives from among yourselves, so that you may find tranquility in them, and He has created love and kindness between you. Surely in this there are signs for a people who reflect. [21]

And among His signs is the creation of the heavens and the earth and the difference of your tongues and colors. Surely in this there are signs for the persons having knowledge. [22] And among His signs is your sleep by night and day, and your search for His grace. Surely in this there are signs for a people who listen. [23]

And it is among His signs that He shows you the lightening which causes fear and hope, and that He sends down water from the sky, then He revives the earth with it after its death. Surely in this there are signs for a people who understand. [24] And it is among His signs that the sky and the earth stand firm by His command. Then, when He will call you from the earth, by a single call, you will be coming out all at once. [5] [25] To Him belong all those in the heavens and the earth. All (of them) are obedient to Him. [26]

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5) For details of the signs mentioned in verses 20 to 25, see Ma'ārif-ul-Qur'ān (English) v.6, pp. 730-736

فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ
ٱللَّهِ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٣٨﴾ وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ
فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَـٰٓئِكَ هُمُ
ٱلْمُضْعِفُونَ ﴿٣٩﴾ ٱللَّهُ ٱلَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ
هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَىْءٍ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ
﴿٤٠﴾ ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ
ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

So give to the kinsman his right, and to the needy and the wayfarer. That is better for those who seek Allah's pleasure, and it is they who will be successful. [38] Whatever *Ribā* (increased amount) you give, so that it may increase in the wealth of the people, it does not increase with Allah; [8] and whatever *Zakāh* you give, seeking Allah's pleasure with it, (it is multiplied by Allah, and) it is such people who multiply (their wealth in real terms.) [39]

Allah is the One who created you, then gave sustenance to you, then He will make you dead, then He will make you alive. Is there any one from your (so-called) 'partners of God' who can do anything of that (kind)? Pure is He, and far higher than what they associate (with Him). [40]

Calamities have appeared on land and sea because of what the hands of the people have earned, so that He (Allah) makes them taste some of what they did, in order that they may return (to the right way). [9] [41]

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8) Lexically the word *Ribā* means any increase, but the word is normally used for usury or interest payable on a loan. According to some exegetes, this word is used here in this technical sense. Some others are of the view that *Ribā* in this verse is used for a gift offered to someone with intention to receive a greater gift from him in future. Both meanings are possible here. If the word is taken in the sense of usury or interest, the verse would mean that usurious transactions have no blessing from Allah, and it would contain an indication that they would be prohibited at a later stage. Then it was in *Sūrah* 'Āl-'Imrān (3:130) and *Sūrah* Al-Baqarah (2:275-278) that it was prohibited in express terms.

9) This means that the calamities befalling different people, either on land or in

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ ۚ كَانَ أَكْثَرُهُم
مُّشْرِكِينَ ﴿٤٢﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ
ٱللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾ مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَمَنْ عَمِلَ صَـٰلِحًا فَلِأَنفُسِهِمْ
يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ لَا يُحِبُّ
ٱلْكَـٰفِرِينَ ﴿٤٥﴾ وَمِنْ ءَايَـٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ وَلِيُذِيقَكُم مِّن رَّحْمَتِهِۦ وَلِتَجْرِىَ
ٱلْفُلْكُ بِأَمْرِهِۦ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ
رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَـٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوا۟ ۖ وَكَانَ حَقًّا عَلَيْنَا
نَصْرُ ٱلْمُؤْمِنِينَ ﴿٤٧﴾

Say, "Go about in the land, and see how was the end of those who were before. Most of them were *Mushriks* (i.e. those who ascribe partners to Allah)". [42] Then set your face to the straight Faith before the arrival of a day that will never be repulsed by Allah. On that Day the people will be split apart. [43] Whoever disbelieves, his unbelief will be against him; and whoever acts righteously, then such people are paving the path for themselves, [44] so that Allah may give reward, out of His grace, to those who believed and did righteous deeds. Surely He does not love the unbelievers. [45]

And among His signs is that He sends winds giving good news (of rain), and so that He gives you a taste of His mercy, and that the ships may sail with His command, and that you may search for His grace, and you may be grateful. [46] We had indeed sent before you messengers to their people. So they came to them with clear proofs. Then We took vengeance upon those who were guilty; and it was due on Us to help the believers. [47]

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the sea, are all because of their evil deeds. These are warnings given by Allah, so that the people may take a lesson and return to the right path.

ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُۥ
كِسَفًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ ۖ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ إِذَا هُمْ
يَسْتَبْشِرُونَ ﴿٤٨﴾ وَإِن كَانُوا۟ مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِۦ لَمُبْلِسِينَ ﴿٤٩﴾
فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ ذَٰلِكَ لَمُحْىِ
ٱلْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا۟ مِنۢ
بَعْدِهِۦ يَكْفُرُونَ ﴿٥١﴾ فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟
مُدْبِرِينَ ﴿٥٢﴾ وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا
فَهُم مُّسْلِمُونَ ﴿٥٣﴾ ۞ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً
ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ﴿٥٤﴾

Allah is the One who sends the winds, so they stir up a cloud, then He spreads it in the sky however he wills, and makes it (split) into pieces. Then you see the rain coming out from its midst. So, once He makes it reach those whom He wills from His slaves, they start rejoicing, [48] even though they were absolutely hopeless before it was sent down to them. [49] So, look to the effects of Allah's mercy, how He gives life to the earth after its death. Surely, That (Allah) is the One who will give life to the dead; and He has the power to do everything. [50] Should We send a (harmful) wind, and they see it (the tillage) turning yellow, then they will turn ungrateful, even after all the aforesaid (bounties of Allah). [51] So, you cannot make the dead to hear, nor can you make the deaf to hear the call when they turn their backs in retreat. [52] Nor are you (able) to show the right path to the blind against their straying. You can make none to listen except those who believe in Our signs, hence they submit. [53]

Allah is the One who created you in a state of weakness, then He created strength after weakness, then created weakness and old age after strength. He creates what He wills, and He is All-Knowing, All-Powerful. [54]

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ كَانُوا۟
يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَٱلْإِيمَٰنَ لَقَدْ لَبِثْتُمْ فِى كِتَٰبِ ٱللَّهِ إِلَىٰ يَوْمِ
ٱلْبَعْثِ ۖ فَهَٰذَا يَوْمُ ٱلْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَّا يَنفَعُ
ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى
هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِـَٔايَةٍ لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ
أَنتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعْلَمُونَ
﴿٥٩﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

And on the Day when the Hour (*Qiyāmah* : the Day of Judgement) will take place, the sinners will swear that they did not remain (in the graves) more than one hour. In the similar way they used to be contrary (to truth in their worldly life). [55] As for those who were given knowledge and belief, they will say, "You remained, according to the destiny written by Allah, up to the Day of Resurrection. So this is the Day of Resurrection, but you had no belief." [56] So, on that Day, their apology will not benefit the wrongdoers, nor will they be asked to repent. [57]

Indeed We have given in this Qur'ān all kinds of examples for the benefit of mankind. (Still) if you bring to them a sign, the disbelievers will certainly say, "You are nothing but men of falsehood." [58] Thus Allah seals up the hearts of those who do not believe. [59] So, be patient. Surely Allah's promise is true, and let not the disbelievers shake your firmness. [60]

SŪRAH LUQMĀN

Introduction

The basic subjects of this *Sūrah*, like other *Makkī Sūrahs*, cover the establishment of main articles of Islamic faith. In this context, reference is made to Luqmān who was famous in Arabia for his wisdom. The Holy Qur'ān has reproduced some advices he gave to his son. These advices clearly establish that the person who was admitted by the Arabs as a symbol of wisdom, believed in the pure monotheism maintained by Islam, and held polytheism as a severe transgression. The pagans of Arabia were preventing their children from embracing Islam. This *Sūrah* has clarified that Islam has though directed its followers to do good to their parents, it is not allowed for them to commit *shirk* in order to please them.

SŪRAH LUQMĀN

This *Sūrah* is *Makkī* and comprises 34 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Alif Lām Mīm **.[1] [1] These are verses of the Wise Book, [2] a guidance and mercy for those who are good in their deeds [3] who are steadfast in *Ṣalāh* and who pay *Zakāh* and have faith in the Hereafter. [4] It is these who are on guidance given by their Lord, and it is just these who are successful. [5]**

1) As explained in the beginning of *Sūrah* Al-Baqarah (*Sūrah* 2), the exact purport of these letters found in the beginning of various *Sūrahs* is not known to anyone except Allah.

وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَّخِذَهَا هُزُوًا ۚ أُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾ وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَـٰتُنَا وَلَّىٰ
مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِىٓ أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾ إِنَّ
ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَهُمْ جَنَّـٰتُ ٱلنَّعِيمِ ﴿٨﴾ خَـٰلِدِينَ فِيهَا ۖ وَعْدَ ٱللَّهِ
حَقًّا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾ خَلَقَ ٱلسَّمَـٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِى
ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً
فَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

There is a man among the people who buys discourses of distracting amusements, so that he may mislead (people) from the Way of Allah, and make a mockery of it.[2] For such people there is a disgraceful punishment. [6]

And when Our verses are recited to him, he turns away in arrogance, as if he did not hear them, as if there is heaviness in his ears. So give him the 'good' news of a painful punishment. [7]

Surely, for those who believe and do righteous deeds there are gardens of bliss [8] in which they will live forever - an absolute promise of Allah. He is the Mighty, the Wise. [9]

He has created the skies without the pillars that you may see, and placed mountains on the earth, lest it shakes with you, and spread over it all kinds of creatures. And We sent down water from the heavens, and caused to grow in it every noble pair. [10]

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2) According to some reports, this verse was revealed about Naḍr Ibn Ḥārith, a member of the tribe of Quraish who brought some books of amusing stories from Iran, and invited people to listen to such stories. He wanted to attract people towards these interesting books and divert their attention from the Holy Qur'ān. On the other hand, he bought a slave-girl who was a professional singer. Whenever he sensed one's inclination towards Islam, he directed her to allure him by her songs. The phrase 'Discourses of distracting amusements' includes both types of amusements.

هَٰذَا خَلْقُ ٱللَّهِ فَأَرُونِى مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ ۚ بَلِ ٱلظَّٰلِمُونَ فِى ضَلَٰلٍ
مُّبِينٍ ﴿١١﴾ وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ
يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ وَوَصَّيْنَا ٱلْإِنسَٰنَ
بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى
وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ
عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ
إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

This is the creation of Allah. Now, show me what is created by those others, besides Him. Rather, the transgressors are in open error. [11] We gave wisdom to Luqmān, [3] and said, "Be grateful to Allah;" and whoever is grateful is, in fact, grateful for his own benefit, and whoever is ungrateful, then Allah is free of all needs, worthy of all praise. [12]

(Remember) when Luqmān said to his son, while he was advising him, "My dear son, do not ascribe partners to Allah. Indeed, ascribing partners to Allah (*shirk*) is grave transgression." [13]

We commanded man (to be good) in respect of his parents. His mother carried him (in her womb) despite weakness upon weakness, and his weaning is in two years. (We said to man,) "Be grateful to Me, and to your parents. To Me is the ultimate return. [14] However, if they force you to ascribe partners to Me about whom you (can) have no (source of) knowledge, then do not obey them. Remain with them in this world with due fairness, but follow the way of the one who has turned himself towards Me. Then, towards Me is your return, so I shall tell you what you had been doing." [15]

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3) According to the majority of scholars, Luqmān was not a prophet. However, he was a righteous man invested by Allah with great wisdom. According to

يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي ٱلسَّمَٰوَٰتِ أَوْ فِي ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًاۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَٱقْصِدْ فِي مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾ أَلَمْ تَرَوْا۟ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ ظَٰهِرَةً وَبَاطِنَةًۗ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٢٠﴾

(Luqmān went on saying to his son,) "My dear son, in fact, if there be anything to the measure of a grain of rye, and it be (hidden) in a rock or in the heavens or in the earth, Allah will bring it forth. Surely, Allah is All-Fine, All-Aware. [16] My dear son, establish *Ṣalāh*, and bid the Fair and forbid the Unfair, and observe patience on what befalls you. Surely, this is among the matters of determination; [17] and do not turn your cheek away from people, and do not walk on the earth haughtily. Surely, Allah does not like anyone who is arrogant, proud; [18] and be moderate in your walk, and lower your voice. Surely, the ugliest of voices is the voice of the donkeys." [19]

Have you not seen that Allah has subjugated for you what is in the heavens and what is on the earth, and has perfected His blessings on you, both outward and inward? But among people there are those who debate about Allah with no knowledge, no guidance and no book to enlighten. [20]

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some reports, he was a nephew of the noble prophet Ayyūb ﷺ. The verse says that Allah Ta'ālā addressed him by saying, "Be grateful to Allah." This address might have been in the form of an *ilhām* or inspiration, which may be received by righteous people other than the prophets ﷺ.

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ يَدْعُوهُمْ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٢١﴾ ۞ وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ۗ وَإِلَى ٱللَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٢٢﴾ وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

When it is said to them, "follow what Allah has sent down," they say, "Instead, we would follow that on which we have found our fathers." Is it so, even though the Satan has been calling them to the punishment of the flaming Fire? [21] And whoever submits his self to Allah and is good in deeds, he in fact holds on to the strongest ring. Towards Allah is the ultimate end of all matters. [22] And whoever disbelieves, let not his disbelief grieve you. To Us is their return. Then We will tell them what they did. Surely, Allah is All Aware of what lies in the hearts. [23] We let them enjoy a little, then We will drag them to a heavy punishment. [24]

And if you ask them as to who has created the heavens and the earth, they will certainly say, "Allah." Say, "*Alḥamdulillāh*" (Praise be to Allah). But most of them do not know. [25]

To Allah belongs what is in the heavens and the earth. Surely, it is Allah who is free of all needs, worthy of every praise. [26]

And if all trees that are on the earth were to be pens, and the ocean (converted into ink) is supported by seven seas following it, the words of Allah would not come to an end. [4] Surely, Allah is Mighty, Wise. [27]

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4) 'The words of Allah' in this verse refer to the words that describe Allah's

مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾ أَلَمْ تَرَ
أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾ ذَٰلِكَ بِأَنَّ اللَّهَ
هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾
أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُم مِّنْ آيَاتِهِ إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُم مَّوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ
لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُم مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ
خَتَّارٍ كَفُورٍ ﴿٣٢﴾

Creation and resurrection of all of you is no more (to Allah) than that of one single person. Surely, Allah is All-Hearing, All Seeing. [28] Did you not see that Allah makes the night enter into the day, and makes the day enter into the night, and He has subjugated the sun and the moon, each running towards an appointed time, and that Allah is fully aware of what you do? [29] That is because Allah is the only Real One and what they invoke other than Him is false and Allah is the High, the Great. [30]

Did you not see that the ships sail through the sea by the grace of Allah, so that He shows you some of His signs? In that, indeed, there are signs for every man of patience and gratitude. [31] And when they are covered by waves like canopies, they pray to Allah, having faith exclusively in Him. Then, once He brings them safe to the land, some of them remain balanced, 5 (while others turn ungrateful by denying Allah's signs.) And no one denies Our signs except every ungrateful traitor. [32]

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attributes of perfection, His infinite power, unfathomable wisdom and His bounties bestowed upon His creation. All these perfections being endless, no description can be adequate to cover all of them, even if all the oceans of the world, converted into ink, are consumed in writing this description.

5) This means that some of them adopt a balanced attitude by renouncing *shirk* and accepting the true faith.

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمْ وَٱخْشَوْاْ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا ۚ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٣٣﴾ إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ ﴿٣٤﴾

O people, fear your Lord and fear a day when no father will help his son, nor will a son be helpful to his father at all. Surely, the promise of Allah is true. So, the worldly life must not deceive you, nor should you ever be deceived about Allah by the Deceiver. [6] [33] Surely, it is Allah with whom rests the knowledge of the Hour; and He sends down the rain, and He knows what is in the wombs. No one knows what he will earn tomorrow, and no one knows in which land he will die. Surely, Allah is All Knowing, All Aware. [34]

6) 'Deceiver' here means Satan.

سُورَةُ السَّجْدَةَ

SŪRAH AS-SAJDAH

(The Prostration)

Introduction

The basic objective of this *Sūrah* is to refute polytheism and establish pure monotheism, the prophet-hood of *Sayyidunā* Muhammad ﷺ and the eternal life after death in which everyone will be recompensed for what he did in this world. The adverse remarks passed by the pagans of Makkah are also discussed and answered. Since verse 15 of this *Sūrah* is a verse of *sajdah*, that is, after reciting which it is obligatory to perform a *sajdah* (prostration) therefore, the *Sūrah* has been named as As-Sajdah (Prostration). However, in order to distinguish it from *Sūrah* 41 Ḥāmīm As-Sajdah, it is named as: Tanzīl As-Sajdah or Alif Lām Mīm As-Sajdah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٢﴾ أَمْ يَقُولُونَ
ٱفْتَرَىٰهُ ۚ بَلْ هُوَ ٱلْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ
يَهْتَدُونَ ﴿٣﴾ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ
ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾

SŪRAH AS-SAJDAH

(The Prostration)

This *Sūrah* is *Makkī* and comprises 30 *'āyāt* (verses)

With the name of Allah, the Most Merciful, the All-Merciful

Alif Lām Mīm. **1 [1] (This) revelation of the Book – in which there is no doubt - is from the Lord of the worlds. [2] Is it that they say, "He has fabricated it."? No, it is the truth from your Lord, so that you (O prophet,) may warn a people to whom no warner has come before you; may be they take the right path. [3]**

Allah is the One who created the heavens and the earth and all that is between them in six days, then He positioned Himself on the Throne. Other than Him, there is neither a guardian for you, nor an intercessor. Would you then not observe the advice? [4]

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1) As explained in the beginning of *Sūrah* Al-Baqarah (*Sūrah* 2), the exact

يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ
سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾ ذَٰلِكَ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٦﴾ ٱلَّذِيٓ
أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُۥ ۖ وَبَدَأَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُۥ مِن
سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ﴿٨﴾

He manages (every) matter from the sky to the earth[2] then it (every matter) will ascend to Him in a day the measure of which is one thousand years according to the way you count.[3] [5] That One is the All-knower of the Unseen and the seen, the All-Mighty, the Very-Merciful, [6] who made well whatever He created, and started the creation of man from clay. [7] Then He made his progeny from a drop of semen, from despised water. [8]

purport of these letters found in the beginning of various *Sūrahs* is not known to anyone except Allah.

2) The polytheists believed that Allah has entrusted the management of this world to some deities whom they invoked for their worldly needs. The verse says that Allah needs no one to manage the affairs of the earth. It is Allah alone who manages all affairs of the heavens and the earth.

3) This verse has been interpreted in two different ways. Most of the classical exegetes are of the view that the reference here is to the Day of Judgment that will be equal to one thousand years of this worldly life. The import of the verse is that as all matters are referred to Allah in this world, they will be referred to Him on the Day of Judgment as well, which will be as long as one thousand years according to worldly calculation. Some other scholars, however, have explained the verse in another way. According to them, the verse is an answer to those pagans who argued that if they were wrong in their beliefs, why Allah did not send to them a divine scourge instantly. The verse says that the period you calculate as one thousand years is no more with Allah than a single day. His decisions are implemented at its proper time, which according to your calculation may be as long as one thousand years. Support of this explanation is sought from the following verse of *Sūrah* Al-Ḥajj (22:47), *"They ask you to bring the punishment sooner, while Allah will never go back on His promise. In fact, one day with your Lord is like one thousand years according to your calculation."* Some other exegetes, like 'Abdullāh Ibn 'Abbās ﷺ, have taken this verse as *mutashābih*, that is, the exact meaning of which is not known with certainty.

ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا
مَّا تَشْكُرُونَ ﴿٩﴾ وَقَالُوٓا۟ أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍۭ ۚ بَلْ هُم
بِلِقَآءِ رَبِّهِمْ كَـٰفِرُونَ ﴿١٠﴾ ۞ قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ
رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾ وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ
رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَـٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ وَلَوْ شِئْنَا لَءَاتَيْنَا
كُلَّ نَفْسٍ هُدَىٰهَا وَلَـٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ
وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾

Then He gave him a proportioned shape, and breathed into him of His spirit. And He granted you the (power of) hearing and the eyes and the hearts. Little you give thanks. [9]

And they said, "Is it that when we disappear in the earth__is it that we really come into a new creation?" Rather they are ones who deny the meeting with their Lord. [10] Say, "The angel of death who has been assigned for you will take your soul in full, then you will be brought back to your Lord." [11] And (you will wonder) if you see the sinners hanging their heads before their Lord (and saying,) "Our Lord, we have now seen and heard, so send us back, and we will do righteous deeds. Surely, (now) we are believers." [12] And if We had so willed, We would have led everybody to his right path (by force), but the word from Me had come to pass: "I will certainly fill the *Jahannam* with jinn and human beings together."[4] [13]

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4) The reference is to Allah's word when He said to Iblīs (Satan), "I will definitely fill the *Jahannam* with you and with those who will follow you..." (38:85). As mentioned at different places in the Holy Qur'ān, it was within the power of Allah Ta'ālā to compel all the people to accept the true faith by force, but it would have been against the very purpose for which man was created, that is, to test him whether or not he adopts the correct path with his own choice and volition.

فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـٰذَآ إِنَّا نَسِينَـٰكُمْ ۖ وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ
بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا يُؤْمِنُ بِـَٔايَـٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟
سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ﴿١٥﴾ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ
ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ
نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا
كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُۥنَ ﴿١٨﴾ أَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فَلَهُمْ
جَنَّـٰتُ ٱلْمَأْوَىٰ نُزُلًۢا بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٩﴾ وَأَمَّا ٱلَّذِينَ فَسَقُوا۟ فَمَأْوَىٰهُمُ ٱلنَّارُ ۖ كُلَّمَآ
أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ أُعِيدُوا۟ فِيهَا وَقِيلَ لَهُمْ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم
بِهِۦ تُكَذِّبُونَ ﴿٢٠﴾

So, have a taste, because you had forgotten the meeting of this day of yours. We have forgotten you; and taste the eternal punishment for what you used to do. [14] Only those people believe in Our verses who, when they are reminded of them, fall in prostration and pronounce the purity and praise of their Lord, and who do not wax proud. [5] [15] Their sides remain apart from their beds. They call their Lord with fear and hope, and spend (in charity) out of what We have given to them. [16] So, no one knows the delight of eyes that has been reserved for them in secret, as a reward of what they used to do. [17]

So, can one who is a believer become like one who is a sinner? They cannot become equal. [18] As for those who believe and do righteous deeds, for them there are gardens to dwell, as an honorable hospitality for what they used to do. [19] And the ones who disobeyed, their abode is the Fire. Whenever they wish to come out from it, they will be turned back into it, and it will be said to them, "Taste the punishment of fire that you used to deny." [20]

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5) This is a verse of *sajdah* (prostration). For further details please see note 56 of *Surah* 7: Al-A'rāf.

وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾
وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ
﴿٢٢﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ ۖ وَجَعَلْنَٰهُ
هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ
وَكَانُوا۟ بِـَٔايَٰتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا
كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾

And We will certainly make them taste the nearer punishment before the greater punishment, so that they may return.[6] [21] And who is more unjust than the one who was reminded of the verses of his Lord, then he turned away from them. Surely, We have to take vengeance upon the sinners. [22]

It is a fact that We gave the Book to Mūsā. So be not in doubt about receiving it,[7] and We made it a guidance for the children of Isrā'īl . [23] And We appointed leaders from among them who guided (people) under Our command, when they observed patience, and kept firm belief in Our verses. [24] Surely, your Lord will judge between them on the Day of Judgment in what they used to differ. [25]

6) This means that prior to the punishment in the Hereafter, they will be subjected to lesser punishments in this world in the form of different calamities, which will serve as warnings to them, so that they may be provided with an opportunity to review their attitude and return to the right path. This implies that the calamities one suffers in this world are, in fact, divine warnings that invite him to correct himself before he presents himself before Allah.

7) This means that there is no occasion to doubt the fact that Allah had given Torah to Mūsā ؑ. In this case the pronoun 'it' would be referring to Torah. According to some other exegetes, 'it' refers here to the Qur'ān. The import is that the revelation of a divine book to the Holy Prophet ﷺ is not something new. Mūsā ؑ too was given a book. So there is no reason to deny the revelation of the Holy Qur'ān to the Holy Prophet ﷺ.

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ إِنَّ
فِى ذَٰلِكَ لَءَايَٰتٍ ۖ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ
ٱلْجُرُزِ فَنُخْرِجُ بِهِۦ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَٰمُهُمْ وَأَنفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْفَتْحُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ ٱلْفَتْحِ لَا
يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ إِنَّهُم
مُّنتَظِرُونَ ﴿٣٠﴾

Has it not been a source of guidance for them as to how many generations We have destroyed before them who used to walk in their dwellings? Surely in this there are signs. So, do they not listen? [26] Have they not seen that We drive water to the dry land, then We bring forth crops thereby from which their cattle and they themselves have food? So, do they not perceive? [27] And they say, "When will this decision take place if you are truthful (in your claim)?" [28] Say, "On the day of decision their belief will not be of any use to disbelievers, nor shall they be given any respite." [29] So, just ignore them (O prophet,) and wait. They (too) are waiting. [30]

سُورَةُ الأَحْزَاب

SŪRAH AL-AḤZĀB

(The Coalition Forces)

Introduction

This *Sūrah* was revealed in Madīnah in the backdrop of three major events. The first event is the battle of *Aḥzāb*, also named as the battle of *Khandaq* in which different tribes of Arabia, led by the tribe of Quraish, launched an attack on Madīnah, and the Holy Prophet ﷺ defended the city by digging a trench around it. The word *Aḥzāb*, after which the *Sūrah* is named, refers to the alliance of different tribes against the Holy Prophet ﷺ. The second incident is the battle of Banū Quraiẓah. This Jewish tribe had entered into a peace treaty with the Holy Prophet ﷺ, but in its total violation, they helped the pagan invaders in the battle of Aḥzāb. That is why the Holy Prophet ﷺ had to attack Banū Quraiẓah soon after the battle of Aḥzāb. It was in this expedition that many people from Quraiẓah were held as captives and others were killed. The third event relates to the custom of the pagan Arabia according to which an adopted son was held as the real son in all respects, so much so that he was deemed to be the legal heir of his so-called father. According to this custom, the wife of one's adopted son was prohibited for him just like the wife of his real son, even after the death of the adopted son or after having been divorced by him. This custom was not only unjust and against the interests of the real children of a person, but it also created many social evils in the society. The concepts behind this custom were so much engrossed in the hearts of the people that it was not enough to condemn it verbally. The Holy Prophet ﷺ was therefore directed by Allah Ta'ālā that he should himself marry *Sayyidah* Zainab رضي الله عنها, the divorced wife of his adopted son, namely Zaid Ibn Ḥārithah رضي الله عنه. Several verses of this *Sūrah* relate to this event. It was on this occasion that *ḥijāb* (covering) was enjoined upon Muslim women, and one full section of the *Sūrah* is dedicated for the rules of *ḥijāb*. Since the hypocrites and the enemies of Islam took this opportunity to raise heu and cry against him ﷺ, the *Sūrah* contains verses to elaborate upon the high status of the Holy Prophet ﷺ and the obligations of the Muslims to hold him in high esteem. Some family matters of the Holy Prophet ﷺ are also discussed.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾ وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٣﴾ مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ ۚ وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّٰٓـِٔى تُظَٰهِرُونَ مِنْهُنَّ أُمَّهَٰتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ ۖ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ﴿٤﴾

SŪRAH AL-AḤZĀB

(The Coalition Forces)

This *Sūrah* is *Madanī* and comprises 73 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Surely Allah is All-Knowing, All-Wise. [1] Follow what is revealed to you from your Lord. Surely Allah is All-Aware of what you do; [2] and place your trust in Allah. Allah is enough as a guardian. [3]

Allah has not made for any man two hearts in his chest cavity, nor did he make your wives whom you subjected to *ẓihār*, your mothers, nor did he make your adopted sons your (real) sons. [1] That is (merely) a word uttered by your mouths. And Allah says the truth and He shows the (right) way. [4]

1) This is in refutation of the three false assumptions that were in vogue among the pagan Arabs. Firstly, if they found a person more intelligent than others, they would claim that he had two hearts in his chest. Secondly, if someone said to his wife that she was like the back of his mother (which is the meaning of *ẓihār*), they held his wife to be prohibited for him forever like his mother. Thirdly, they held an adopted son as a real son in all respects and attributed his parentage to the one who adopted him.

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي
الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَٰكِن مَّا تَعَمَّدَتْ
قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ
وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ
الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُم مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ
فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ
وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾

Call them by (the name of) their (real) fathers; It is more equitable in the sight of Allah. And if you do not know their fathers, then they are your brothers in faith and your friends. There is no sin on you in the mistake you make, but in that which you do with intention of your heart; and Allah is Most-Forgiving, Very-Merciful. [5]

The Prophet is closer to the believers than their own selves, and his wives are their mothers; and those having mutual kinship are closer to one another (for the purpose of inheritance) than (other) believers and emigrants according to the Book of Allah, [2] unless you do some good to your friends (by making a will in their favor). This had been written in the Book (the Preserved Tablet). [6]

And (recall) when We took from the prophets their covenant, and from you and from Nūḥ and Ibrāhīm and Mūsā and 'Īsā, the son of Maryam, and We did take from them a firm covenant, [3] [7]

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2) When the Muslims of Makkah migrated to Madīnah, many of them had left all their blood relations in Makkah. The Holy Prophet ﷺ established brotherhood between them and their helpers from the natives of Madīnah, and declared that they will inherit each other, but at a later stage when the relatives of the immigrants arrived in Madīnah after embracing Islam, the inheritance between the immigrants and the helpers was abrogated by this verse.

3) The covenant was to the effect that every prophet ﷺ will act according to Allah's commands, and his followers would follow him.

لِّيَسْـَٔلَ ٱلصَّـٰدِقِينَ عَن صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَـٰفِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا
لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَآءُوكُم مِّن فَوْقِكُمْ
وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ
بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ
يَقُولُ ٱلْمُنَـٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا
﴿١٢﴾ وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَـٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ

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so that He (Allah) may ask the truthful ones about their truth. And He has prepared a painful punishment for the disbelievers. [8]

O you who believe, remember Allah's favor to you, when the forces (of the infidels) came upon you, and We sent upon them a wind, [4] and the forces (of angels) you did not see. Allah is watchful of whatever you do. [9] (Recall) when they came upon you from above you and from below you, and when the eyes were distracted, and the hearts reached the throats, and you were thinking about Allah all sorts of thoughts. [10] At that occasion, the believers were put to a trial and were shaken with a violent convulsion. [11]

(Remember) when the hypocrites and those having malady in their hearts were saying, "Allah and His messenger did not promise us but deceitfully; [12] and when a group of them said, "O people of Yathrib (Madīnah), there is no place for you to stay; so go back." [5]

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4) This refers to the battle of Aḥzāb, briefly explained in the introduction of this *Sūrah*. The invasion of the coalition forces continued for a few days, and the Muslims remained in a state of extreme trouble, but ultimately, a violent wind was sent by Allah upon the invaders, and they had to escape from the scene after facing severe hardships, and the Muslims did not have to fight a formal battle, except to the extent of some individual encounters.

5) When the invasion continued for a few days with no visible hope for its

وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا
فِرَارًا ﴿١٣﴾ وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَـَٔاتَوْهَا وَمَا تَلَبَّثُوا۟
بِهَآ إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا۟ عَـٰهَدُوا۟ ٱللَّهَ مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَـٰرَ ۚ وَكَانَ
عَهْدُ ٱللَّهِ مَسْـُٔولًا ﴿١٥﴾ قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ
وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ
سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾

And a group of them was seeking permission (to leave) from the prophet, saying, "In fact our homes are vulnerable," while they were not vulnerable; they wanted nothing but to escape. [13] And if it (Madīnah) is entered (by the enemy, in their presence,) from all its sides and they are asked (to join) the mischief, they would readily commit it, and would not remain in them (their homes) but for a short while [6] [14] despite that they had already made a covenant with Allah that they would not turn their backs; and a covenant with Allah has to be answered for. [7] [15]

Say, "Flight will never be of any use to you, if you flee from death or killing, and even then you will not be left to enjoy (life) but for a little while." [16] Say, "Who is there to protect you from Allah, if He intends evil to you, or (who is there to prevent Him) if He intends mercy for you?" Beside Allah, they will not find for themselves either a friend or a helper. [17]

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repulsion, the hypocrites claimed that the promise of victory made by the Holy Prophet ﷺ was not true, and that the people of Madīnah had no choice but to retreat from the battle.

6) The hypocrites used to seek permission from the Holy Prophet ﷺ to leave the battle-field on the pretext that their homes were insecure. The verse says that although they were escaping from the battle field on that pretext, yet if the forces of the enemy invited them to join the battle against Muslims, after their having entered the city from all sides, they would have easily joined them in their mischief against Muslims, and would have no more remained in their homes. It shows that their pretext was sham.

7) That is, everyone who enters into a covenant with Allah, has to answer how

۞ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا
قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ
كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً
عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾
يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۖ وَإِن يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُم بَادُونَ فِي
الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنبَائِكُمْ ۖ وَلَوْ كَانُوا فِيكُم مَّا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾

Allah does know the ones from among you who prevent (others from joining the battle) and those who say to their brothers, "Come along with us," and who do not come to the battle but for a little while, [18] (and that too) with a greed against you (i.e. to extract a share of spoils from you). But when fear comes, you will see them looking towards you, rolling their eyes, like the one who gets faint because of death. Then once fear is gone, they assail you with sharp tongues, in greed for the good (i.e. the wealth acquired as spoils). [8] **These people did not accept faith (in real terms), therefore Allah has nullified their acts.** [9] **All this is so easy for Allah. [19] They think that the coalition forces have not (yet) gone. And should the coalition forces come (again), they would like to be living in countryside among the Bedouins, asking (others) about your news. And even if they were to remain among you, they would not fight, but a little. [20]**

he has fulfilled it.

8) The verse has unveiled the cowardice of the hypocrites on the one hand, and their greed for wealth on the other. When an attack from the enemy is apprehended, they are frightened like a person who becomes faint in fear of death, but when the enemy is driven away by the Muslims, and the spoils of war are distributed, they come forward assailing the Muslims with their sharp tongues, and claiming that the victory is achieved with their help, and therefore they deserve a share in the spoils.

9) This means that virtuous acts deserve reward in the Hereafter only when they are accompanied by true faith in Allah. Since it has become evident that

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ
وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ
وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾ مِّنَ ٱلْمُؤْمِنِينَ
رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ
وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾

There is indeed a good model for you in the Messenger of Allah - for the one who has hope in Allah and the Last Day, and remembers Allah profusely. [10] **[21]**

When the believers saw the coalition forces, they said, "This is what Allah and His messenger had promised to us, and Allah and His messenger had told the truth." It only improved them further in faith and submission. [22]

Among the believers, there are men who came true to the covenant they had with Allah. So, some of them have fulfilled their vows (by sacrificing their lives in the way of Allah), and some of them are (still) waiting, and they did not change (their commitment) in the least. [11] **[23]**

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the hypocrites do not have true faith, even their virtuous acts will not be of any use to them in the Hereafter, and will become null and void.

10) In the context of the battle of Aḥzāb, this verse is initially meant to remind the hypocrites that they should have followed the example of the Holy Prophet ﷺ who stood firm in the battle, but according to the unique style of the Holy Qur'ān, the direction is given in generic terms to lay down a universal rule that the Muslims should follow the examples set by the Holy Prophet ﷺ in all matters of life.

11) This verse admires those *Ṣaḥābah* ﷺ of the Holy Prophet ﷺ who had not participated in the battle of Badr due to some valid reasons, and had vowed that whenever the next battle would come to happen, they would offer their lives in defense of faith. Then, some of them, like *Sayyidunā* Anas Ibn Naḍr ؓ and Muṣ'ab Ibn 'Umair ؓ fulfilled their vows by sacrificing their lives in the battle of 'Uḥud, while some others, like *Sayyidunā* 'Uthmān ؓ and Ṭalḥah ؓ remained alive, but eagerly waiting for having the honor of being martyred in the way of Allah.

لِّيَجْزِيَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ
إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ
وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾ وَأَنزَلَ ٱلَّذِينَ
ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا
تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ
تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾

(All this happened) so that Allah may give reward to the truthful ones for their truthfulness, and punish the hypocrites, if He so wills, or accept their repentance. Surely, Allah is Most-Forgiving, Very- Merciful. [24]

Allah has turned back the disbelievers with all their rage, having achieved no good; and Allah sufficed the believers against fighting. [12] **And Allah is Powerful, Mighty. [25] He has brought those of the people of the Book (the Jews) who had backed them, down from their fortresses, and cast awe into their hearts, so as to make you kill some of them and take others as captives; [26] and He let you inherit their land and their homes and their wealth, and a land you have not trodden (so far)** [13]**. And Allah is Powerful to do any thing. [27]**

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12) This means that Allah made a divine arrangement by sending a violent wind to the coalition forces which compelled them to go back, and thus the Muslims did not have to indulge in a regular battle, except to the extent of some individual encounters.

13) These two verses refer to Banū Quraiẓah, the Jewish tribe who had entered into a treaty with the Muslims not to fight against them, and not to support the enemies of the Muslims. But at the time of the battle of Aḥzāb, they violated the terms of the treaty and supported the coalition forces. Earlier as well, they had been constantly conspiring against the Muslims to an intolerable extent. After the battle of Aḥzāb was over, the Holy Prophet ﷺ besieged the fortress of Banū Quraiẓah, and finally, they had to surrender, and most of their men were killed, and the women and children were made captives. This event has been referred to in these verses. At the same time, Allah Ta'ālā has given a good

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ
أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ
ٱلْءَاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾ يَٰنِسَآءَ ٱلنَّبِيِّ مَن
يَأْتِ مِنكُنَّ بِفَٰحِشَةٍ مُّبَيِّنَةٍ يُضَٰعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ عَلَى
ٱللَّهِ يَسِيرًا ﴿٣٠﴾ ۞ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا
مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾

O prophet, say to your wives, "If you intend (to have the pleasure of) worldly life and its charm, then come on, and I shall give you some stuff, and release you in a handsome fashion;[14] [28] but if you intend (to gain the pleasure of) Allah and His messenger and (the betterment of) the Hereafter, then, Allah has prepared a great reward for those of you who are good in their deeds". [29] O wives of the Prophet, whoever from among you will commit a clearly shameful act, the punishment will be doubled for her; and it is easy for Allah to do so. [30] And whoever of you stays obedient to Allah and His messenger, and acts righteously, We shall give her twice her reward, and We have prepared for her a prestigious provision. [31]

news to the Muslims that they would conquer some other lands which they had not entered before. The words, "...*and a land you have not trodden*" refer to such future victories, especially to the conquest of Khaibar that followed a few years after the battle of Aḥzāb.

14) The noble wives of the Holy Prophet ﷺ lived with him enduring with willingness whatever hardships they faced for his noble cause. But when, after the conquest of Khaibar, the economic conditions of the Muslims improved, they once demanded the Holy Prophet ﷺ to increase the amount of their maintenance. The demand was though understandable, their noble status as the wives of the Holy Prophet ﷺ required that their approach should be at a higher level than that of common women. In this context, the present verses were revealed, which gave them a choice whether to live with the Holy Prophet ﷺ or to get divorce from him after receiving all their financial dues. It is reported in authentic *aḥādīth* that all of them opted for living with the Holy Prophet ﷺ under all circumstances.

يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِۚ إِنِ ٱتَّقَيۡتُنَّ فَلَا تَخۡضَعۡنَ بِٱلۡقَوۡلِ فَيَطۡمَعَ
ٱلَّذِي فِي قَلۡبِهِۦ مَرَضٞ وَقُلۡنَ قَوۡلٗا مَّعۡرُوفٗا ﴿٣٢﴾ وَقَرۡنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجۡنَ
تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ وَأَقِمۡنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعۡنَ ٱللَّهَ
وَرَسُولَهُۥٓۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ
تَطۡهِيرٗا ﴿٣٣﴾ وَٱذۡكُرۡنَ مَا يُتۡلَىٰ فِي بُيُوتِكُنَّ مِنۡ ءَايَٰتِ ٱللَّهِ
وَٱلۡحِكۡمَةِۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ إِنَّ ٱلۡمُسۡلِمِينَ وَٱلۡمُسۡلِمَٰتِ
وَٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ وَٱلۡقَٰنِتِينَ وَٱلۡقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ
وَٱلصَّٰبِرَٰتِ وَٱلۡخَٰشِعِينَ وَٱلۡخَٰشِعَٰتِ وَٱلۡمُتَصَدِّقِينَ وَٱلۡمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ
وَٱلصَّٰٓئِمَٰتِ وَٱلۡحَٰفِظِينَ فُرُوجَهُمۡ وَٱلۡحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرٗا
وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغۡفِرَةٗ وَأَجۡرًا عَظِيمٗا ﴿٣٥﴾

O wives of the prophet, you are not like any other women, if you observe *taqwā* (righteousness). So, do not be too soft in your speech, lest someone having disease in his heart should develop fancies (about you); and do speak with appropriate words. [32] Remain in your homes, and do not display (your) beauty as it used to be displayed in the days of earlier ignorance; and establish *Ṣalāh*, and pay *Zakāh*, and obey Allah and His messenger. Allah only intends to keep (all sorts of) filth away from you, O members of the family (of the prophet), and to make you pure through a perfect purification. [33] And be mindful of Allah's verses and the wisdom that is recited in your homes. Surely, Allah is All-Kind, All-Aware. [34]

Surely, Muslim men and Muslim women, believing men and believing women, devout men and devout women, truthful men and truthful women, patient men and patient women, humble men and humble women, and the men who give *ṣadaqah* (charity) and the women who give *ṣadaqah*, and the men who fast and the women who fast, and the men who guard their private parts (against evil acts) and the women who guard (theirs), and the men who remember Allah much and the women who remember (Him) – for them, Allah has prepared forgiveness and a great reward. [15] [35]

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15) Although the Holy Qur'ān has normally used masculine gender while giving

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾

It is not open for a believing man or a believing woman, once Allah and His messenger have decided a thing, that they should have a choice about their matter; and whoever disobeys Allah and His messenger, he indeed gets off the track, falling into an open error. [36] (Remember) when you (O Prophet,) were saying to the one who was favored by Allah and favored by you, [16] "Keep your wife to your self, and fear Allah." And you were concealing in your heart what Allah was going to reveal, and you were fearing people, while Allah is more entitled to be feared by you. So, when Zaid finished his desire for her, We gave her into your marriage, so that there may not be a problem for the believers in marrying wives of their adopted sons, when they finish their desire for them; and Allah's decree had to be enforced. [37]

any direction to the Muslims, the principle is that it includes women in its generality. It is reported that some women desired that it would be an honor for them if they are addressed in specific words by using feminine gender. The present verse was revealed to honor their desire.

16) These words refer to Zaid Ibn Ḥārithah ﷺ who was originally a person enslaved by some people of Quraish. After having accepted Islam, the Holy Prophet ﷺ had adopted him as his son, and this is the favor shown to him by the Holy Prophet ﷺ, which is referred to in the verse. The Holy Prophet ﷺ had arranged his marriage with his cousin *Sayyidah* Zainab ﷺ, but the marital relations between them did not go well, and Zaid ﷺ intended to divorce her. In the meantime Allah had directed the Holy Prophet ﷺ to marry *Sayyidah* Zainab ﷺ after being divorced by Zaid ﷺ. When the latter approached the

مَّا كَانَ عَلَى ٱلنَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ ۖ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۚ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾ ٱلَّذِينَ يُبَلِّغُونَ رِسَـٰلَـٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٣٩﴾ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَـٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾

There is no problem for the prophet in (doing) what Allah has prescribed for him, a customary practice of Allah in the case of those who have gone before – and Allah's command is pre-determined by destiny – [38] those who convey the messages of Allah and have awe of Him, and have no awe of anyone except Allah. Allah is sufficient to take account (of everyone). [39] Muḥammad is not a father of any of your men, but he is a messenger of Allah and the last of the prophets. [17] And Allah has the Knowledge of every thing. [40]

Holy Prophet ﷺ and expressed his intention to divorce Zainab رضي الله عنها, the Holy Prophet ﷺ advised him to keep his wife and give her due rights. At that point, he did not disclose to Zaid رضي الله عنه that he was directed to marry her after he divorced her. The Holy Prophet ﷺ did so for two reasons. Firstly, Zaid رضي الله عنه had sought his advice about divorce, and he did not advise people to resort to divorce, so far as there was any possibility to maintain the tie of marriage. Secondly, he knew that marriage with the divorced wife of one's adopted son was held by the society as blameworthy. This is the import of the words, *"And you were concealing in your heart what Allah was going to reveal, and you were fearing people, while Allah is more entitled to be feared by you."* The Holy Prophet ﷺ might have presumed, at that stage, that the divine direction was meant to look after the interests of Zainab رضي الله عنها, and if Zaid رضي الله عنه won her heart, the purpose might be achieved without divorce. That the basic purpose of the divine direction was to eliminate the false custom (of disallowing marriage with the divorced wife one's adopted son) might have come to his notice at a later stage, and it was at that time that he permitted Zaid رضي الله عنه to divorce Zainab رضي الله عنها and then married her under the command of Allah Ta'ālā.

17) The Holy Prophet ﷺ had no son alive; he had daughters. This verse refutes, on the one hand, the claim of some hypocrites that he married the wife of his own son, and on the other hand, it refutes the criticism of the pagans who used to blame him for having no son who could resume his mission after him. The

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ هُوَ
ٱلَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَٰٓئِكَتُهُۥ لِيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَكَانَ
بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾
يَٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ
وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾ وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تُطِعِ
ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ وَدَعْ أَذَىٰهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٤٨﴾

O you who believe, remember Allah abundantly, [41] and proclaim His purity at morn and eve. [42] He is such that He and His angels send blessings to you, so that He brings you out from all sorts of darkness into Light; and He is Very-Merciful to the believers. [43] Their greeting, on the Day when they will meet Him, will be, "*Salām*" [18]. And He has prepared for them a noble reward. [44]

O prophet, We have sent you as a witness [19] and as a bearer of good news and a warner, [45] and as the one who calls (people) towards Allah with His permission, and as a luminous lamp. [46] So give good news to the believers that they are going to receive a huge bounty from Allah; [47] and do not obey the infidels and the hypocrites, and just ignore any hurt (that afflicts you) from them, and place your trust in Allah. Allah is sufficient (for you) to take care of all matters. [48]

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verse says that even though he has no son, his followers will remain till the Day of Judgment, because he is the last of the prophets ﷺ, and his directives are applicable for all times to come.

18) This means that Allah Ta'ālā will greet them with the words, *As-Salāmu-'alaikum* (Peace be on you). Greeting with these words will in itself be a great honor on that day, especially when such greeting is given by Allah Ta'ālā Himself.

19) The Holy Prophet ﷺ will be a witness for those who obeyed Allah and against those who disobeyed Him. See also 2:143, 4:41 and 16:89.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَكَحۡتُمُ ٱلۡمُؤۡمِنَٰتِ ثُمَّ طَلَّقۡتُمُوهُنَّ مِن قَبۡلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمۡ عَلَيۡهِنَّ مِنۡ عِدَّةٖ تَعۡتَدُّونَهَاۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحٗا جَمِيلٗا ﴿٤٩﴾ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَحۡلَلۡنَا لَكَ أَزۡوَٰجَكَ ٱلَّٰتِيٓ ءَاتَيۡتَ أُجُورَهُنَّ وَمَا مَلَكَتۡ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيۡكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِي هَاجَرۡنَ مَعَكَ وَٱمۡرَأَةٗ مُّؤۡمِنَةً إِن وَهَبَتۡ نَفۡسَهَا لِلنَّبِيِّ إِنۡ أَرَادَ ٱلنَّبِيُّ أَن يَسۡتَنكِحَهَا خَالِصَةٗ لَّكَ مِن دُونِ ٱلۡمُؤۡمِنِينَۗ

O you who believe, when you marry the believing women, and then divorce them before you have touched them, then they have no obligation of any *'iddah* (waiting period) for you that you may count. So give them (due) benefits, and release them in a pleasant manner.[20] [49]

O prophet, We have made lawful for you all your wives whom you have given their dowers,[21] and those (bondwomen) whom you own, out of the captives Allah has given to you as spoils of war, and daughters of your paternal uncle, and daughters of your paternal aunts, and daughters of your maternal uncle, and daughters of your maternal aunts, who have migrated with you, and a believing woman who offers herself for (marrying) the prophet without dower, if the prophet wishes to bring her into his marriage, these rules being exclusive for you, and not for the (rest of the) believers,

20) These are some rules prescribed for the women who are divorced before having privacy with their husbands. 'Touching' in this verse refers to having such a privacy with one's wife in which sexual intercourse is possible, though it has not actually taken place. In this case the woman has not to wait for the period of *'Iddah*, which is obligatory if divorce is given after consummating the marriage by having mutual privacy. The due benefits that are obligated on the husband are the dower, which in such a case is half of the amount agreed upon at the time of marriage. If no amount was fixed at that time, the husband is obligated to give her some garments as *mut'ah* (parting gift). The verse has also emphasized that termination of the tie of marriage should be in beautiful and pleasant manner, and not in hostile atmosphere.

21) Verse 50 specifies some exceptional rules of marriage that were applicable only to the Holy Prophet ﷺ to the exclusion of common Muslims. Firstly, it is declared that all his wives are lawful for him, even though they are more than

قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا
يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾ ۞ تُرْجِي مَن تَشَاءُ مِنْهُنَّ
وَتُؤْوِي إِلَيْكَ مَن تَشَاءُ ۖ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَٰلِكَ أَدْنَىٰ أَن
تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ ۚ وَاللَّهُ يَعْلَمُ مَا فِي
قُلُوبِكُمْ ۚ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

— We know what We have prescribed for them in respect of their wives and the slave-girls they own — so that there should be no difficulty for you. Allah is Most-Forgiving, Very-Merciful. [50] You may postpone (the turn) of any one you wish from among them, and may accommodate with you any one you wish. And should you recall any one from those whom you kept aside, there is no blame on you. It is more likely, in this way, that their eyes will stay content, and they will not grieve, and all of them will be happy with whatever you give to them. [22] Allah knows whatever lies in your hearts, and Allah is All-Knowing, All-Wise. [51]

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four in number, while common Muslims may not have more than four wives. (For the wisdom behind it, please refer to Ma'āriful-Qur'ān.) Secondly, if a Muslim woman gives a proposal of marriage to the Holy Prophet ﷺ without dower, it was permissible for him to accept the offer (, though the Holy Prophet ﷺ did never exercised this option). Thirdly, every husband who has several wives has to maintain full equality between them, not only in maintenance and financial matters, but also in living with them in alternate nights. The Holy Prophet ﷺ was given a concession by this verse to live with whomsoever he wished for as many days as he wished. This is the purport of the words, *"You may postpone (the turn) of any one you wish from among them, and may accommodate with you any one you wish. And should you recall any one from those whom you kept aside, there is no blame on you."* But again, the Holy Prophet ﷺ did never benefit from this concession, and maintained full equality between his wives throughout his marital life. Fourthly, it was prescribed for the Holy Prophet ﷺ that he could marry only those women who have migrated from Makkah to Madīnah. No such condition was imposed on common Muslims. Fifthly, common Muslims were allowed to marry Christian or Jewish women, but the Holy Prophet ﷺ was forbidden from marrying any non-muslim woman.

22) This means that when the wives of the Holy Prophet ﷺ will know that he

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ﴿٥٢﴾

No women are lawful for you after this, nor is it lawful that you replace them (the present wives) with other wives, even though their goodness may attract you, [23] except the bond-women you own. And Allah is watchful of every thing. [52]

is under no divine obligation to maintain full equality between them, they will have no excessive demands; whatever attention the Holy Prophet ﷺ will give any one of them, it will be beyond her expectation, and she will be quite happy with it. The actual facts are that despite the concession given by this verse, when the Holy Prophet ﷺ maintained full equality between all his blessed wives, all of them appreciated that they were being given more than they deserved according to the Holy Qur'ān.

23) This verse has laid down two other rules that were exclusive to the Holy Prophet ﷺ. The first rule is that he was forbidden to replace any one of existing wives with another wife. This was probably in appreciation to his wives who, when given a choice (in verses 28 and 29 above) between the mundane benefits and the company of the Holy Prophet ﷺ, opted for the company of the Holy Prophet ﷺ unanimously. As for the second rule, there is a difference of opinion about its interpretation. According to some exegetes, it means that the words, *"No women are lawful for you after this,"* are meant to prohibit the Holy Prophet ﷺ from entering into a new marriage, and to abrogate the permission given to him in the beginning part of this verse, whereby he could marry any new woman he wished. According to this interpretation, this part of the verse was revealed when a considerable time elapsed after the permission given in the beginning part of the verse. According to this view, this was again in appreciation of the faithful conduct of the then existing wives of the Holy Prophet ﷺ. But according to some other exegetes, this was by no means an abrogation of the permission given in the beginning; rather, this sentence purports to reemphasize the conditions imposed by this verse on his new marriages, that is, he could not marry a woman who did not migrate to Madīnah, nor could he marry a non-muslim woman. The words, *"No women are lawful for you after this"*, according to them mean: 'beyond the conditions mentioned above.'

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ
غَيْرَ نَـٰظِرِينَ إِنَىٰهُ وَلَـٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ
لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ ۖ وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ
ٱلْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَـٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ
وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ
مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا ﴿٥٣﴾ إِن تُبْدُوا۟ شَيْـًٔا أَوْ
تُخْفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٥٤﴾ لَّا جُنَاحَ عَلَيْهِنَّ فِىٓ ءَابَآئِهِنَّ وَلَآ
أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا
مَلَكَتْ أَيْمَـٰنُهُنَّ ۗ وَٱتَّقِينَ ٱللَّهَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٥٥﴾

O you who believe, do not enter the houses of the Prophet, unless you are permitted for a meal, not (so early as) to wait for its preparation. But when you are invited, go inside. Then, once you have had the meal, just disperse, and (do) not (sit for long) being keen for a chat. [24] **This (conduct of yours) hurts the Prophet, but he feels shy of (telling) you (about it), but Allah is not shy of the truth. And when you ask any thing from them (the blessed wives of the Prophet), ask them from behind a curtain. That is better for the purity of your hearts and their hearts. It is not allowed for you that you hurt Allah's Messenger, nor that you ever marry his wives after him. Indeed, it would be an enormity in the sight of Allah. [53] If you disclose any thing, or conceal it, Allah is All-Knowing about every thing. [54] There is no sin for them (the wives of the Prophet) in (appearing without *ḥijāb* before) their fathers, or their brothers, or the sons of their brothers, or the sons of their sisters, or their own (Muslim) women, or their slave-girls. And (O wives of the Prophet,) fear Allah. Surely, Allah is witness to every thing. [55]**

24) This verse refers to an event that took place when the Holy Prophet ﷺ married Zainab رضي الله عنها and invited some of his *Ṣaḥābah* رضي الله عنهم to the feast of *walīmah.*

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ
وَسَلِّمُواْ تَسۡلِيمًا ﴿٥٦﴾ إِنَّ ٱلَّذِينَ يُؤۡذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِي ٱلدُّنۡيَا
وَٱلۡأٓخِرَةِ وَأَعَدَّ لَهُمۡ عَذَابٗا مُّهِينٗا ﴿٥٧﴾ وَٱلَّذِينَ يُؤۡذُونَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ
بِغَيۡرِ مَا ٱكۡتَسَبُواْ فَقَدِ ٱحۡتَمَلُواْ بُهۡتَٰنٗا وَإِثۡمٗا مُّبِينٗا ﴿٥٨﴾ يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل
لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن
يُعۡرَفۡنَ فَلَا يُؤۡذَيۡنَۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ﴿٥٩﴾

Surely, Allah and His angels send blessings to the Prophet. O you who believe, do pray Allah to bless him, and send your *Salām* (prayer for his being in peace) to him in abundance. [56]

Surely, those who annoy Allah and His Messenger are cursed by Allah in this world and in the Hereafter, and He has prepared for them a humiliating punishment. [57] As for those who hurt believing men and believing women without their having done anything (wrong), they shall bear the burden of slander and a manifest sin. [58]

O prophet, tell your wives and your daughters and the women of the believers that they should draw down their shawls over them. That will make it more likely that they are recognized, hence not teased. [25] And Allah is Most-Forgiving, Very-Merciful. [59]

When the meal was served, some people stayed sitting in the house of the Holy Prophet ﷺ chatting for a long time. The Holy Prophet ﷺ was short of time, and as a courtesy to his guest, he could not leave them, nor to request them to leave. The present verses were revealed to educate the Muslims about the etiquettes to be observed by the guests towards their hosts.

25) Some hypocrites in Madīnah used to tease women. The verse enjoined upon women to observe *ḥijāb* by drawing their shawls over their faces, so that they might be recognized as noble and modest women, and the hypocrites might not dare to interfere with them, (See Abū Ḥayyān; Al-Baḥr-ul-Muḥīṭ v.7, p.250) At the same time, the verse warned the hypocrites that they must desist from teasing women; otherwise they would be punished for their evil conduct.

۞ لَّئِن لَّمْ يَنتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ
لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾ مَّلْعُونِينَ أَيْنَمَا
ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا ﴿٦١﴾ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَلَن
تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِندَ
اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ
سَعِيرًا ﴿٦٤﴾ خَالِدِينَ فِيهَا أَبَدًا لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾ يَوْمَ تُقَلَّبُ
وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا ﴿٦٦﴾

If the hypocrites and those having malady in their hearts and the ones who spread rumors in Madīnah do not stop (their evil deeds), We will certainly stir you up against them, then they shall no longer live in it as your neighbors, but for a little while, [60] (and that too in a state of being) accursed. Wherever they are found, they shall be seized, and shall be killed thoroughly [26] [61] _ a consistent practice of Allah in the matter of those who have gone before. [27] And you will never find a change in Allah's consistent practice. [62]

People ask you about the Hour (i.e. the Day of Judgment). Say," Its knowledge is only with Allah." And what can let you know? May be, the Hour is near. [63]

Surely, Allah has cursed the infidels, and has prepared for them a flaming fire, [64] wherein they will live forever, finding no one to protect or to help. [65] The Day their faces will be rolled in the fire, they will say, "Oh, would that we had obeyed Allah and obeyed the Messenger!". [66]

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26) The verse means that if the hypocrites openly violate the divine directions given above, their hypocrisy will be exposed, and they will be treated as open disbelievers who are at war with the Muslims. Hence they can be killed like any other enemy.

27) 'Consistent practice of Allah' is that those who spread mischief in the society are initially warned, but if they do not correct themselves, they are subjected to severe punishments.

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ
مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا
مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا
اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ
يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۖ إِنَّهُ كَانَ
ظَلُومًا جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾

And they will say, "Our Lord, we obeyed our chiefs and our elders, and they made us to go astray from the path. [67] Our Lord, give them twice the punishment, and send a curse on them, an enormous curse. [68]

O you who believe, be not like those who annoyed Mūsā, then Allah cleared him of what they alleged; [28] and he was honorable in the sight of Allah. [69] O you who believe, fear Allah, and speak in straightforward words. [70] (If you do so,) Allah will correct your deeds for your benefit, and forgive your sins for you. Whoever obeys Allah and His Messenger achieves a great success. [71]

We did offer the Trust to the heavens and the earth and the mountains, but they refused to bear its burden and were afraid of it, and man picked it up. [29] Indeed he is unjust (to himself), unaware (of the end). [30] [72] The result (of all this) is that Allah will punish the hypocrites, men and women, and the *Mushriks*, men and women, and will accept the repentance of the believing men and women. Surely Allah is Most-Forgiving, Very-Merciful. [73]

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28) The Israelites annoyed Mūsā ﷺ at different occasions by leveling false charges against him, but Allah cleared him of all such accusations.

29) 'Trust' in this verse means 'the responsibility of Allah's obedience with

one's free will'. Allah Ta'ālā, in His infinite wisdom, offered to His different creations that they might be given a choice to obey or disobey some of His commands. If they would opt to receive such a choice, they would have to obey Allah with their free will, in which case they would deserve the eternal bliss of Paradise, but in case they disobey Him, they would be punished in Hell. They were asked whether or not they are prepared to assume such a responsibility. This offer was made to the heavens and the earth and the mountains, but all of them refused to assume such a risky responsibility and opted to remain in their existing state in which they have neither a choice, nor any fear of punishment in Hell. But when this 'responsibility' was offered to man, he readily accepted it. According to the majority of the exegetes, this offer was made to the heavens and the earth and the mountains in real terms, because all these creations have some kind of sense created by Allah, as is evident from different Qur'ānic verses like 17:44. However some exegetes have taken it in figurative sense. The language used by the Holy Qur'ān supports the majority view.

30) The verse refers to those people who are heedless to the responsibility assumed by them and who fearlessly violate Allah's commands. They are unjust to themselves, as they are subjecting themselves to a horrible punishment, and they are unaware of the ultimate end they have to face.

سُورَةُ سَبَأ

SŪRAH SABA'

(Sheba)

Introduction

Apart from inviting people to the basic articles of faith and answering to the objections of the disbelievers, this *Sūrah* has referred to the stories of Dawūd عليه السلام and Sulaimān عليه السلام and of the people of Saba'. All of them were blessed by Allah's favours and enjoyed political and economic stability for a long time, but the unparalleled power of Dawūd عليه السلام and Sulaimān عليه السلام did never make them heedless to their obligations towards their Creator, while the worldly enjoyments caused the people of Saba' to forget their Lord, and their arrogance and ungratefulness led them to total ruin.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ ﴿٢﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٣﴾

SŪRAH SABA'

(Sheba)

This *Sūrah* is *Makkī* and comprises 54 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Praise be to Allah, to whom belongs all that is in the heavens and all that is on the earth; and for Him is the praise in the Hereafter, and He is the Wise, the All-Aware. [1] He knows all that goes into the earth and all that comes out from it, and all that comes down from the sky and all that ascends thereto. He is the Very-Merciful, the Most-Forgiving. [2]

Said those who disbelieve, "The Hour (i.e. the Day of Judgment) will not come to us." Say, "Why not? By my Lord, the knower of the Unseen, it will surely come to you." Nothing in the heavens and in the earth, even to the measure of a particle, can escape Him, nor is there anything smaller than that or bigger, but it is recorded in a manifest book. [1] [3]

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1) The basic argument of the unbelievers against the possibility of Resurrection

لِّيَجْزِيَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۚ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ
﴿٤﴾ وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿٥﴾
وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ
صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٦﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا
مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ﴿٧﴾ أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ
جِنَّةٌۢ ۗ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ فِى ٱلْعَذَابِ وَٱلضَّلَٰلِ ٱلْبَعِيدِ ﴿٨﴾ أَفَلَمْ يَرَوْا۟ إِلَىٰ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ ٱلْأَرْضَ
أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾

(The Hour will come,) so that He rewards those who believed and did righteous deeds. For such people, there is forgiveness (from Allah) and a noble provision. [4] As for those who strived against Our signs to defeat (the messenger), for such people there is a painful punishment of the divine wrath. [5] Those who are blessed with knowledge see that what is sent to you from your Lord is the truth, and it guides (people) to the path of the All-Mighty, the Ever-Praised. [6]

And the disbelievers said, "Shall we point out to you a man who informs you that, when you are totally torn into pieces, you shall be (raised) in a new creation? [7] Has he forged a lie against Allah, or is there a (sort of) madness in him?" No, but those who do not believe in the Hereafter are in torment and far astray from the right path.[8] Have they not, then, looked to the sky and the earth that lies before them and behind them? If We so will, We would make the earth swallow them up, or cause pieces of the sky to fall upon them. Surely, in this there is a sign for a servant (of Allah) who turns to Him. [9]

was that once they are turned into small particles scattered in the earth, how can they be reassembled? The verse says that no particle in the heavens or in the earth can escape Allah's knowledge and power. 'Manifest book' in this verse refers to the Preserved Tablet *(Al-Lauh-ul-Mahfūz)*.

۞ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ﴿١٠﴾
أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ ۖ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾
وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ ۖ وَمِنَ ٱلْجِنِّ
مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ
ٱلسَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ
وَقُدُورٍ رَّاسِيَٰتٍ ۚ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ ﴿١٣﴾

Surely We bestowed grace on Dawūd from Us: "O mountains, pronounce with him Allah's purity repeatedly – and you too O birds!" [2] And We made the iron soft for him [10] (saying to him,) "Make coats of armour, and maintain balance in combining rings, and do, all of you, righteous deeds. Surely I am watchful of what you do."[11]

And for Sulaimān (We subjugated) the wind; its journey in the morning was (equal to the journey of) one month, and its journey in the afternoon was (equal to the journey) of another month. [3] And We caused a stream of copper to flow for him. And there were some Jinns who worked before him with the leave of his Lord. Whoever of them would deviate from Our command, We would make him taste the punishment of the blazing fire.[4] [12] They used to make for him whatever he wished of castles, images, basins as (large as) tanks, and big cookware fixed (in their places). "Do good, O family of Dawūd, in thankfulness. Very few from My slaves are thankful."[13]

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2) For explanation, please see *Sūrah* Al-Anbiyā' (21:79) with its note.

3) Please see *Sūrah* Al-Anbiyā' (21:81) with its note.

4) It may be a reference to the punishment in the Hereafter, and it is also possible that some kind of blazing fire was set for them as a punishment in this world in case they disobeyed Sulaimān ﷺ.

فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ
مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ
ٱلْمُهِينِ ﴿١٤﴾ لَقَدْ كَانَ لِسَبَإٍ فِى مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا۟
مِن رِّزْقِ رَبِّكُمْ وَٱشْكُرُوا۟ لَهُۥ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾

So, when We decided (that) death (should come) upon him, nothing gave them any indication of his death, except a creature of the earth that had eaten up his sceptre. So, when he fell down, the Jinns came to know that if they had the knowledge of the Unseen, they would not have stayed (so long) in the humiliating punishment. [5] **[14]**

There was indeed a sign for (the community of) Saba' in their home-land: two gardens, (one) on the right and (one) on the left. [6] **"Eat of the provision from your Lord, and be grateful to Him – (You have) an excellent city, and a Most-Forgiving Lord." [15]**

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5) Sulaimān ﵇ had entrusted the construction of *Bait-ul-Maqdis* (Jerusalem) to the Jinns. They used to work only under the supervision of Sulaimān ﵇. When the time of his death approached, he stood before them (in his place of worship) reclining on his sceptre. When he died in this position, his body remained standing with the support of the sceptre. The Jinns, believing him to be alive, continued their work until the remaining work was completed. At that point Allah sent termite that ate up the wood of the sceptre, and the body of Sulaimān ﵇ fell down. Then the Jinns came to know about his death. This incident also falsified the presumption that the Jinns have the knowledge of the Unseen.

6) The people of Saba' lived in Yemen. They had a flourishing civilization. Their highways had beautiful gardens on both sides. They were supposed to offer gratitude to their Creator who blessed them with such a beautiful territory and economic welfare, but engrossed in their luxuries, they forgot their Lord, invented deities to invoke instead of Allah and neglected their obligations towards Him. Prophets ﵈ spared no effort to show them the right path. According to Ibn Kathīr, thirteen prophets ﵈ were sent to them one after the other, but most of them paid no heed to them. Lastly, they were subjected to the divine punishment. The dam of Ma'ārib that was the main source of their irrigation was broken. Flood destroyed the city and all their farms and gardens, which were turned into bushes of tamarisk and wild berries.

فَأَعْرَضُوا۟ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ وَبَدَّلْنَٰهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىْ أُكُلٍ خَمْطٍ
وَأَثْلٍ وَشَىْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَٰلِكَ جَزَيْنَٰهُم بِمَا كَفَرُوا۟ ۖ وَهَلْ نُجَٰزِىٓ إِلَّا
ٱلْكَفُورَ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَٰرَكْنَا فِيهَا قُرًى ظَٰهِرَةً وَقَدَّرْنَا
فِيهَا ٱلسَّيْرَ ۖ سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾ فَقَالُوا۟ رَبَّنَا بَٰعِدْ بَيْنَ أَسْفَارِنَا
وَظَلَمُوٓا۟ أَنفُسَهُمْ فَجَعَلْنَٰهُمْ أَحَادِيثَ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾

Then they turned away. So We sent to them the flood of the dam, and replaced their two gardens with two gardens having fruits of bitter taste, and tamarisk and some bushes of wild lotes. [16] Thus We punished them because of their ungratefulness. We do not give (such a) punishment but to the ungrateful. [17] And We had set visible townships, all the way between them and the towns blessed by Us, and phased the journey between them in measured phases: "Travel along them at nights and days peacefully." [18] Then they said, "Our Lord, make (the phases of) our journeys more distant." [7] And they wronged themselves, therefore We turned them into stories, and tore them into pieces. [8] Surely in this there are signs for everyone who is ever-patient, fully grateful. [19]

7) The phrase '*the town blessed by Us*' refers to the towns of Syria and Palestine. The people of Saba' used to travel to these towns for trade. It was one of Allah's blessings on them that their highways leading to Syria and Palestine had a series of townships at intermittent distances, which made their trips easier, because they could have food and rest in a populated area when and where they wished to break their journey, and thus their trips could be easily measured in suitable phases. This is the import of the words '*and phased the journey between them in measured phases*'. This arrangement saved them from highway robberies as well. This aspect is pointed out by the words, "*Travel along them at nights and days peacefully.*" But the ungrateful nation, instead of appreciating such facilities, rejected Allah's blessings and demanded the adventure of passing through long jungles and deserts.

8) Those who survived the scourge of the flood scattered in different areas and

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا
كَانَ لَهُۥ عَلَيْهِم مِّن سُلْطَٰنٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِٱلْءَاخِرَةِ مِمَّنْ هُوَ مِنْهَا فِى
شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ﴿٢١﴾ قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ ۖ
لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا
مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ
أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ
ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٢٣﴾

Iblīs (Satan)has found his assessment true about them. So they followed him, except a group of the believers. [20] He did not have any power over them, but for the reason that We should recognize the one who believes in the Hereafter as distinct from the one who is in doubt about it; and your Lord is Watchful over every thing. [21]

Say. "Call upon those whom you claim (to be your gods) beside Allah. They do not possess (any thing) even to the measure of a particle, neither in the heavens nor in the earth. They have no contribution at all in either of the two, nor is any of them a helper for Him (Allah). [22] Intercession before Him is of no benefit, but for the one whom He has permitted. (And those who receive a command from Allah remain fearful) until when fear is removed from their hearts, they say (to each other), "What did your Lord say?" They say, "The Truth." He is the High, the Great. [23] [9]

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merged into different tribes. Thus the people of Saba' lost their identity as a single nation.

9) Verses 22 and 23 refute different doctrines of polytheists. Some of them believed their invented deities to be as powerful as Allah. In order to refute them, it is said, *"They do not possess (any thing) even to the measure of a particle, neither in the heavens nor in the earth."* There were others who believed them only as helpers of Allah. The next sentence refutes their belief by saying, *"They have no contribution at all in either of the two, nor is any of them a helper for Him (Allah)."* Yet another group of polytheists invoked such deities only as intercessors before

۞قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاوَاتِ وَالْأَرْضِ ۖ قُلِ اللَّهُ ۖ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ
هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ قُل لَّا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا
تَعْمَلُونَ ﴿٢٥﴾ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ
﴿٢٦﴾ قُلْ أَرُونِيَ الَّذِينَ أَلْحَقْتُم بِهِ شُرَكَاءَ ۖ كَلَّا ۚ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ
﴿٢٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ﴿٢٨﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٩﴾
قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾

Say, "Who gives you sustenance from the heavens and the earth?" Say, "Allah". And We or you are either on the right path or in open error." [24] Say, "You will not be asked about the sins we committed, and we will not be asked about what you do." [25] Say, "Our Lord will assemble us together, then will judge between us with truth. He is the best Judge, the All-Knowing." [26] Say, "Show me the ones whom you have associated with Him as partners. Never! (You can never produce such partners.) He is but Allah, the Mighty, the Wise." [27]

We did not send you (O prophet,) but to the entire mankind, as a bearer of good news and as a warner, but most people do not know. [28] They say, " When will this promise (of the Day of Judgment) be fulfilled, if you are truthful?" [29] Say, "You hold an appointment for a day that you can neither put back for a while, nor can you put it forward. [30]

Allah. It is to refute their claim that the verse 23 says, *"Intercession before Him is of no benefit, but for the one whom He has permitted."* The import of this verse is that their invented deities have no influence on Allah. Intercession before Him is possible only for those whom He permits. Even the angels do not dare to seek permission to intercede in someone's favour, because they always remain fearful in awe of Him, so much so that when Allah commands them to do something, they become nervous. Then once they return to their normal condition, they ask each other about Allah's command to ensure its correct nature. This is the meaning of the last part of the verse, "*(And those who receive a command from Allah remain fearful) until when fear is removed from their hearts, they say (to each other), 'What did your Lord say?' They say, 'The Truth.'*"

وَقَالَ الَّذِينَ كَفَرُوا لَن نُّؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۗ وَلَوْ
تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ
يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ
الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُم ۖ
بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ
وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا ۚ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا
الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا
يَعْمَلُونَ ﴿٣٣﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُم
بِهِ كَافِرُونَ ﴿٣٤﴾ وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾

Those who disbelieve say, "We will never believe in this Qur'ān, nor in that which was before it." But if only you could see when the wrongdoers will be made to stand before their Lord, repulsing words (of blame) to one another! Those who were held as weak will say to the overbearing, "Had you not been there, we would have been believers." [31] Those who were overbearing will say to those weak, "Had we stopped you from (accepting) guidance after it came to you? Rather, you yourselves were guilty." [32] And those weak will say to those overbearing, "But (it was your) intriguing day and night (that stopped us from accepting guidance), when you were directing us to disbelieve in Allah and to set up rivals to Him." And all of them will conceal (their) regrets when they will see the punishment. And We will place iron-collars around the necks of those who disbelieved. They will not be recompensed except for what they used to do. [33]

We did not send a warner to a township, but said those who lived a luxurious life in it, "We reject what you have been sent with." [34] And they said, "We are superior in riches and children, and we are not going to be punished". [35]

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾
وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُم بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا
فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ ﴿٣٧﴾ وَالَّذِينَ يَسْعَوْنَ
فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ
الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ
وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَٰؤُلَاءِ إِيَّاكُمْ
كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحَانَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا يَعْبُدُونَ
الْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ﴿٤١﴾ فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا
وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾

Say, "In fact, my Lord extends provision to whom He wills, and straitens (it for whom He wills), but most of the people do not know". [36] Your riches or your children are not the things that bring you near Us closely; however, the one who believes and acts righteously (is close to Us). Therefore, such people will have the double reward for what they did, and they will be at peace in the upper chambers (of Paradise). [37] As for those who strive against our signs trying to frustrate (them), they will be arraigned into the torment. [38]

Say, " Surely, my Lord extends provision for whomsoever He wills, and straitens (it) for him. And whatever thing you spend, He replaces it, and He is the best of the sustainers. [39] (Remember) the Day when He will gather all of them together, then will say to the angels, "Is it you that these people used to worship?" [40] They will say, "Pure are You! You are our mentor, not these. Rather, they used to worship the Jinns. [10] Most of these believed in them." [41] So, you have no power today to benefit or harm one another, and We will say to the wrongdoers, "Taste the punishment of the Fire that you used to deny." [42]

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10) The import of their answer is that even though the pagans pretended to worship angels, it was in fact the worship of the Jinns who misled them, because their obedience to the Jinns was tantamount to worshipping them.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ
يَعْبُدُ ءَابَآؤُكُمْ وَقَالُوا۟ مَا هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى ۚ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا
جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٣﴾ وَمَآ ءَاتَيْنَٰهُم مِّن كُتُبٍ يَدْرُسُونَهَا ۖ وَمَآ
أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾ وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا۟ مِعْشَارَ
مَآ ءَاتَيْنَٰهُمْ فَكَذَّبُوا۟ رُسُلِى ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾ ۞ قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ ۖ
أَن تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ ۚ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ إِنْ هُوَ
إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾ قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ
لَكُمْ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٤٧﴾ قُلْ إِنَّ رَبِّى يَقْذِفُ
بِٱلْحَقِّ عَلَّٰمُ ٱلْغُيُوبِ ﴿٤٨﴾

When Our evident verses are recited to them, they say, "He is nothing but a man who wishes to divert you from what your fathers used to worship." And they say, "This is nothing but a forged lie." And the disbelievers say about the Truth, when it came to them, "This is nothing but an explicit magic."[43] We did not give them any books that they might study, nor did We send to them any warner before you. [44] And those before them had rejected (the prophets), while these (infidels of Makkah) have not reached even one tenth of what We gave to those (before them). So, they rejected my Messengers. Then (imagine) how was My censure! [45]

Say, "I advise you for one thing only: that you stand up before Allah, in pairs and in singles, then reflect; (you will easily appreciate that) there is no madness in your fellow (the Holy Prophet)." He is none but a warner to you in the face of a stern torment. [46] Say, "If I had ever claimed any reward from you, then it is yours. My reward is with none but Allah. And He is witness over every thing."[47] Say, "My Lord sends forth the Truth. [11] He is the Best-Knower of the Unseen."[48]

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11) This sentence has been interpreted by the commentators in different ways. The original word used here is *qazf* which means 'to throw something

قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ﴿٤٩﴾ قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَىٰ
نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ ۚ إِنَّهُۥ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾ وَلَوْ تَرَىٰٓ إِذْ
فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ
ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ
بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ
بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍۭ ﴿٥٤﴾

Say, "Truth has come, and falsehood (has vanished, and it) has no power to produce or reproduce (anything)."[49] Say, "If I go astray, I shall go astray only to my own detriment. And if I follow the right path, it is because of what my Lord reveals to me. Surely He is All-Hearer, Ever-Near." [50]

And if you could only see when they will be terrified! Then there will be no escape, and they will be seized from a place near at hand. [51] And they will say, "We believe in Him." And how can they grasp at it (the faith) from a place (so) far off, [12] [52] while they had rejected it before, and used to make conjectures from a remote place? [53] And a barrier will be placed between them and that which they desire, as it will be done with the people of their kind who were before (them). They have been in a perplexing doubt. [54]

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downward'. Some commentators have taken it to mean sending down the revelation. The verse, according to them, means that Allah reveals the Truth. Some others have taken the word *qazf* in the sense of making something prevailing on the other. The import of the verse, according to this interpretation, is that Allah makes the Truth to prevail over falsehood.

12)The verse means that faith was acceptable only in the worldly life, and they cannot claim to be believers after reaching the new creation that is so far off from the life in which they were required to believe.

سُورَةُ فَاطِرٍ

SŪRAH FĀṬIR

(Originator)

Introduction

This *Sūrah* invites the pagans of Arabia to consider the call of the Holy Prophet ﷺ with seriousness and sincerity. That this universe has only one Creator who alone is worthy of worship is a fact that every part of the universe can confirm, if one employs his reason when benefiting from His blessings. He has not created the universe in jest. His wisdom and justice requires that there should be a day when every person is recompensed for what he did in the worldly life. For that purpose, it is not at all difficult for the Creator of the universe to resurrect the dead, because the One who has originated the creation is all too capable of giving the dead a new life. It is these aspects of the true faith that have been elaborated in this *Sūrah*. The Holy Prophet ﷺ is consoled that the obstinacy of the unbelievers should not grieve him, because his obligation is no more than conveying the message to them, and he is by no means responsible for their rebellious attitude. The name of the *Sūrah* is taken from its very first verse. It is also named as *Sūrah* Al-Malā'ikah (*Sūrah* of Angels) because it refers to the creation of angels in its opening sentence.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ
وَرُبَٰعَ ۚ يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾ مَّا يَفْتَحِ ٱللَّهُ
لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٢﴾ يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾ وَإِن يُكَذِّبُوكَ فَقَدْ
كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤﴾ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ
فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٥﴾

SŪRAH FĀṬIR

(Originator)

This *Sūrah* is *Makkī* and comprises 45 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

All praise belongs to Allah, the Originator of the heavens and the earth, who appoints the angels as messengers having wings, in twos, threes and fours. He adds to the creation what He wills. Indeed, Allah is powerful to do every thing. [1] Whatever blessing Allah opens for the people, there is none to hold it back, and whatever He holds back, there is none to release it thereafter. He is the Mighty, the Wise. [2] O mankind, remember Allah's blessing upon you. Is there any creator other than Allah who gives you provision from the sky and the earth? There is no god but He. So, to where are you being turned around (by your desires)? [3]

(O Prophet,) if they reject you, (it is not something new, because) many messengers have been rejected before you. It is to Allah that all matters are to be referred. [4] O mankind, Allah's promise is definitely true, therefore, the worldly life must not deceive you, nor should you be deceived about Allah by the big deceiver (Satan). [5]

إِنَّ ٱلشَّيۡطَٰنَ لَكُمۡ عَدُوّٞ فَٱتَّخِذُوهُ عَدُوًّاۚ إِنَّمَا يَدۡعُواْ حِزۡبَهُۥ لِيَكُونُواْ مِنۡ أَصۡحَٰبِ ٱلسَّعِيرِ
﴿٦﴾ ٱلَّذِينَ كَفَرُواْ لَهُمۡ عَذَابٞ شَدِيدٞۖ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغۡفِرَةٞ
وَأَجۡرٞ كَبِيرٌ ﴿٧﴾ أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنٗاۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن
يَشَآءُ وَيَهۡدِي مَن يَشَآءُۖ فَلَا تَذۡهَبۡ نَفۡسُكَ عَلَيۡهِمۡ حَسَرَٰتٍۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِمَا
يَصۡنَعُونَ ﴿٨﴾ وَٱللَّهُ ٱلَّذِيٓ أَرۡسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابٗا فَسُقۡنَٰهُ إِلَىٰ بَلَدٖ مَّيِّتٖ فَأَحۡيَيۡنَا
بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَاۚ كَذَٰلِكَ ٱلنُّشُورُ ﴿٩﴾ مَن كَانَ يُرِيدُ ٱلۡعِزَّةَ فَلِلَّهِ ٱلۡعِزَّةُ جَمِيعًاۚ
إِلَيۡهِ يَصۡعَدُ ٱلۡكَلِمُ ٱلطَّيِّبُ وَٱلۡعَمَلُ ٱلصَّٰلِحُ يَرۡفَعُهُۥۚ وَٱلَّذِينَ يَمۡكُرُونَ ٱلسَّيِّـَٔاتِ لَهُمۡ
عَذَابٞ شَدِيدٞۖ وَمَكۡرُ أُوْلَٰٓئِكَ هُوَ يَبُورُ ﴿١٠﴾

Surely *Shaiṭān* (Satan) is an enemy for you. So, take him as an enemy. He only invites his group (to falsehood) so that they become inmates of the blazing fire. [6] Those who disbelieve will have a severe punishment; and those who believe and do righteous deeds will have forgiveness and a great reward. [7] Then, can the one whose evil deed is so much adorned for him that he deems it really good (be equal to the one who differentiates between good and evil)? The fact, therefore, is that Allah lets go astray whomsoever He wills, and leads to the right path whomsoever He wills. So, (O Prophet,) let not your soul collapse in grief for them. Surely Allah knows well what they are doing. [8]

Allah is the One who sends the winds, then they raise up the clouds, then We drive them to a dead land and revive the land through them after its death. In similar way shall be the Resurrection. [9] Whoever desires honor, then all honor lies with Allah alone. Towards Him ascends the pure word, and the righteous deed uplifts it.[1] As for those who plot evils, for them there is a severe punishment, and their plot itself will perish. [10]

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1) 'The pure word' refers to the words one speaks to profess the true faith, like the formula of *Lā ilāha illallāh* (There is no god but Allah). Ascending of such words to Allah means that they are approved by Allah as an evidence of one's being a true believer. But their perfect approval that saves one from all sorts of

وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا ۚ وَمَا تَحْمِلُ مِنْ أُنثَىٰ
وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾ وَمَا يَسْتَوِى ٱلْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُۥ
وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ
وَتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُولِجُ
ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ
يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ ۚ وَٱلَّذِينَ تَدْعُونَ مِن
دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾

Allah has created you from dust, then from a drop of semen, then He made you couples. No female conceives (a baby) nor gives birth (to it) without His knowledge; and no aged person is made to advance in age, nor is a part curtailed from his age, but all this is (recorded) in a book. Surely all this is easy for Allah. [11] And two seas are not alike; this one is sweet, saturating, pleasant to drink, and that one is salt, bitter. But from each, you eat fresh meat, and derive ornaments that you wear. And you see the boats therein cleaving through water, so that you may search for His grace, [2] and that you may be grateful. [12] He makes the night enter into the day and makes the day enter into the night, and He has subjugated the sun and the moon; each one of them is running towards an appointed time. That is Allah, your Lord. To Him belongs the kingdom. And those whom you invoke beside Him do not own even the membrane on a date-stone. [13]

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punishment depends on his righteous deeds. This is the purport of the words, *"and the righteous deed uplifts it."*

2) 'Search for Allah's grace' refers to commercial activities. The verse signifies that Allah has made it possible for you to sail your boats and ships through seas and rivers, so that you may carry out your overseas trade.

إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ ۖ وَيَوْمَ ٱلْقِيَـٰمَةِ
يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾ ۞ يَـٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ
ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿١٥﴾ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ
بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ
وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰٓ ۗ إِنَّمَا تُنذِرُ
ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ ۚ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِۦ ۚ
وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿١٨﴾ وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ﴿١٩﴾ وَلَا ٱلظُّلُمَـٰتُ وَلَا
ٱلنُّورُ ﴿٢٠﴾ وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِى ٱلْأَحْيَآءُ وَلَا ٱلْأَمْوَٰتُ ۚ إِنَّ ٱللَّهَ
يُسْمِعُ مَن يَشَآءُ ۖ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ ﴿٢٢﴾ إِنْ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾

If you call them, they do not hear your call, and even if they were to hear, they would not respond to you. And on the Day of Judgment they will deny your having held them as Allah's partners. And none can inform you like Him who is Aware. [14]

O men, you are the ones who need Allah, and Allah is Free-of-All-Needs, the Ever-Praised. [15] If He so wills, He can do away with you and bring a new creation. [16] For Allah, that is not something difficult. [17] No bearer will bear the burden of any other person. If a person carrying a heavy load calls (someone) to (share) his load, nothing from it shall be carried (by the latter), even though he be a near of kin. You can warn only those who fear their Lord, while He is unseen, and establish *Ṣalāh*. Whoever gets purified gets purified for his own benefit. And to Allah is the final return. [18] The blind and the sighted are not equal, [19] nor are darkness and light, [20] nor shade and heat of the sun. [21] And the living and the dead are not alike. Allah makes to hear whomsoever He wills. And you cannot make to hear those who are in the graves. [22] You are but a warner. [23]

إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ وَإِن
يُكَذِّبُوكَ فَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَبِٱلزُّبُرِ
وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟ ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾ أَلَمْ
تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ ٱلْجِبَالِ
جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ وَمِنَ ٱلنَّاسِ
وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ
إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ ﴿٢٩﴾
لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ إِنَّهُۥ غَفُورٌ شَكُورٌ ﴿٣٠﴾

Surely We have sent you with truth as a bearer of good news and as a warner, and there was no community without a warner having passed among them. [24] If they reject you, (it is not something new, because) those before them have (also) rejected (messengers). Their messengers came to them with clear proofs and with scriptures and with the enlightening book. [25] Then I seized those who disbelieved. So, how was My censure ! [26]

Did you not see that Allah has sent down water from the sky? Then We brought forth with it fruits having different colours. And among the mountains there are tracks, white and red— of different colours, and (others) utterly black. [27] And among humans and beasts and cattle, there are those having different colours as well. Only those of His slaves fear Allah who are knowledgeable. Surely Allah is Mighty, Forgiving. [28]

Surely those who recite Allah's Book and have established *Ṣalāh* and have spent, secretly and openly, from what We have provided to them —— they hope for a trade that will never crash, [29] so that He pays them their rewards in full, and gives them more out of His grace. Surely He is Most-Forgiving, Very-Appreciative. [30]

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ ۗ إِنَّ اللَّهَ
بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ
فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ
ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي
أَذْهَبَ عَنَّا الْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ
فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾ وَالَّذِينَ كَفَرُوا لَهُمْ
نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ كَذَٰلِكَ
نَجْزِي كُلَّ كَفُورٍ ﴿٣٦﴾

The Book We have revealed to you is the Truth, confirming what was (revealed) before it. Surely Allah, in respect of His slaves, is All-Aware, All-Seeing. [31] Then We conveyed the Book as an heritage to those of Our slaves whom We chose. Now, some of them are those who wrong their own selves, and some of them are mediocre, and some of them are those who outpace (others) in righteous deeds with Allah's permission.[3] That is the great bounty, [32] gardens of eternity they enter. They will be ornamented with bracelets of gold and with pearls, and their dress therein will be (of) silk. [33] And they will say, "Praise be to Allah who has removed all sorrow from us. Surely our Lord is Most-Forgiving, Very-Appreciative, [34] who, out of His grace, has made us land at a home of eternal living where we are neither touched by weariness, nor are we touched by boredom." [35] As for those who disbelieve, for them shall be the fire of *Jahannam*; neither they will be sentenced to death, so that they could die, nor will its torment be lightened for them. It is in this way that We punish every infidel. [36]

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3) These are three categories of the recipients of Allah's book. 'Those who wrong themselves' are the disbelievers. 'The mediocre' are those who believed,

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ أَوَلَمْ
نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ ۖ فَذُوقُوا۟ فَمَا لِلظَّٰلِمِينَ مِن
نَّصِيرٍ ﴿٣٧﴾ إِنَّ ٱللَّهَ عَٰلِمُ غَيْبِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ
ٱلصُّدُورِ ﴿٣٨﴾ هُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَلَا
يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا
﴿٣٩﴾ قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ
أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ إِن يَعِدُ
ٱلظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾

And they will be crying therein, "Our Lord, take us out (from here), and we will act righteously, not in the way we have been doing before." (Allah will say to them,) "Did We not give you an age in your life in which lesson could have been learnt by the one who wished to take lesson? And (furthermore) the warner had (also) come to you. So, have a taste, because the wrongdoers will have no supporter. [37]

Surely Allah is the Knower of the unseen in the heavens and the earth. Indeed He fully knows what lies in the hearts. [38]

He is the One who has made you successors (of the past generations) on the earth. So the one who becomes infidel, his infidelity will go against himself. Their infidelity adds nothing to the infidels but anger from their Lord, and their infidelity adds nothing to the infidels but loss. [39] Say, "Tell me about your (presumed) co-gods whom you invoke beside Allah. Show me that part of the earth that they have created. Or do they have a share in the (creation) of the heavens?" Or have We given them a book so that they are upon a clear proof from it? No, but the wrongdoers promise one another nothing but delusion. [40]

but mixed their good deeds with some evils, and those who outpace are the righteous people who abide by Allah's commands in all of their affairs of life.

إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ
أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن
جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا
نُفُورًا ﴿٤٢﴾ ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ ۚ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا
بِأَهْلِهِۦ ۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ
لِسُنَّتِ ٱللَّهِ تَحْوِيلًا ﴿٤٣﴾ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن
قَبْلِهِمْ وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ مِن شَىْءٍ فِى ٱلسَّمَٰوَٰتِ
وَلَا فِى ٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾ وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا
كَسَبُوا۟ مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ
مُّسَمًّى ۖ فَإِذَا جَآءَ أَجَلُهُمْ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرًۢا ﴿٤٥﴾

Undoubtedly, Allah holds back the heavens and the earth from leaving their existing state, and if they were to leave, there is none who can hold them back, except Him. Surely He is Forbearing, Most-Forgiving. [41]

They had sworn forceful oaths that if a warner would come to them, they would be more receptive to guidance than any other community. But when a warner came to them, it added nothing to them but aversion, [42] because of their showing arrogance in the land and plotting of evil. And the evil plot engulfs none but its own people (who make it). So, they are looking for nothing but the (divine) practice with the earlier people. So you will never find in Allah's practice any change, and you will never find in Allah's practice any diversion. [43] Did they not travel in the land and see how was the end of those before them? They were stronger than these in power. Allah is not such that something in the heavens or the earth can frustrate Him. Surely He is All-Knowing, All-Powerful. [44] If Allah were to take mankind to task for what they did, He would have not left a living creature on its back, but He delays them upto an appointed time. So when their time will come, then Allah is the One who will see His slaves. [45]

سُورَةُ يٰسٓ

SŪRAH YĀ-SĪN

Introduction

The basic theme of this *Sūrah* is to remind people of the signs of Allah's omnipotence that are visible not only in the universe, but also in the creation of man himself. These signs prove on the one hand that Allah's omnipotence does not need any partner or assistant, and thus the concept of other deities is absurd on the face of it. On the other hand, they are sufficient to prove that it is not at all difficult for Allah's omnipotence to revive the dead and to bring them to a new eternal life in which they may be recompensed for whatever they did in their worldly life. The Holy Prophet ﷺ was sent to invite people to believe in these realities. The record of his noble life testifies that he was truthful and whatever he said was based on the revelation he received from Allah. Still, if the disbelievers refuse to accept his call, they are harming none but themselves, because the denial of such an evident truth leads them to severe divine punishments. In this context, the story of some messengers is narrated to show that the infidels who persecuted the truthful believers had to face the divine scourge that annihilated them to the last man. Since the *Sūrah* has briefly taken up the fundamental beliefs of Islamic faith in very eloquent style, the Holy Prophet ﷺ has termed it 'the heart of the Qur'ān'.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يسٓ ﴿١﴾ وَٱلْقُرْءَانِ ٱلْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٣﴾ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
﴿٤﴾ تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٥﴾ لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ﴿٦﴾
لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا
فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾

SŪRAH YĀ-SĪN

This *Sūrah* is *Makkī* and comprises 83 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Yā Sīn 1 **[1] By the Qur'ān, that is full of wisdom, [2] You are truly one of the messengers of Allah, [3] (and you are) on a straight path [4], (this Qur'ān being) a revelation from the All- Mighty, the Very-Merciful, [5] so that you may warn a people whose fathers were not warned, and hence, they are unaware. [6] The word has indeed come true about most of them, so they will not believe.** 2 **[7] We have placed iron collars on their necks, so they are reaching up to their chins, and their heads are forced to remain upwards.** 3 **[8]**

1) As explained in the beginning of *Sūrah* Al-Baqarah (*Sūrah* 2), the exact purport of these letters found in the beginning of various *Sūrahs* is not known to anyone except Allah.

2) The 'word' in this verse refers to the word written in their destiny that they will not believe, but it does not mean that they were compelled by this word to adopt disbelief. The import rather is that Allah Ta'ālā was aware of the obstinacy of most of the pagans that would make them stick to disbelief even after the warning given by the Holy Prophet ﷺ. They opted disbelief with their own will and volition, and not by compulsion. What Allah had written in their destiny did by no means deprive them of their free choice; rather it was the reflection of their wrong choice they were known to make by their free will.

3) This is a metaphorical statement. Despite the clarity of the truth that can be seen with open eyes, they have failed to see it, as if their heads are raised upwards by the collars in their neck, or there are some barriers that have

وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ
﴿٩﴾ وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ
ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾
إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ ۚ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ
إِمَامٍ مُّبِينٍ ﴿١٢﴾ وَٱضْرِبْ لَهُم مَّثَلًا أَصْحَٰبَ ٱلْقَرْيَةِ إِذْ جَآءَهَا ٱلْمُرْسَلُونَ ﴿١٣﴾ إِذْ
أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا۟ إِنَّآ إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾ قَالُوا۟
مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ ٱلرَّحْمَٰنُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

And We have placed a barrier in front of them and a barrier behind them, and (thus) they are encircled by Us; so they do not see. [9] It is all equal for them whether you warn them or do not warn them, they will not believe. [10] You can (usefully) warn only the one who follows the advice and fears the *Raḥmān* (the All-Merciful Allah) without seeing (Him). So give him the good news of forgiveness and of a noble reward. [11] Surely We will give new life to the dead, and We are recording whatever (deeds) they send before them and whatever effects they leave behind. Every thing is fully computed by Us in a manifest book of record. [12]

Cite to them the example of the People of the Town, when the messengers came to it, [4] [13] when We sent to them two (apostles), and they rejected both of them, so We confirmed them with a third one. So they said, "We are sent to you." [14] They (the people of the Town) said, "You are no more than human beings like us, and the *Raḥmān* (the All-Merciful Allah) has not sent down any thing. You are but telling a lie." [15]

prevented them from perceiving the visible realities.

4) The Holy Qur'ān has not given any identification of this town, nor of the messengers who were sent to them. According to some reports, the town was Antioch, and 'Īsā ﷺ had sent some of his pupils to it. They were messengers of 'Īsā ﷺ, and not prophets of Allah. But none of these reports is very authentic. The basic purpose of citing their example is to indicate that rejection of messengers and persecution of their followers entail severe consequences

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾
قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾
قَالُوا طَائِرُكُم مَّعَكُمْ أَئِن ذُكِّرْتُم بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾ وَجَاءَ مِنْ أَقْصَا
الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَن لَّا
يَسْأَلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ
﴿٢٢﴾ أَأَتَّخِذُ مِن دُونِهِ آلِهَةً إِن يُرِدْنِ الرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّي شَفَاعَتُهُمْ
شَيْئًا وَلَا يُنقِذُونِ ﴿٢٣﴾ إِنِّي إِذًا لَّفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾

They (the messengers) said, "Our Lord knows that we are undoubtedly sent to you. [16] Our obligation is no more than to convey the message clearly." [17] They (the People of the Town) said, "We take you as a bad omen for us. If you do not desist, we will certainly stone you and you will be afflicted by a painful punishment from us." [18] They said, "Your bad omen is with yourselves. (Do you take it as bad omen) if you are given a good counsel? Rather, you are a people who cross all limits." [19]

And there came a man rushing from the farthest part of the city.[5] He said, "O my people, follow the messengers. [20] Follow those who do not claim any reward from you, and who are on the right path. [21] What excuse do I have if I do not worship the One who has created me and to whom you will be returned? [22] Shall I adopt those gods besides Him whose intercession, if *Raḥmān* (the All-Merciful Allah) intends to do harm to me, cannot help me in the least, nor can they come to my rescue? [23] In that case, I will be in open error indeed. [24]

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including divine punishment right here in this world. This purpose does not depend on identifying the town or the messengers.

5) According to the reports referred to above, he was Ḥabīb, the carpenter. He believed in the messengers and invited his people to accept the truth in very sympathetic and impressive style, but the wrongdoers killed him in a barbaric manner, and Allah gave him the good news that he would live a blissful life in Paradise. Even after the cruel treatment suffered from his nation, he instead of

إِنِّيٓ ءَامَنتُ بِرَبِّكُمۡ فَٱسۡمَعُونِ ﴿٢٥﴾ قِيلَ ٱدۡخُلِ ٱلۡجَنَّةَۖ قَالَ يَٰلَيۡتَ قَوۡمِي يَعۡلَمُونَ
﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلۡمُكۡرَمِينَ ﴿٢٧﴾ ۞وَمَآ أَنزَلۡنَا عَلَىٰ قَوۡمِهِۦ مِنۢ
بَعۡدِهِۦ مِن جُندٖ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾ إِن كَانَتۡ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ
فَإِذَا هُمۡ خَٰمِدُونَ ﴿٢٩﴾ يَٰحَسۡرَةً عَلَى ٱلۡعِبَادِۚ مَا يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ
يَسۡتَهۡزِءُونَ ﴿٣٠﴾ أَلَمۡ يَرَوۡاْ كَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّنَ ٱلۡقُرُونِ أَنَّهُمۡ إِلَيۡهِمۡ لَا
يَرۡجِعُونَ ﴿٣١﴾ وَإِن كُلّٞ لَّمَّا جَمِيعٞ لَّدَيۡنَا مُحۡضَرُونَ ﴿٣٢﴾ وَءَايَةٞ لَّهُمُ ٱلۡأَرۡضُ ٱلۡمَيۡتَةُ
أَحۡيَيۡنَٰهَا وَأَخۡرَجۡنَا مِنۡهَا حَبّٗا فَمِنۡهُ يَأۡكُلُونَ ﴿٣٣﴾ وَجَعَلۡنَا فِيهَا جَنَّٰتٖ مِّن
نَّخِيلٖ وَأَعۡنَٰبٖ وَفَجَّرۡنَا فِيهَا مِنَ ٱلۡعُيُونِ ﴿٣٤﴾

Undoubtedly I have believed in your Lord; so listen to me." [25] (Thereafter when his people killed him,) it was said to him, "Enter the Paradise". He said, "Would that my people knew [26] how my Lord has forgiven me and placed me among the honoured ones!" [27] And We did not send down to his people any army from the heavens after him, nor were We (in need) to send down.[6] [28] It was no more than a single Cry, and in no time they were extinguished. [29] Alas for the slaves (of Allah)! No messenger came to them, but they have been mocking at him. [30] Did they not see how many generations We have destroyed before them who will not come back to them? [31] All of them are but to be assembled together (and) to be arraigned before Us. [32]

And a sign for them is the dead land. We gave it life and brought forth grain from it; so from it they eat. [33] And We have placed gardens of date-palms and grapes, and caused springs to gush forth therein, [34]

developing any grudge against them, expressed his wish that they too should come to know about the blissful life he enjoyed, so that they might be prompted to accept the true faith.

6) This means that, in order to destroy these people, Allah did not need to send a full army of the angels from the sky. Instead, they were annihilated by a single Cry, just as a kindle is extinguished by a single blow of air.

لِيَأْكُلُوا مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَٰنَ ٱلَّذِى
خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ
﴿٣٦﴾ وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾ وَٱلشَّمْسُ
تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ
حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾ لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا
ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى
ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾

so that they may eat fruits thereof, while it was not made by their hands. Would they not then offer gratitude? [35] Pure (from every fault) is the One who has created all the pairs of whatever the earth grows and of the humans themselves and of that which they do not know.[7] [36]

And a sign for them is the night. We strip (the cover of) the day from it, and they are suddenly in darkness. [37] And the sun is quickly proceeding towards its destination. That is the designing of the All-Mighty, the All-Knowing. [38] And for the moon We have appointed measured phases, until it turned (pale, curved and fine) like an old branch of date palm. [39] Neither it is for the sun to overtake the moon, nor can the night outpace the day. Each one is floating in an orbit. [40] And it is a sign for them that We boarded their children in the loaded ship[8] [41] and created for them things similar to it on which they ride.[9] [42]

7) The Holy Qur'ān declared this phenomenon at a time when the scientists did not recognize that there are pairs in vegetations, a fact discovered by the science long after this declaration. Then the Holy Qur'ān says that there are pairs in other things also that are not known to the human beings so far. This statement includes all new discoveries in which any object is proved to have pairs.

8) The older people in Arabia used to send their younger children in the ships for foreign trade. That is why the children are mentioned specifically. It also alludes to another blessing of Allah by which they had children who worked for them.

9) The Holy Qur'ān has referred here to another means of transport that is

وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ
حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾
وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ
أَنفِقُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ
أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ
صَٰدِقِينَ ﴿٤٨﴾ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا
يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

And if We so will, We can drown them; then no one will respond to their cry, nor will they be rescued, [43] unless there be mercy from Us, and (unless) We let them enjoy for a while. [44] And (they pay no heed) when it is said to them, "Save yourselves from that (punishment) which is before you (in this world) and that which will come after you (die), so that you may receive mercy". [45] There comes to them no sign from the signs of your Lord, but they turn averse to it. [46] And when it is said to them, "Spend (to the needy) from the provision Allah has given to you", the disbelievers say to the believers, "Shall we feed those whom Allah could have fed, if Allah so willed? You are but in open error." [47]

And they say, "When will this promise come true, if you are truthful?" [48] They are looking for nothing but for a single Cry that will seize them when they will be quarrelling. [49] So they will not be able to make a bequest, nor will they return to their household. [50]

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similar to boats and ships. The classic jurists have explained that it alludes to camels, because they were held by the Arabs as 'ships of the desert'. But according to the Arabic grammar, the verse can also be translated as 'and created for them things similar to it on which they *will* ride.' This expression includes all means of transport similar to the ships that may be invented in future like submarines. It may also allude to aircrafts, because they are similar to ships in that they float in the air as ships float on the sea.

وَنُفِخَ فِي ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾ قَالُوا۟ يَٰوَيْلَنَا
مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾ إِن
كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَٱلْيَوْمَ لَا
تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَٰبَ
ٱلْجَنَّةِ ٱلْيَوْمَ فِي شُغُلٍ فَٰكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَٰجُهُمْ فِي ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ
﴿٥٦﴾ لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾
وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾ ۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا
تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ
مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ﴿٦٢﴾

And the Horn will be blown, and suddenly they will be rushing from their graves towards their Lord. [51] They will say, "Woe to us! Who has raised us from our sleeping place? "This is what *Raḥmān* (the All-Merciful Allah) had promised, and the messengers had told the truth. [52] It will be no more than a single Cry, and in no time they will all be arraigned before Us. [53] Then, nobody will be subjected to injustice in the least, and you will not be recompensed but for what you used to do. [54]

The people of the Paradise are engaged today in (their) activities, happily enjoying (them). [55] They and their spouses are in pleasant shades, reclining on couches. [56] For them there are fruits, and for them there is whatever they ask for. [57] "*Salām*"(Peace upon you) is the word (they receive) from Merciful Lord. [58] And (it will be said to the infidels,) "Get apart (from the believers) today O the guilty ones. [59] Did I not direct you, O children of 'Ādam (Adam), that you must not worship the Satan, (because) he is an open enemy for you, [60] and that you must worship Me, (because) this is the straight path? [61] He had misguided lot many people from among you. So, did you not have sense? [62]

هَٰذِهِۦ جَهَنَّمُ ٱلَّتِي كُنتُمۡ تُوعَدُونَ ﴿٦٣﴾ ٱصۡلَوۡهَا ٱلۡيَوۡمَ بِمَا كُنتُمۡ تَكۡفُرُونَ
﴿٦٤﴾ ٱلۡيَوۡمَ نَخۡتِمُ عَلَىٰٓ أَفۡوَٰهِهِمۡ وَتُكَلِّمُنَآ أَيۡدِيهِمۡ وَتَشۡهَدُ أَرۡجُلُهُم بِمَا كَانُواْ
يَكۡسِبُونَ ﴿٦٥﴾ وَلَوۡ نَشَآءُ لَطَمَسۡنَا عَلَىٰٓ أَعۡيُنِهِمۡ فَٱسۡتَبَقُواْ ٱلصِّرَٰطَ فَأَنَّىٰ
يُبۡصِرُونَ ﴿٦٦﴾ وَلَوۡ نَشَآءُ لَمَسَخۡنَٰهُمۡ عَلَىٰ مَكَانَتِهِمۡ فَمَا ٱسۡتَطَٰعُواْ
مُضِيّٗا وَلَا يَرۡجِعُونَ ﴿٦٧﴾ وَمَن نُّعَمِّرۡهُ نُنَكِّسۡهُ فِي ٱلۡخَلۡقِۚ أَفَلَا يَعۡقِلُونَ
﴿٦٨﴾ وَمَا عَلَّمۡنَٰهُ ٱلشِّعۡرَ وَمَا يَنۢبَغِي لَهُۥٓۚ إِنۡ هُوَ إِلَّا ذِكۡرٞ وَقُرۡءَانٞ مُّبِينٞ ﴿٦٩﴾

(Now) this is the *Jahannam* of which you were consistently warned. [63] Enter it today, because you have been persistently denying (the truth)." [64] Today We will set a seal on their mouths, and their hands will speak to Us, and their legs will bear witness about what they used to do. [65] If We so will, We would wipe out their eyes (right here in this world), and they would be racing towards the way, but how would they see? [66] And If We so will, We would disfigure them at their places, and they would not be able to move, nor would they return. [67] And whomsoever We give long life, we reverse him in creation.[10] Then, do they have no sense? [68] We did not teach him (the Holy Prophet) poetry, and it is not proper for him.[11] It is nothing (of that sort,) but (it is) an advice and a readable book that explains (the Truth), [69]

10) This means that when a man is extremely old, his faculties of seeing, hearing, understanding etc. are weakened and he is reversed to the state of childhood in many respects. If a wise and intellectual man could become as ignorant as a child, Allah has the power to wipe out the eyes or distort the figure of a person whenever He so wills.

11) The pagans of Makkah used to say about the Qur'ān that it was some sort of poetry composed by Muḥammad ﷺ. The verse says that Allah did never teach him poetry, nor was it according to his high status that he be known as a poet. Forty years of his early life bear a proof that he never composed poetry, nor did he show any interest in it. Allah kept him away from poetry, so that no sensible person could hold him as poet and his revelation as poetry.

لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ ﴿٧٠﴾ أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا
لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ ﴿٧١﴾ وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا
رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾
وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ
وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾

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so that it may warn him who is alive (to listen to the truth), and so that the word may prove true against the disbelievers. [70]

Did they not see that We have created for them cattle, among things made (directly) by Our hands, and then they become their owners? [71] And We have brought them under their control, so as some of them are their means of transport, and some of them they eat. [72] And for them there are (other) benefits in them and things to drink.[12] So, would they not be grateful? [73] They have adopted gods other than Allah, so that they may be helped (by them). [74] They cannot help them, rather they (the disbelievers themselves) are (like) an army brought forth for (protecting) them (the so-called co-gods)[13] [75]

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12) The original word in Arabic text is *mashārib* which includes drinks, like milk, as well as the utensils used for drinking. In the latter case it will refer to the bowls of leather that are made of the hides of cattle. In order to accommodate both meanings, the word is translated as "things to drink".

13) This sentence has been interpreted in two different ways. According to one interpretation, the verse means that, instead of helping their worshippers, the idols themselves need their help, and the idol-worshippers work like an army appointed to protect the idols. The words added in the brackets in the above translation are based on this interpretation. The second interpretation is that these idols, instead of helping their worshippers, will stand as an army against them on the Day of Judgment when they will bear witness against them. The translation, if read without brackets, may convey this sense also. Given this explanation, the translation would read as follows: "rather they (their so-called co-gods) are (like) a host brought forth for (testifying against) them (the disbelievers).

فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ ٱلْإِنسَٰنُ
أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ
خَلْقَهُۥ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ
مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ
نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ
عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا
أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ
وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

So, their remarks must not grieve you. Surely We know what they conceal and what they disclose. [76]

Did man not see that We have created him from a drop of semen? Then suddenly he stood as an open adversary (to Us). [77] He has set up an argument about Us and forgot his creation. He said, "Who will give life to the bones when they are decayed?" [78] Say, "These will be revived by the same One who had created them for the first time, and who is fully aware of every creation, [79]__ the One who created for you fire from the green tree, [14]and in no time you kindle from it." [80]

Is it that the One who has created the heavens and the earth has no power to create ones like them? Why not? He is the Supreme Creator, the All-Knowing. [81] His practice, when He intends to do something, is no more than He says, "Be", and it comes to be. [82] So, pure (from every fault) is the One in whose hand is the dominion of all things. And towards Him you are to be returned. [83]

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14) The reference is to two trees of specific type found in Arabia, and called *markh* and *'ifār*. When the branches of these trees were rubbed with one another, they kindled fire.

سُورَةُ ٱلصَّٰٓفَّٰتِ

SŪRAH AṢ-ṢĀFFĀT

(Those Standing in Rows)

Introduction

Apart from the subjects of Allah's Oneness, the messenger-ship of the Holy Prophet ﷺ and the life after death, the common characteristics of *Makkī Sūrahs*, this *Sūrah* has refuted in particular the belief of the pagans that angels are Allah's daughters. Probably for this reason, it is started by a reference to the angels. The spectacle of the Day of Judgment is depicted in graphic style. The opponents of the Holy Prophet ﷺ are warned that despite their strong opposition, Islam is going to prevail, and they are destined to meet a miserable fate even in this world. In the course of these discussions, stories of different prophets, like those of Nūḥ عليه السلام , Mūsā, عليه السلام Ilyās عليه السلام, Lūṭ عليه السلام and Yūnus عليه السلام are narrated briefly, while the story of Ibrāhīm عليه السلام and how he readily obeyed Allah's command to sacrifice his son Ismā'īl عليه السلام is narrated in detail.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلصَّٰٓفَّٰتِ صَفًّا ﴿١﴾ فَٱلزَّٰجِرَٰتِ زَجْرًا ﴿٢﴾ فَٱلتَّٰلِيَٰتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ
﴿٤﴾ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ ٱلْمَشَٰرِقِ ﴿٥﴾ إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا
بِزِينَةٍ ٱلْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ﴿٧﴾ لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ
ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا ۖ وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾ إِلَّا مَنْ
خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

SŪRAH AṢ-ṢĀFFĀT

(Those Standing in Rows)

This *Sūrah* is *Makkī* and comprises 182 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

(I swear) by those who stand in rows, [1] then by those who prevent firmly [2], then by those who recite the *dhikr*,[1] [3] surely your God is but One, [4] the Lord of the heavens and the earth and what is between them, and Lord of the points of sunrise. [5] Verily, We have decorated the nearest sky with an adornment, the stars, [6] and (have made them) a security against every rebellious devil. [7] They cannot listen to the Upper Realm and are hit from every side [8] to be driven off, and for them there is a lasting punishment; [9] however, if one snatches a little bit, he is pursued by a bright flame.[2] [10]

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1) According to most exegetes, the reference in these three verses is to the angels who stand in rows, prepared to carry out whatever they are ordered by Allah to do. They also prevent devils from approaching the Upper Realm, as is mentioned in verses 7 to 10. Moreover, they are always engaged in Allah's *dhikr* (proclaiming Allah's Glory). Although Allah does not need to swear an oath to confirm His statement, the Holy Qur'ān has used different oaths at different places to add eloquence and emphasis to the style. The significance of these three qualities of angels is that if one considers their qualities, he has to admit that their relationship with Allah is that of God and His servants, and not that of a father and his daughter, as presumed by the pagans of Makkah.

2) For full explanation of this phenomenon, please see *Sūrah* Al-Ḥijr (15:18) and its note.

فَٱسۡتَفۡتِهِمۡ أَهُمۡ أَشَدُّ خَلۡقًا أَم مَّنۡ خَلَقۡنَآۚ إِنَّا خَلَقۡنَٰهُم مِّن طِينٖ لَّازِبِۭ ﴿١١﴾ بَلۡ
عَجِبۡتَ وَيَسۡخَرُونَ ﴿١٢﴾ وَإِذَا ذُكِّرُواْ لَا يَذۡكُرُونَ ﴿١٣﴾ وَإِذَا رَأَوۡاْ ءَايَةٗ يَسۡتَسۡخِرُونَ ﴿١٤﴾
وَقَالُوٓاْ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٌ ﴿١٥﴾ أَءِذَا مِتۡنَا وَكُنَّا تُرَابٗا وَعِظَٰمًا أَءِنَّا لَمَبۡعُوثُونَ ﴿١٦﴾
أَوَ ءَابَآؤُنَا ٱلۡأَوَّلُونَ ﴿١٧﴾ قُلۡ نَعَمۡ وَأَنتُمۡ دَٰخِرُونَ ﴿١٨﴾ فَإِنَّمَا هِيَ زَجۡرَةٞ وَٰحِدَةٞ فَإِذَا هُمۡ
يَنظُرُونَ ﴿١٩﴾ وَقَالُواْ يَٰوَيۡلَنَا هَٰذَا يَوۡمُ ٱلدِّينِ ﴿٢٠﴾ هَٰذَا يَوۡمُ ٱلۡفَصۡلِ ٱلَّذِي كُنتُم بِهِۦ
تُكَذِّبُونَ ﴿٢١﴾ ۞ٱحۡشُرُواْ ٱلَّذِينَ ظَلَمُواْ وَأَزۡوَٰجَهُمۡ وَمَا كَانُواْ يَعۡبُدُونَ ﴿٢٢﴾ مِن دُونِ
ٱللَّهِ فَٱهۡدُوهُمۡ إِلَىٰ صِرَٰطِ ٱلۡجَحِيمِ ﴿٢٣﴾ وَقِفُوهُمۡۖ إِنَّهُم مَّسۡـُٔولُونَ ﴿٢٤﴾ مَا لَكُمۡ لَا
تَنَاصَرُونَ ﴿٢٥﴾ بَلۡ هُمُ ٱلۡيَوۡمَ مُسۡتَسۡلِمُونَ ﴿٢٦﴾ وَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ يَتَسَآءَلُونَ ﴿٢٧﴾

Now ask them, "Are they stronger in the formation of their bodies, or those (other beings) that We have created?" Certainly, We did create them from sticky clay. [11] But you wonder (at their denial), and they mock (at the idea of an Hereafter). [12] And when any advice is given to them, they pay no heed to it. [13] And when they see a sign, they make fun of it, [14] and say, "This is nothing but an open magic. [15] Is it when we have died and become dust and bones, that we shall be raised again, [16] and even our fathers of aforetime?" [17] Say, "Yes, and you shall be disgraced (too)!" [18]

So, it will be only a single castigating call, and all of a sudden they will begin to see. [19] And they will be saying, "Woe to us; this is the Day of Retribution." [20] (It will be said to them,) "This is the Day of Judgment that you used to deny." [21] (It will be said to the angels,) "Muster all those who were unjust, and their fellows, and whatever they used to worship [22] other than Allah, and show them the way to *Jahannam*, [23] and stop them (for a while,) for they are to be asked some questions." [24] (Then they will be asked, "What is wrong with you that you do not help each other?" [25] On the contrary, that day all of them will have totally surrendered. [26]

And some of them (the followers of their chiefs) will turn to others (the chiefs), asking questions from one another. [27]

قَالُوٓا۟ إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ ٱلْيَمِينِ ﴿٢٨﴾ قَالُوا۟ بَل لَّمْ تَكُونُوا۟ مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ
لَنَا عَلَيْكُم مِّن سُلْطَـٰنٍۭ ۖ بَلْ كُنتُمْ قَوْمًا طَـٰغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ ۖ إِنَّا لَذَآئِقُونَ
﴿٣١﴾ فَأَغْوَيْنَـٰكُمْ إِنَّا كُنَّا غَـٰوِينَ ﴿٣٢﴾ فَإِنَّهُمْ يَوْمَئِذٍ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾ إِنَّا
كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَـٰهَ إِلَّا ٱللَّهُ
يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍۭ ﴿٣٦﴾ بَلْ جَآءَ بِٱلْحَقِّ
وَصَدَّقَ ٱلْمُرْسَلِينَ ﴿٣٧﴾ إِنَّكُمْ لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ
تَعْمَلُونَ ﴿٣٩﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٤٠﴾ أُو۟لَـٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾ فَوَٰكِهُ ۖ
وَهُم مُّكْرَمُونَ ﴿٤٢﴾ فِى جَنَّـٰتِ ٱلنَّعِيمِ ﴿٤٣﴾ عَلَىٰ سُرُرٍ مُّتَقَـٰبِلِينَ ﴿٤٤﴾ يُطَافُ عَلَيْهِم
بِكَأْسٍ مِّن مَّعِينٍۭ ﴿٤٥﴾ بَيْضَآءَ لَذَّةٍ لِّلشَّـٰرِبِينَ ﴿٤٦﴾

They (the followers) will say, "You were the ones who used to come to (mislead) us forcefully." [28] They (the chiefs) will say, "On the contrary, you yourselves were not believers. [29] We had no authority over you at all, but you yourselves were a transgressing people. [30] So, the word of our Lord has come true against us. Indeed, we have to taste (the punishment). [31] We did misguide you, (because) we were ourselves erroneous". [32] So, that day, they will share each other in punishment. [33] This is how We deal with the criminals. [34] They were those to whom when it was said: "There is no god but Allah", they waxed proud, [35] and used to say, "Are we really to leave our gods because of an insane poet?" [36] No, he has come with Truth and has confirmed all the messengers (of Allah). [37] Surely you have to taste the painful punishment,__[38] And you will be recompensed for nothing but for what you used to do___[39] unlike Allah's chosen servants. [40] Those are the people for whom there is a known provision, [41] the fruits; and they will be honored [42] in Gardens of Bliss [43] facing each other on couches. [44] They will be served with a cup from a flowing drink, [45] (that will be) white (and) delicious for those who drink. [46]

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴿٤٨﴾
كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٥٠﴾ قَالَ قَآئِلٌ مِّنْهُمْ
إِنِّى كَانَ لِى قَرِينٌ ﴿٥١﴾ يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا
وَعِظَٰمًا أَءِنَّا لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾ فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ
ٱلْجَحِيمِ ﴿٥٥﴾ قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّى لَكُنتُ مِنَ
ٱلْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾
إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٠﴾ لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ﴿٦١﴾ أَذَٰلِكَ خَيْرٌ
نُّزُلًا أَمْ شَجَرَةُ ٱلزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَٰهَا فِتْنَةً لِّلظَّٰلِمِينَ ﴿٦٣﴾

There will be no headache therein, nor will they be intoxicated with it, [47] and by their side there will be females restricting their gazes (to their husbands), having pretty big eyes, [48] as if they were eggs hidden (under feathers, protected from pollution). [49] Then they will turn to each other asking questions mutually. [50] A speaker from them will say, "I had a companion (in the worldly life) [51] who used to say (to me), "Are you one of those who believe? [52] Is it when we have died and become dust and bones? Is it true that we are going to be recompensed (for our deeds)?" [53] He (the speaker) will say (to other people in Paradise) "Would you like to have a look (at *Jahannam* to find out what happened to that companion of mine)?" [54] So he will look and will see him in the middle of *Jahannam*. [55] He (the speaker) will say (to his companion seen in *Jahannam*), "By Allah, you were going almost to ruin me. But for the favor of my Lord, I would have been among those produced for punishment." [57] (Then the speaker will address other people of Paradise in delight and wonder, saying,) "Are we not then to die anymore [58] beyond our first death, nor are we going to be punished?" [59] This is, indeed, the great achievement. [60] For this kind (of achievement), all workers must work. [61] Is that (blissful Paradise) better for hospitality or the tree of *zaqqūm*?[3] [62] We have made it a test for the unjust. [63]

3) *Zaqqūm* was a wild tree of bitter taste found in deserts of Arabia. When the

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِىٓ أَصْلِ ٱلْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ
﴿٦٥﴾ فَإِنَّهُمْ لَءَاكِلُونَ مِنْهَا فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ
حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ ﴿٦٨﴾ إِنَّهُمْ أَلْفَوْا۟ ءَابَآءَهُمْ ضَآلِّينَ ﴿٦٩﴾
فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ ﴿٧٠﴾ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ ٱلْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ
أَرْسَلْنَا فِيهِم مُّنذِرِينَ ﴿٧٢﴾ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾ إِلَّا
عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٧٤﴾ وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَٰهُ
وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾ وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ﴿٧٧﴾ وَتَرَكْنَا عَلَيْهِ فِى
ٱلْءَاخِرِينَ ﴿٧٨﴾

It is a tree that comes forth in the bottom of *Jahannam.* [64] Its fruits are like the heads of devils. [65] So, they have to eat from it and have to fill their bellies with it. [66] Then they will have, on top of it, a mixture made of boiling water. [67] Then, their final return is to the Fire. [68] They found their fathers on the wrong path. [69] So, they used to run in their footsteps. [70] Most of the earlier ones (too) had gone astray before them. [71] We did send warners among them. [72] So look, how was the end of those warned - [73] except Allah's chosen servants. [74]

And Nūḥ did call Us (for help after he was disappointed with his people), so (We accepted his prayer, as) We are the best to respond. [75] And We delivered him and his family from the great agony, [76] and made his progeny the sole survivors (from the Deluge). [77] And We left for him (a word of praise) among the later people, (that is): [78]

Holy Qur'ān mentioned that it would be the food offered to the inmates of *Jahannam*, the unbelievers made fun of it, and exclaimed how a tree could grow in fire. That is why the Holy Qur'ān has remarked that, apart from being the food of the inmates of fire, it was a test for the people whether they believe in it, or make fun of it. Then it was said in verse 65 that it is not impossible for a tree to grow in fire, because by virtue of its very nature it is grown in the bottom of *jahannam*.

سَلَٰمٌ عَلَىٰ نُوحٍ فِي ٱلْعَٰلَمِينَ ﴿٧٩﴾ إِنَّا كَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُۥ مِنْ عِبَادِنَا
ٱلْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ﴿٨٢﴾ ۞ وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾ إِذْ
جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَئِفْكًا
ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ﴿٨٦﴾ فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِي
ٱلنُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا۟ عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ
فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

Salām be on Nūḥ among (the people of) all the worlds.[4] [79] Certainly, this is how We reward those who are good in their deeds. [80] He was one of Our believing servants. [81] Then, we drowned others. [82]

And certainly one of his adherents was Ibrāhīm. [83] (Remember) when he came to his Lord with a pure heart, [84] when he said to his father and his people, "What is that which you worship? [85] Do you wish (to have) fallacious gods other than Allah? [86] Then, what do you think about the Lord of the worlds?" [87]

Then, he cast a look at the stars, [88] and then said, "I feel indisposed"[5] [89] So they went away from him, turning their backs. [90] And he made his way to their 'gods' and said to them, "Why would you not eat? [91]

4) This means that all adherents to a heavenly religion admire him and pray for him in these words. That is why not only Muslims, but also Jews and Christians hold him in high esteem.

5) His people used to celebrate a festival. They invited him to join them in the celebration. Ibrāhīm ﷺ told them that he was not feeling well and thus he was excused. Probably, he had some sort of slight illness, though it was not of a nature that would really prevent him from attending the festival. However, he took it as an opportunity to escape from attendance. The statement he made was a *tauriyah* i.e. to use an expression the apparent meaning of which is different from what is really intended. In fact, he had a plan to attack their idols after they would leave the town, so that they could see with their own eyes that their so-called 'gods' were so helpless that they could not even defend themselves, let alone having any power to harm or benefit others.

مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾
قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا ابْنُوا لَهُ بُنْيَانًا
فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾ وَقَالَ إِنِّي
ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ
﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ
مَاذَا تَرَىٰ ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾
فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾

What is wrong with you that you do not speak?" [92] Then he attacked them striking with his right hand. [93] Then, they (the idolaters) came to him rushing. [94] He said, "Do you worship what is carved by yourselves, [95] while Allah has created you and what you make?" [96] They said, "Build for him a structure, and throw him into the blazing fire." [97] So, they intended to bring harm to him, but We made them the lowest (by frustrating their plan). [6] [98]

And he said, "I am going to my Lord. [7] He will show me the way. [99] O my Lord, bless me with a righteous son." [100] So, We gave him the good news of a forbearing boy. [101] Thereafter, when he (the boy) reached an age in which he could work with him, he (Ibrāhīm) said, "O my little son, I have seen in a dream that I am slaughtering you, so consider, what is your opinion?" He said, "O my dear father, do what you have been ordered to do. You will find me, *inshā'allah*, (if Allah wills) one of those who endure patiently." [102] So, (it was a great episode) when both of them submitted themselves (to Allah's will), and he laid him on his forehead (to slaughter him), [103]

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6) It is mentioned in *Sūrah* Al-Anbiyā' (21:69) that when they threw Ibrāhīm ﷺ into the fire Allah ordered the fire to become cool and safe for him, and thus he remained unharmed by the fire.

7) This statement means that he intends to migrate from Iraq. Accordingly, he migrated to Syria.

وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ ٱلرُّءْيَآ ۚ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٠٥﴾
إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِى
ٱلْءَاخِرِينَ ﴿١٠٨﴾ سَلَٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ ﴿١٠٩﴾ كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١١٠﴾ إِنَّهُۥ مِنْ
عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَّرْنَٰهُ بِإِسْحَٰقَ نَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿١١٢﴾ وَبَٰرَكْنَا عَلَيْهِ
وَعَلَىٰٓ إِسْحَٰقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِۦ مُبِينٌ ﴿١١٣﴾ وَلَقَدْ مَنَنَّا عَلَىٰ
مُوسَىٰ وَهَٰرُونَ ﴿١١٤﴾ وَنَجَّيْنَٰهُمَا وَقَوْمَهُمَا مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَٰهُمْ
فَكَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿١١٦﴾ وَءَاتَيْنَٰهُمَا ٱلْكِتَٰبَ ٱلْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَٰهُمَا ٱلصِّرَٰطَ
ٱلْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِى ٱلْءَاخِرِينَ ﴿١١٩﴾ سَلَٰمٌ عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١٢٠﴾

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and then We called out to him, "O Ibrāhīm, [104] you did make the dream come true." This is how We reward those who are good in their deeds. [105] This was indeed a trial that clearly demonstrated (their obedience). [106] And We ransomed him with a great sacrifice, [8] [107] and We left for him (a word of praise) among the later people, [108] (that is,) "*Salām* be on Ibrāhīm! [109] This is how We reward those who are good in their deeds. [110] Surely, he is among Our believing servants. [111] And We gave him the good news of Isḥāq (Isaac), a prophet from among the righteous. [112] And We did bless him, and Isḥāq. And among the progeny of both of them, some are good and some are utterly unjust to their own selves. [113]

Certainly We bestowed favors upon Mūsā and Hārūn, [114] and We delivered them and their people from the great agony, [115] and We helped them, so they became victors, [116] and We gave them the clear book, [117] and guided them to the straight path. [118] And We left for them (a word of praise) among the later people, [119] (that is,) *Salām* be on Mūsā and Hārūn! [120]

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8) The boy was Ismā'īl ﷺ, and when he took all measures to slaughter him, and the obedience of the father and the son was demonstrated, they saw that a slaughtered sheep was lying before them. Thus Allah saved Ismā'īl ﷺ.

إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنۡ عِبَادِنَا ٱلۡمُؤۡمِنِينَ ﴿١٢٢﴾
وَإِنَّ إِلۡيَاسَ لَمِنَ ٱلۡمُرۡسَلِينَ ﴿١٢٣﴾ إِذۡ قَالَ لِقَوۡمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدۡعُونَ بَعۡلٗا
وَتَذَرُونَ أَحۡسَنَ ٱلۡخَٰلِقِينَ ﴿١٢٥﴾ ٱللَّهَ رَبَّكُمۡ وَرَبَّ ءَابَآئِكُمُ ٱلۡأَوَّلِينَ ﴿١٢٦﴾
فَكَذَّبُوهُ فَإِنَّهُمۡ لَمُحۡضَرُونَ ﴿١٢٧﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلۡمُخۡلَصِينَ ﴿١٢٨﴾ وَتَرَكۡنَا عَلَيۡهِ فِي
ٱلۡأٓخِرِينَ ﴿١٢٩﴾ سَلَٰمٌ عَلَىٰٓ إِلۡ يَاسِينَ ﴿١٣٠﴾ إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ﴿١٣١﴾ إِنَّهُۥ مِنۡ
عِبَادِنَا ٱلۡمُؤۡمِنِينَ ﴿١٣٢﴾ وَإِنَّ لُوطٗا لَّمِنَ ٱلۡمُرۡسَلِينَ ﴿١٣٣﴾ إِذۡ نَجَّيۡنَٰهُ وَأَهۡلَهُۥٓ أَجۡمَعِينَ ﴿١٣٤﴾
إِلَّا عَجُوزٗا فِي ٱلۡغَٰبِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَّرۡنَا ٱلۡأٓخَرِينَ ﴿١٣٦﴾ وَإِنَّكُمۡ لَتَمُرُّونَ عَلَيۡهِم مُّصۡبِحِينَ
﴿١٣٧﴾ وَبِٱلَّيۡلِۚ أَفَلَا تَعۡقِلُونَ ﴿١٣٨﴾

This is how We reward those who are good in their deeds. [121] Surely, both of them were among Our believing servants. [122]

And surely, Ilyās is one of the messengers. [123] (Remember) when he said to his people: "Do you not fear Allah? [124] Do you invoke Ba'l, [9] and ignore the Best of the creators, [125] that is, Allah who is your Lord and the Lord of your forefathers?" [126] Then they rejected him. Therefore, they will be arraigned - [127] except Allah's chosen servants. [128] And We left for him (a word of praise) among the later people, [129] (that is,) "*Salām* on Ilyāsīn (Ilyās). [130] This is how We reward those who are good in their deeds. [131] Surely, he was from among Our believing servants. [132]

And surely, Lūṭ is one of the messengers. [133] (Remember) when We saved him and his family, all of them, [134] except an old woman among those remaining behind. [135] After that, We destroyed others [136] and you do pass by them at daybreak [137] and by nightfall. [10] Would you still not understand? [138]

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9) This is the name of the idol they used to worship.

10) The people of Arabia, when traveling to Syria, used to pass by Sodom and Amūrā (Gomorrah), the habitations of the people of Lūṭ ﷺ. For their detailed

وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ
مِنَ ٱلْمُدْحَضِينَ ﴿١٤١﴾ فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ
ٱلْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ ۞ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ وَهُوَ
سَقِيمٌ ﴿١٤٥﴾ وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَٰهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ
يَزِيدُونَ ﴿١٤٧﴾ فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾ فَٱسْتَفْتِهِمْ أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ
ٱلْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ ﴿١٥٠﴾ أَلَآ إِنَّهُم
مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿١٥٢﴾

And surely, Yūnus (Jonah) is from among the messengers. [11] [139] (Remember) when he ran away towards the boat that was already loaded. [140] Then he participated in drawing lots (to offload one of the passengers) and was the one who was defeated. [141] Then the fish swallowed him while he was reproaching his own self. [142] Had he not been of those who proclaim Allah's purity, [143] he would have definitely lived in its belly till the day when the dead will be raised. [144] Then We cast him ashore in the open while he was ill, [145] and We caused a tree of ourds to grow over him. [146] And We had sent him (as messenger) to one hundred thousand, or more. [147] So, they believed, then, We let them enjoy for a time. [148]

So ask them, "Does your Lord have daughters while they have sons?" [12] [149] Or, had We created angels as females while they were witnessing? [150] Beware! They are the ones who, by way of a lie of theirs, (have the audacity to) say, [151] "Allah has children" - and they are absolute liars. [152]

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story, please see *Sūrah* Al-A'rāf (7:80) and *Sūrah* Hūd (11:69 to 82) with their relevant notes.

11) For full account of his story, please see 21:88 with its note.

12) The pagans of Makkah believed that angels were Allah's daughters. These verses refute this absurd belief.

أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَٰنٌ مُّبِينٌ ﴿١٥٦﴾ فَأْتُوا۟ بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٥٧﴾ وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾ وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ ٱلْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِن كَانُوا۟ لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ ٱلْأَوَّلِينَ ﴿١٦٨﴾

Is it that Allah has chosen daughters (for Himself) instead of sons? [153] What is the matter with you? How (arbitrarily) do you judge? [154] Then, is it that you do not think about it? [155] Or, is it that there is some open authority with you? [156] Then bring your book, if you are truthful. [157] And they have made up between Him (Allah) and the Jinns some kinship, [13] while the Jinns already know that they are bound to be seized.__ [158]__Pure is Allah from what they describe__ [159] except Allah's chosen servants. [14] [160] So, you and those whom you worship, [161] none of you can make anyone turn away from Him (Allah), [162] except him who is to burn in *Jahannam*. [163] And (the angels say,) "There is no one among us who does not have a known station, [164] and We, surely We, are those who stand in rows [165] and We, surely We, are those who proclaim Allah's purity." [166]

And they (the pagans) used to say, [167] "Had there been a scripture with us like that of the former people, [168]

13) Some pagans believed that Iblīs (Satan) was Allah's brother who created evil, while Allah created good things. Some others held that while angels are Allah's daughters, their mothers were some queens from Jinns, meaning thereby that the queens of Jinns were (God forbid) Allah's wives. The verse refutes all such fallacious claims.

14) This exception relates to the statement made in verse 158, "while the Jinns already know that they are bound to be seized." The import is that except for Allah's chosen servants who believe and do righteous deeds, all others will be seized by the divine punishment.

لَكُنَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُوا۟ بِهِۦ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا
لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾ فَتَوَلَّ
عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ
بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ ٱلْمُنذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ
يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَٰمٌ عَلَى
ٱلْمُرْسَلِينَ ﴿١٨١﴾ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾

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we would have certainly been Allah's chosen servants." [15] [169] Then (once the divine book came to them,) they disbelieved in it. So, very soon they will come to know. [170] And Our Word has already come to pass in favor of Our servants, the messengers [171] (that) they are the ones who will be supported, [172] and verily it is Our army (of chosen servants) that prevails. [173] So, withdraw your attention from them for some time. [174] But, watch them. They shall soon see (the reality). [175] Are they asking for Our punishment to come sooner? [176] So, when it will descend in their courtyard, then, evil will be the morning of those warned. [177] So, withdraw your attention from them for some time, [178] and watch. They shall soon see (the reality). [179]

Pure is your Lord, the Lord of all might and honor, from what they describe [180] and *Salām* be on the messengers [181] and praised is Allah, the Lord of all the worlds. [182]

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15) Some Arabs, in the days of ignorance, used to say that if they received a divine book like the Jews and Christians had received Torah and Injīl, they would follow the book sent down to them. But when the Holy Prophet ﷺ was sent with the Noble Qur'ān, they rejected it.

سُورَةُ صٓ

SŪRAH ṢĀD

Introduction

According to authentic reports, this *Sūrah* was revealed on a special occasion. Abū Ṭālib, the uncle of the Holy Prophet ﷺ despite his denial to embrace Islam, used to support and defend him against the conspiracies of other unbelievers on the basis of his kinship. Once the chiefs of the tribe of Quraish approached him and said that if Muhammad ﷺ could refrain from condemning their idols, they would allow him to follow his own faith. They stressed upon Abū Ṭālib that he should persuade his nephew to accept this formula for compromise. When Abū Ṭālib invited the Holy Prophet ﷺ and told him about the suggestion of the pagans, he replied that he did never hurl abuses to their idols. However, when inviting people to Tauḥīd (belief in pure monotheism,) he used to declare the fact that the idols had no power to benefit or harm anyone. Then he told them that he only wanted them to say (and believe in) a single sentence that would save them from Allah's punishment and make them the leaders of all the nations. Then he recited the *kalimah*: *Lā ilāha illallāh*...(There is no god but Allah). At this, they exclaimed how they could abandon all their deities and believe only in one God. On this occasion, this *Sūrah* was revealed. Apart from the comments on pagans' remarks and their objections, it narrates certain stories of earlier prophets ﷺ, especially those of Dawūd ﷺ and Sulaimān ﷺ.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

صٓ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ﴿١﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ﴿٢﴾ كَمْ أَهْلَكْنَا مِن
قَبْلِهِم مِّن قَرْنٍ فَنَادَوا۟ وَّلَاتَ حِينَ مَنَاصٍ ﴿٣﴾ وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ
ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ﴿٤﴾ أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ
﴿٥﴾ وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُوا۟ وَٱصْبِرُوا۟ عَلَىٰٓ ءَالِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَىْءٌ يُرَادُ ﴿٦﴾
مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ ﴿٧﴾ أَءُنزِلَ عَلَيْهِ ٱلذِّكْرُ مِنۢ
بَيْنِنَا ۚ بَلْ هُمْ فِى شَكٍّ مِّن ذِكْرِى ۖ بَل لَّمَّا يَذُوقُوا۟ عَذَابِ ﴿٨﴾

SŪRAH ṢĀD

This *Sūrah* is *Makkī* and comprises 88 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

***Ṣād*. [1] I swear by the Qur'ān, (the book) containing advice, (this is true,) [1] but those who disbelieve are (involved) in false pride and opposition. [2] How many a generation have We destroyed before them, so they cried out (for mercy), while no time was left for having any refuge. [3] They (the pagans) wonder that a warner has come to them from among themselves. And the disbelievers say, "This is a magician, a sheer liar. [4] Has he (not) turned all the gods into a single God? It is a very strange thing indeed." [5] And the leaders among them walked out saying (to their followers), "Walk away (from the Prophet,) and stay firm on (adhering to) your gods. This (call of the Prophet) is surely something designed (for his personal benefit). [6] We never heard of it in the classical faith (of ours). This is nothing but a false invention. [7] Is it (believable) that the message of advice has been sent down to him (alone) from among all of us?" The fact is that they are in doubt about My message; rather, they have not yet tasted My punishment. [8]**

1) As explained in *Sūrah* Al-Baqarah Note 1, the exact meaning of these letters found in the beginning of many *Sūrahs* is not known to anyone.

أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَّابِ ﴿٩﴾ أَمْ لَهُم مُّلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا۟ فِى ٱلْأَسْبَٰبِ ﴿١٠﴾ جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ ٱلْأَحْزَابِ ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو ٱلْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَٰبُ لْـَٔيْكَةِ ۚ أُو۟لَٰٓئِكَ ٱلْأَحْزَابُ ﴿١٣﴾ إِن كُلٌّ إِلَّا كَذَّبَ ٱلرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيْحَةً وَٰحِدَةً مَّا لَهَا مِن فَوَاقٍ ﴿١٥﴾ وَقَالُوا۟ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ ٱلْحِسَابِ ﴿١٦﴾ ٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱذْكُرْ عَبْدَنَا دَاوُۥدَ ذَا ٱلْأَيْدِ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿١٧﴾

Do they have the treasures of the mercy of your Lord, the Mighty, the Bountiful?[2] [9] Or do they have the ownership of the heavens and the earth and what lies between them? Then let them ascend (to the sky) by ropes. [10] What is there (in Makkah) is just a host of the (opposing) groups that has to be defeated. [11] Even before them, the people of Nūḥ and 'Ād and Fir'aun (Pharaoh), the man of stakes,[3] [12] and Thamūd and the people of Lūṭ and the people of Aaikah have rejected (the messengers). They were the (strong) groups. [13] All of them did nothing but declare the messengers as liars; hence, My punishment became due. [14] And these people are waiting for nothing but for a single Cry (the sound of the Trumpet to be blown on Doomsday) that will have no pause. [15] And they say, "O our Lord, give us our share (of the punishment) sooner, before the Day of Reckoning." [16] Bear patiently with what they say, and remember Our servant Dawūd, the man of might. Surely he was ever-turning to Allah. [17]

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2) This is an answer to their objection why Muhammad ﷺ was selected for prophet-hood. The verse says that this objection embodies a claim that treasures of Allah's mercy are or should have been in their control and they should have selected Allah's prophets. This claim is too absurd to need any comment.

3) Pharaoh was known as 'a man of stakes' because he used to crucify his opponents by putting stakes in their hands and feet.

إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ يُسَبِّحْنَ بِٱلْعَشِىِّ وَٱلْإِشْرَاقِ ﴿١٨﴾ وَٱلطَّيْرَ مَحْشُورَةً كُلٌّ لَّهُۥٓ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُۥ وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ وَفَصْلَ ٱلْخِطَابِ ﴿٢٠﴾ ۞ وَهَلْ أَتَىٰكَ نَبَؤُا۟ ٱلْخَصْمِ إِذْ تَسَوَّرُوا۟ ٱلْمِحْرَابَ ﴿٢١﴾

We had subjugated the mountains to join him (in) making *tasbīḥ* (i.e. pronouncing Allah's purity) at evening and sunrise, [18] and the birds as well, mustered together. All were turning to Allah with him.[4] [19] And We made his kingdom strong, and gave him wisdom and decisive speech. [20] Has there come to you the story of the litigants,[5] when they entered the sanctuary by climbing over the wall? [21]

4) For explanation, please see *Sūrah* Al-Anbiyā' (21:79) with its note.

5) The gist of the following story is that Dawūd ﷺ had made a mistake. In order to draw his attention to it, Allah Ta'ālā sent to him two litigants when he was engaged in worship in his sanctuary. They came to him in an unusual way by climbing over the wall, and placed the matter before him. He decided between them, but at the same time he realized that it was a subtle indication from Allah Ta'ālā towards his own mistake. Hence he prostrated himself before Allah and repented. The Holy Qur'ān has not mentioned the nature of his mistake. There are many different versions of this event given by different exegetes. The story mentioned in the Bible that Dawūd ﷺ had committed adultery with the wife of his army chief is too absurd to be believable. According to some other reports, he had proposed to his army chief that his wife being very intelligent and noble was suitable only for a king or a prophet, and that she might be divorced by him, after which Dawūd ﷺ himself could marry her. According to the custom prevalent in those days, such a proposal was not deemed inappropriate, but Allah Ta'ālā held it against the high station of a prophet. Dawūd ﷺ had several wives, while his army chief had only one. The case which the litigants brought before him was, in this respect, analogous to what he proposed to his army chief. Therefore, he realized that it was an indication of divine disapproval for his proposal. Although this version is not as preposterous as that of the Bible, there is no authentic report to substantiate it with certainty. It appears that Allah Ta'ālā has not deemed it proper for the high station of a prophet to disclose the nature of his mistake in express terms after he has duly repented on it. Therefore, it is quite unnecessary, rather inappropriate, exercise for us to try to discover what Allah does not like to disclose. The lesson to be learnt from the story is that, instead of being adamant on one's mistake, one should accept it and repent for

إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُمْ
بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾ إِنَّ هَٰذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ
نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ
نَعْجَتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ ۗ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا
وَأَنَابَ ۩ ﴿٢٤﴾ فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿٢٥﴾ يَا دَاوُودُ إِنَّا
جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ
اللَّهِ ۚ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

When they entered upon Dawūd, and he was scared of them, they said, "Be not scared. We are two litigants; one of us has wronged the other, so decide between us with truth, and do not cross the limits, and guide us to the right path. [22] This is my brother; he has ninety nine ewes, and I have a single ewe; still he said, 'Give it into my charge.' And he overpowered me in speech." [23] He (Dawūd) said, "He has certainly wronged you by demanding your ewe to be added to his ewe. Many partners oppress one another, except those who believe and do righteous deeds, and very few they are." And Dawūd realized that We had put him to a test, so he prayed to his Lord for forgiveness, and bowing down, he fell in prostration, and turned (to Allah).[6] [24] So we forgave him that (lapse), and surely he has a place of nearness in Our presence, and an excellent resort. [25]

O Dawūd, We have made you a vicegerent on earth, so judge between people with truth, and do not follow the selfish desire, lest it should lead you astray from Allah's path. Surely those who go astray from Allah's path will have a severe punishment, because they had forgotten the Day of Reckoning. [26]

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it, even though he is a king or a prophet. This lesson is enough for the purpose of seeking guidance from the Holy Qur'ān rather than being involved in discovering untold details of the story.

6) This is a verse of *sajdah* (prostration). For further details please see note 56 of *Surah* 7: Al-A'rāf.

وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ
كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى
ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟
ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾ وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ
أَوَّابٌ ﴿٣٠﴾ إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّىٓ أَحْبَبْتُ
حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَىَّ ۖ فَطَفِقَ مَسْحًۢا
بِٱلسُّوقِ وَٱلْأَعْنَاقِ ﴿٣٣﴾

We did not create the heavens and the earth and what is between them in vain. That is the thinking of those who disbelieve. So, woe to the disbelievers because of the Fire (they have to face). [27] Shall We make those who believe and do righteous deeds equal to those who commit mischief on the earth? Or shall We make the God-fearing equal to the sinners? [28] This is a blessed Book We have revealed to you, so that they deliberate in its verses, and so that the men of understanding may heed to advice. [29]

And We blessed Dawūd with Sulaimān. He was an excellent servant (of Allah). Surely, he was great in turning (to Us, in penitence and praise). [30] (Worth remembering is the incident) when the swift horses of high breeding were presented before him in the evening. [31] He said, "I held the love of the good things (i.e. these horses) because of the remembrance of my Lord." until it went behind the veil. [32] (Then he said,) "Bring them back to me" - and he started passing his hands over the shanks and the necks (of the horses).[7] [33]

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7) The purpose of narrating this event is that the vast kingdom and affluent wealth did not make Sulaimān ﷺ heedless of Allah's remembrance and obedience. He loved horses only because they were instruments to carry out *Jihād* in Allah's way. There are some other interpretations of this story, but what is mentioned above seems more appropriate in view of the Qur'ānic expression, and Allah knows best.

وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ ٱغْفِرْ لِى
وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ ٱلرِّيحَ
تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾ وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾ وَءَاخَرِينَ
مُقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٣٨﴾ هَٰذَا عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُۥ
عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٤٠﴾ وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلشَّيْطَٰنُ
بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾

And indeed We tested Sulaimān while We threw on his throne a body after which he turned (to Us).[8] [34]

He said, "O my Lord, forgive me, and bless me with a kingdom that will not be available to anyone after me. Surely, You are the Bountiful." [35] Then We subjugated the wind for him that blew smoothly on his command to wherever he wished,[9] [36] and (We subjugated to him) the devils (among Jinns), all builders and divers, [37] and many others held in chains.[10] [38] This is Our gift. So, do favor (to someone) or withhold (it), with no (requirement to give) account.[11] [39] He has a place of nearness in Our presence, and an excellent end. [40]

And remember Our servant, Ayyūb – when he called his Lord saying, "The Shaiṭān (Satan) has inflicted weariness and pain upon me." [41]

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8) This is again a story the details of which are not given by the Holy Qur'ān. Some reports are cited by exegetes to explain this episode, but some of them are not authentic, and others, though authentic, do not mention that the Holy Qur'ān has alluded to them in this verse. The best way in such verses is not to go into the details untold by the Qur'ān. What is mentioned by the Holy Qur'ān is that Allah Ta'ālā had put Sulaimān ﷺ to a test, after which he turned to Allah more than before. This much is enough to understand the verse and to learn the required lesson out of it.

9) For explanation, please see *Sūrah* Al-Anbiyā' (21:81) with its note.

10) See *Sūrah* Saba' (verses 13 and 14)

11) This means that all the wealth given to Sulaimān ﷺ by Allah was put at his

ٱرْكُضْ بِرِجْلِكَ ۖ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾ وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا
وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٤٣﴾ وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَٰهُ
صَابِرًا ۚ نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٤٤﴾

(Allah said to him,) "Strike (the ground) with your foot: Here is a cool water to bathe, and a drink!" [12] [42] And We let him have his family and the like of them besides, as a mercy from Us, and a reminder for the people of understanding. [43] And (We said to him,) "Take (a bundle of) thin twigs in your hand, and strike with it, and do not violate your oath. [13] Surely, We found him very enduring. He was really an excellent servant. Surely, he was great in turning (to Us, in penitence and praise). [44]

disposal. He could give it to others as a favor from him, or could retain it for himself according to his free choice without having to give any account for it.

12) As mentioned in *Sūrah* Al-Anbiyā' (21:84), Ayyūb ﷺ suffered from a severe disease. In answer to his supplication, he was ordered to strike the ground with his foot. He did accordingly, and a spring of water gushed forth. He was directed to have a bath with the water and to drink from it. As soon as he did that, his disease was totally cured, and his family members who had left him came back to him.

13) The wife of Ayyūb ﷺ served him throughout his sickness. But once Iblīs (Satan) appeared to her in the form of a doctor. She asked her to treat her husband. Iblīs who pretended to be a doctor, put a condition that if her husband was cured by his treatment she would have to say that her husband was cured by him (i.e. the doctor). Inclined to accept her condition, she told Ayyūb ﷺ about it. Ayyūb ﷺ told her that he was Iblīs who wished her to commit *shirk*. Since she seemed somewhat inclined to accept his suggestion, Ayyūb ﷺ was grieved to know that Iblīs had access even to his wife. Overcome with grief, he swore an oath that, after being cured, he would beat his wife with one hundred sticks. When he was cured by Allah Ta'ālā he was worried how would he beat his faithful wife who served him throughout his illness. Allah Ta'ālā directed him to fulfill his oath by taking a bunch of one hundred small sticks and strike her only once with the bunch. This was a special concession given to Ayyūb ﷺ to save him from breaking his oath on the one hand, and to save his wife, on the other, from undue infliction.

وَٱذْكُرْ عِبَـٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَـٰقَ وَيَعْقُوبَ أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَـٰرِ ﴿٤٥﴾ إِنَّآ أَخْلَصْنَـٰهُم
بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿٤٧﴾ وَٱذْكُرْ
إِسْمَـٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ﴿٤٨﴾ هَـٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ
مَـَٔابٍ ﴿٤٩﴾ جَنَّـٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ﴿٥٠﴾ مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا بِفَـٰكِهَةٍ
كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ ۞ وَعِندَهُمْ قَـٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ ﴿٥٢﴾ هَـٰذَا مَا تُوعَدُونَ لِيَوْمِ
ٱلْحِسَابِ ﴿٥٣﴾ إِنَّ هَـٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴿٥٤﴾ هَـٰذَا ۚ وَإِنَّ لِلطَّـٰغِينَ لَشَرَّ
مَـَٔابٍ ﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾ هَـٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾
وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾ هَـٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۖ لَا مَرْحَبًۢا بِهِمْ ۚ إِنَّهُمْ
صَالُوا۟ ٱلنَّارِ ﴿٥٩﴾

And remember Our servants - Ibrāhīm and Isḥāq and Ya'qūb - the men of strength and the men of vision. [45] We chose them for a trait of remembering the (eternal) Home (in the Hereafter). [46] And surely they are, in Our sight, among the chosen, the best of the righteous. [47] And remember Ismā'īl and Al-Yasa' and Dhul-Kifl. Each one of them was among the best of the righteous. [48] This is a reminder (of what has passed). And surely the God-fearing will have the best place to return: [49]- everlasting gardens, with (their) doors opened for them. [50] They will be relaxing in it, calling there for plenteous fruits and drinks; [51] and in their company there will be females restricting their glances (to their husbands, and) of matching ages. [52] This is what you are being promised for the Day of Reckoning. [53] Surely, that is provision provided by Us, to which there is no end. [54] Ḥaving said this, the transgressors will surely have the most evil place to return: [55] the *Jahannam* , in which they will enter. So, how evil is that place to rest? [56] Let them taste this: hot water and pus, [57] and other things similar to it of various kinds. [58] (When the leaders of the infidels will see their followers entering the Hell after them, they will say to each other,) "This is a multitude rushing into (the Hell) with you - they are not welcome - they are to burn in the Fire." [59]

قَالُوا۟ بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ ۖ أَنتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ ٱلْقَرَارُ ﴿٦٠﴾ قَالُوا۟ رَبَّنَا مَن
قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى ٱلنَّارِ ﴿٦١﴾ وَقَالُوا۟ مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا
نَعُدُّهُم مِّنَ ٱلْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَٰرُ ﴿٦٣﴾ إِنَّ ذَٰلِكَ
لَحَقٌّ تَخَاصُمُ أَهْلِ ٱلنَّارِ ﴿٦٤﴾ قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ
﴿٦٥﴾ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّٰرُ ﴿٦٦﴾ قُلْ هُوَ نَبَؤٌا۟ عَظِيمٌ ﴿٦٧﴾
أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِىَ مِنْ عِلْمٍۭ بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِن يُوحَىٰٓ
إِلَىَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٧٠﴾

They (the followers) will say (to their leaders) "No, it is you who are not welcome; you are the ones who brought this upon us." So, how evil is the place to stay (for ever)!" [60] They (the followers) will say, "Our Lord, whoever has brought this on us, do increase his punishment twofold in the Fire." [61] And they (the infidels) will say, "What is the matter with us that we do not see those men (here in Hell) whom we used to count amongst the worst? (i.e the Muslims whom the infidels used to treat as the worst people among them) [62] Had we taken them as a laughing-stock (unjustly), or have our eyes missed them?" [63] That is going to happen definitely, that is, the mutual quarrel of the people of the Fire. [64]

Say, "I am only a warner, and there is no god but Allah, the One, the All-Dominant, [65] the Lord of the heavens and the earth and what is between them, the Mighty, the Very-Forgiving." [66] Say, "It is a great news [67] to which you are averse. [68] I had no knowledge of the Heavenly Beings when they were debating (about the creation of 'Ādam).[14] [69] Revelation is sent to me only because I am a plain warner. [15] [70]

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14) The reference here is to the conversation that took place between Allah Ta'ālā and His angels when He expressed His intention to create 'Ādam ﷺ, and which is being mentioned in verse 71 below.

15) The import is as follows: 'I never knew about what Allah said to His angels when He intended to create 'Ādam ﷺ, nor was there any source of knowledge available to me other than the revelation from Allah. Now that I am narrating to

إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي خَٰلِقٌۢ بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن
رُّوحِي فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٧٢﴾ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّآ إِبْلِيسَ
ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٧٤﴾ قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ
أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ ﴿٧٥﴾ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُۥ مِن
طِينٍ ﴿٧٦﴾ قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ وَإِنَّ عَلَيْكَ لَعْنَتِيٓ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٧٨﴾
قَالَ رَبِّ فَأَنظِرْنِيٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ يَوْمِ
ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٨١﴾ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ
ٱلْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ ﴿٨٤﴾

When your Lord said to the angels, "I am going to create man from clay. [71] So, once I make him perfectly and breath My spirit into him, you must fall down in prostration before him." [72] Then, the angels prostrated themselves, all of them together - [73] except Iblīs (Satan). He waxed proud, and became one of the disbelievers. [74]

He (Allah) said, "O Iblīs, what did prevent you from prostrating yourself before what I created with My hands? Did you wax proud or were you among the lofty ones?" [75] He said, "I am better than him. You created me from fire, and created him from clay." [76] He said, "Then, get out from here, for you are accursed, [77] and on you shall remain My curse till the Day of Judgment." [78] He said, "O my Lord, then give me respite till the day they are raised again." [79] He said, "Then, you have been given respite, [80] until the Day of the Appointed Time." [81] He said, "Then, I swear by Your Might, that I will definitely lead them astray, all of them - [82] except Your chosen servants among them." [83] He (Allah) said, "Then, the truth is__and it is (always) the truth that I speak__ [84]

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you these events without having any other source of knowledge, it clearly proves that I am receiving revelation from Allah which has been sent to me only for the purpose that I warn you clearly about the evil fate of rejecting the truth.'

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٨٧﴾ وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ
حِينٍ ﴿٨٨﴾

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that I will definitely fill the *Jahannam* with you and with those who will follow you from among them, all together." [85]

Say (O Prophet to the unbelievers,) "I do not demand from you any fee for it, nor am I from among those who make up things artificially. [86] It is nothing but an advice for all the worlds. [87] And you will come to know its reality after a while." [88]

سُورَةُ الزُّمَرِ

SŪRAH AZ-ZUMAR

(The Groups)

Introduction

Revealed in Makkah in early days, this *Sūrah* has referred to different doctrines of polytheists of Arabia. Some of them believed in Allah's supreme power, but they worshipped other deities under the belief that Allah had entrusted them with an authority to intercede before Allah, and that they might bring their worshippers closer to Him. Some others believed that angels were Allah's daughters. All such absurd assumptions are refuted in this *Sūrah*, and the pagans are invited to believe in the Holy Qur'ān and the basic articles of true faith enshrined therein. The Muslims who were being persecuted by the pagans are allowed to migrate to other places where they could follow their religion in peace. The infidels are warned of the severe punishment they had to face if they persisted in their infidelity. The concluding part of the *Sūrah* gives a graphic description of how the infidels will be driven, in groups, to the Hell, and the believers to Paradise. The word used for groups is *zumar* after which the *Sūrah* is named.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١﴾ إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ
بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿٢﴾ أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ وَٱلَّذِينَ
ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ
يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَٰذِبٌ
كَفَّارٌ ﴿٣﴾ لَّوْ أَرَادَ ٱللَّهُ أَن يَتَّخِذَ وَلَدًا لَّٱصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَآءُ ۚ
سُبْحَٰنَهُۥ ۖ هُوَ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٤﴾ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ
يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ ۖ وَسَخَّرَ ٱلشَّمْسَ
وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ ﴿٥﴾

SŪRAH AZ-ZUMAR

(The Groups)

This *Sūrah* is *Makkī* and comprises 75 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

This is the revelation of the Book from Allah, the Mighty, the Wise. [1] Surely We have revealed the Book to you with truth; so worship Allah making your submission exclusive for Him. [2] Remember, Allah alone deserves the exclusive submission. As for those who have adopted guardians other than Him (saying), "We worship them for no other reason but because they would bring us near to Allah closely", Allah will judge between them in the matters in which they are differing. Surely, Allah does not guide anyone who is liar, highly infidel. [3] Had Allah opted to have a son of His own, He would have definitely chosen anyone, as He wished, out of what He had created. (But), Pure is He. He is Allah, the Only One, the All-Dominant. [4] He created the heavens and the earth for just purpose. He wraps the night over the day and He wraps the day over the night, and He has put the sun and the moon under His command, each one of them moving for an appointed term. Remember, He is the Mighty, the Most-Forgiving. [5]

خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ لَآ إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُصْرَفُونَ ﴿٦﴾ إِن تَكْفُرُوا۟ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ وَإِن تَشْكُرُوا۟ يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾ ۞ وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَا رَبَّهُۥ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُۥ نِعْمَةً مِّنْهُ نَسِىَ مَا كَانَ يَدْعُوٓا۟ إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِۦ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَٰبِ ٱلنَّارِ ﴿٨﴾

He created you from a single person, then (once this person was created,) He made his match from him, and sent down for you eight pairs of the cattle. [1] He creates you in the wombs of your mothers, creation after creation, in three layers of darkness. That is your Allah, your Lord. To Him belongs the whole Kingdom. There is no god but He. Then, to where are you being diverted (by your whims)? [6]

If you disbelieve, then, Allah does not need you at all, however He does not like for His servants to be disbelievers; and if you are grateful, He will like it for you. No one will bear the burden of someone else. Then, to your Lord is your return; so He will tell you about what you used to do. He is aware of whatever lies in the hearts. [7] And when man is afflicted by pain, he calls his Lord turning to Him passionately. Thereafter, when He blesses him with some favor from Him, he forgets that for which he was calling Him earlier, and sets up partners for Allah, so that he leads others astray from His way. Say, "Enjoy (the pleasure of) your disbelief for a while, (then) surely, you are from among the people of the Fire." [8]

1) These are camels, bulls, goats, sheep and their females, as mentioned in *Sūrah* Al-An'ām (6:143). Special reference is made to these eight pairs because the pagans of Makkah used to take some of them as prohibited, while Allah had never issued such a prohibition.

أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُواْ رَحْمَةَ رَبِّهِۦۗ قُلْ
هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَۗ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلْأَلْبَٰبِ ﴿٩﴾ قُلْ
يَٰعِبَادِ ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ رَبَّكُمْۚ لِلَّذِينَ أَحْسَنُواْ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌۗ وَأَرْضُ
ٱللَّهِ وَٰسِعَةٌۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾ قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَعْبُدَ
ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّىٓ أَخَافُ إِنْ
عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾ قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِى ﴿١٤﴾ فَٱعْبُدُواْ مَا
شِئْتُم مِّن دُونِهِۦۗ قُلْ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِۗ أَلَا ذَٰلِكَ
هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١٥﴾

Can (such people be equal to) the one who worships during the hours of night, prostrating himself and standing, fearing the Hereafter and having hopes in his Lord's mercy? Say, "Can those who know and those who do not know become equal?" It is only the people of understanding who are receptive of the advice. [9] Say (on My behalf) "O My servants who believe, fear your Lord. Those who do good deeds in this world will have a good return, and the earth of Allah is wide.[2] Certainly those who observe patience will be given their reward in full without measure. [10]

Say, "I have been ordered to worship Allah, making my submission exclusive to Him. [11] And I have been ordered to be the first of those who submit." [12] Say, "If I were to disobey my Lord, I fear the punishment of a great day." [13] Say, "It is Allah whom I worship, making my submission exclusive to Him. [14] So, worship what you wish other than Him." Say, "Indeed, the losers are those who (will) lose their selves and their people on the Day of Judgment. Beware, that is really the obvious loss." [15]

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2) This is an indication for persecuted Muslims that they can migrate from Makkah to a place where they can observe their religion in peace.

لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ يَٰعِبَادِ فَٱتَّقُونِ ﴿١٦﴾ وَٱلَّذِينَ ٱجْتَنَبُوا۟ ٱلطَّٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓا۟ إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿١٧﴾ ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥٓ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ وَأُو۟لَٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٨﴾ أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ ٱلْعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِى ٱلنَّارِ ﴿١٩﴾ لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَعْدَ ٱللَّهِ لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ ﴿٢٠﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَٰبِيعَ فِى ٱلْأَرْضِ ثُمَّ يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُۥ حُطَٰمًا إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٢١﴾

For them there are canopies of fire on top of them and canopies (of fire) underneath them. That is the thing against which Allah warns His servants. "So, O servants of Mine, fear Me." [16] And those who abstain from worshipping the *Ṭāghūt*[3] and turn fervently to Allah, for them there is good news. So, give the good news to My servants [17] who listen to what is said, then, follow the best of it. Those are the ones whom Allah has guided, and those are the ones who possess understanding. [18] So tell Me about the one for whom the word of punishment is destined, - is it you, then, who would save someone who is already in the Fire? [19] But, for those who fear their Lord, there are chambers with chambers built on top of them, with rivers running from underneath them. This is Allah's promise. Allah does not go back on any promise. [20]

Have you not seen that Allah sent down water from the sky, then made it penetrate into the earth (and gush forth) in the form of springs? Then He brings forth with it crops of different colors, and afterwards they wither, and you see them turned yellow, then He makes them chaff. Surely in that there is a lesson for the people of understanding. [21]

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3) *Ṭāghūt* literally means 'rebel'. It refers to the Satan, and it is also used for the idols worshipped by the pagans.

أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ ۚ فَوَيْلٌ لِّلْقَٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٢﴾ ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٢٣﴾ أَفَمَن يَتَّقِى بِوَجْهِهِۦ سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَقِيلَ لِلظَّٰلِمِينَ ذُوقُوا۟ مَا كُنتُمْ تَكْسِبُونَ ﴿٢٤﴾ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

So I ask about a person whose heart Allah has opened up for Islam, and consequently he proceeds in a light from his Lord. (Can he be equal to the one whose heart is hardened?) So, woe to those whose hearts are too hard to remember Allah. Those are wandering in open error. [22] Allah has sent down the best discourse, a book containing subjects resembling each other, mentioned again and again, shivered from which are the skins of those who have awe of their Lord. Then, their skins and their hearts become soft enough to tend to the remembrance of Allah. This is the Guidance of Allah with which He brings to the right path whomsoever He wills. As for the one whom Allah lets go astray, for him there is no one to guide. [23]

Tell Me about the one who tries to save himself from the worst punishment with his face [4] on the Day of Judgment, (whether he is equal to the one who is not liable to any punishment.) And it will be said to the wrongdoers, "Have a taste of what you used to earn." [24] Those before them had also rejected (the messengers) and consequently, the punishment came upon them in a way that they had never imagined. [25]

4) This verse depicts a terrible scenario of the punishment of Fire. Normally, if a person faces something hurtful, he tries to defend himself by his hands. But the people of Hell will not be able to use their hands for their defense, as they will be tied to their backs or necks. They will have no option, therefore, but to use their very face as the shield.

فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْيَ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٢٦﴾
وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾ قُرْءَانًا
عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾ ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَآءُ
مُتَشَٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ ﴿٢٩﴾ إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ عِندَ رَبِّكُمْ
تَخْتَصِمُونَ ﴿٣١﴾ ۞ فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدْقِ إِذْ
جَآءَهُۥٓ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٣٢﴾

Then Allah made them taste disgrace in the worldly life, and of course the punishment of the Hereafter is much greater. Only if they knew! [26]

And We have cited for people all sorts of examples in this Qur'ān, so that they may receive the message [27] through an Arabic Qur'ān that has no digression (from the truth), so that they may be God-fearing. [28]

Allah has given an example: There is a man (enslaved and) owned by some partners having rivalry with each other, and (on the other hand,) there is a man solely owned by a single man. Can they be equal in comparison? [5] Praise be to Allah! (The truth stands established). But, most of them do not know. [29] Verily, you are to die and they are to die. [30] After that, on the Day of Doom, you will surely place your disputes before your Lord. [31]

So, who is more unjust than him who forges a lie against Allah and rejects the truth when it reached him? Is it not that in *Jahannam* (Hell) there is an abode for the disbelievers? [32]

5) A slave owned by several masters is always in confusion and misery, because he has to obey the commands of each one of his masters, while they may be contradicting each other. Similarly, a polytheist who believes in several deities is in confusion. At times, he prays to his coined deities, and at others he supplicates to Allah. On the other hand, a slave owned by a single master concentrates on his commands, and thus remains in peace. Likewise, those who believe in Allah alone submit to none but Allah, and thus they are in peace of mind and soul.

وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ أُوْلَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿٣٣﴾ لَهُم مَّا
يَشَآءُونَ عِندَ رَبِّهِمْ ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ
ٱلَّذِى عَمِلُوا۟ وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٣٥﴾ أَلَيْسَ ٱللَّهُ
بِكَافٍ عَبْدَهُۥ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ
مِنْ هَادٍ ﴿٣٦﴾ وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّ أَلَيْسَ ٱللَّهُ بِعَزِيزٍ ذِى
ٱنتِقَامٍ ﴿٣٧﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ قُلْ
أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ
ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ قُلْ حَسْبِىَ ٱللَّهُ عَلَيْهِ
يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾

As for the one who has come with the truth and believed it to be true, then such people are the ones who are God-fearing. [33] For them, with their Lord, there is what they wish. That is the reward of those who are good in their deeds, [34] so that Allah wipes out from them the worst deeds they did, and gives their reward to them for the best of what they used to do. [35]

Is Allah not sufficient for (the protection of) His slave? They are frightening you of those (false gods whom they worship) other than Him. Whomsoever Allah would let go astray, for him there is no one to guide. [36] And whomsoever Allah gives guidance, for him there is no one to misguide. Is it not that Allah is Mighty, Powerful to avenge? [37] If you ask them as to who created the heavens and the earth, they will certainly say, "Allah." Say, "Then, tell me about those whom you invoke other than Allah, if Allah intends to cause some harm to me, are they (able) to remove the harm caused by Him? Or if He intends to bless me with mercy, are they (able) to hold back His mercy (from me)?" Say, "Allah is sufficient for me. In Him trust those who (rightly) trust (in someone)." [38]

قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾ مَن
يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ
لِلنَّاسِ بِٱلْحَقِّ ۖ فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ
أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٤١﴾ ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ
فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ
مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾ أَمِ ٱتَّخَذُوا۟ مِن دُونِ
ٱللَّهِ شُفَعَآءَ ۚ قُلْ أَوَلَوْ كَانُوا۟ لَا يَمْلِكُونَ شَيْـًٔا وَلَا يَعْقِلُونَ ﴿٤٣﴾ قُل لِّلَّهِ
ٱلشَّفَٰعَةُ جَمِيعًا ۖ لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ وَإِذَا
ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ ۖ وَإِذَا ذُكِرَ
ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

Say, "O my people, do at your place (what you are doing). I am to do (what I have been ordered to). Very soon, you will come to know [39] as to who will be visited by a punishment that will disgrace him, and upon whom a lasting punishment will rest. [40] We have sent down to you the Book for the people with truth. So, whoever follows the guidance, it is for his own good, and whoever goes astray, he will go astray only to his own detriment - and you are not responsible for them. [41]

Allah fully takes away the souls (of the people) at the time of their death, and (of) those who do not die, in their sleep. Then He withholds those on whom He had decreed death, and sends others back, up to an appointed term. Surely, in this, there are signs for a people who ponder. [42] Is it that they have adopted intercessors out of those (whom they invoke) other than Allah? Say, "(Do you take them as intercessors) even though they have no power at all, nor do they understand?" [43] Say, "Intercession belongs entirely to Allah." [44] When Allah is mentioned alone, the hearts of those who do not believe in the Hereafter are filled with disgust, and when those (whom they worship) other than Him are mentioned, they become happy forthwith. [45]

قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ عَٰلِمَ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ أَنتَ تَحْكُمُ بَيْنَ
عِبَادِكَ فِى مَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا۟ مَا فِى
ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦ مِن سُوٓءِ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَبَدَا لَهُم
مِّنَ ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ وَحَاقَ
بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٤٨﴾ فَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَانَا ثُمَّ إِذَا
خَوَّلْنَٰهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍۭ ۚ بَلْ هِىَ فِتْنَةٌ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٤٩﴾ قَدْ قَالَهَا ٱلَّذِينَ مِن قَبْلِهِمْ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٥٠﴾
فَأَصَابَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ ۚ وَٱلَّذِينَ ظَلَمُوا۟ مِنْ هَٰٓؤُلَآءِ سَيُصِيبُهُمْ سَيِّـَٔاتُ مَا
كَسَبُوا۟ وَمَا هُم بِمُعْجِزِينَ ﴿٥١﴾

Say, "O Allah, the Creator of the heavens and the earth, the Knower of the unseen and the seen, you will judge between Your servants in that about which they used to differ. [46] Were the wrongdoers to own all that is on earth, and even twice as much, they would surely seek to ransom themselves with it against the evil punishment on the Day of Judgment. There will appear to them from Allah what they have never imagined. [47] Unveiled to them will be the evils of what they used to earn; and encircled they will be by what they used to ridicule. [48]

When man is visited by a trouble, he prays to Us, but when, after that, We favor him with some blessing from Us, he says, "This is given to me because of (my) knowledge." No, but this is a trial, yet most of them do not know. [49] The same was said by those before them, but what they used to earn was of no avail to them, [50] and they were overtaken by the evils of what they had earned; and the wrongdoers from these (infidels too) will be overtaken by the evils of what they have earned – and they will not be able to escape. [51]

أَوَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ ۞ قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن
رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوٓا۟
إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾
وَٱتَّبِعُوٓا۟ أَحْسَنَ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ
ٱلْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾ أَن تَقُولَ نَفْسٌ يَٰحَسْرَتَىٰ عَلَىٰ مَا
فَرَّطتُ فِى جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ﴿٥٦﴾ أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ
هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ ﴿٥٧﴾ أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى
كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ﴿٥٨﴾

Do they not know that it is Allah who extends provision to whomsoever He wills, and straitens (it for whomsoever He wills). Surely in that, there are signs for a people who believe. [52]

Say (on My behalf), "O servants of Mine who have acted recklessly against their own selves, do not despair of Allah's mercy. Surely, Allah will forgive all sins. Surely, He is the One who is the Most-Forgiving, the Very-Merciful. [53] Turn passionately towards your Lord, and submit to Him before the punishment comes to you, after which you will not be helped. [54] And follow the best of what has been sent down to you from your Lord before the punishment comes to you suddenly when you do not even expect, [55] lest someone should say, "Pity on me, because I fell short in respect of (observing the rights of) Allah and in fact, I was one of those who mocked", [56] or, (lest) someone should say, "If Allah were to show me the way, I would have surely been among those who fear Allah", [57] or, (lest) someone should say when he sees the punishment, "Would that I have a chance to return, so that I may become one of those who are good in their deeds." [58]

بَلَىٰ قَدْ جَآءَتْكَ ءَايَٰتِى فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ وَكُنتَ مِنَ ٱلْكَٰفِرِينَ ﴿٥٩﴾
وَيَوْمَ ٱلْقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى جَهَنَّمَ
مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾ وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟ بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ
ٱلسُّوٓءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ
وَكِيلٌ ﴿٦٢﴾ لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ أُو۟لَٰٓئِكَ
هُمُ ٱلْخَٰسِرُونَ ﴿٦٣﴾ قُلْ أَفَغَيْرَ ٱللَّهِ تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا ٱلْجَٰهِلُونَ ﴿٦٤﴾ وَلَقَدْ
أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ
ٱلْخَٰسِرِينَ ﴿٦٥﴾ بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿٦٦﴾ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ
قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ
بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾

No! My verses had reached you, but you called them untrue, and waxed proud, and became of those who disbelieved. [59] And on the Day of Judgment, you will see those who had forged lies against Allah (in a state) that their faces are turned black. Is it not that in *Jahannam* there is an abode for the arrogant? [60] And Allah will save the God-fearing (from *Jahannam*), with utmost success granted to them, so as no evil will touch them, nor will they grieve. [61]

Allah is Creator of everything, and He is the Guardian over everything. [62] To Him belong the keys to the heavens and the earth. As for those who have rejected the verses of Allah, it is they who are the losers. [63] Say, "Is it, then, someone other than Allah that you ask me to worship, O ignorant people?" [64] It has already been revealed to you and to those before you (that): If you associate (partners with Allah), your deeds shall be rendered useless, and you shall be among the losers. [65] On the contrary, it is Allah whom you should worship; and be among the grateful. [66] They did not hold Allah in His true esteem. The whole earth will be in a single grip of His hand on the Day of Doom, and the heavens (will be) rolled up on his right hand. Pure is He, far too higher than what they associate with Him. [67]

وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُۖ
ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ﴿٦٨﴾ وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا
وَوُضِعَ ٱلْكِتَٰبُ وَجِاْيٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِيَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ
﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾ وَسِيقَ ٱلَّذِينَ
كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًاۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ
أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ
هَٰذَاۚ قَالُواْ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾ قِيلَ ٱدْخُلُوٓاْ
أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَاۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾

And Horn (*ṣūr*) will be blown, and all those in the heavens and all those in the earth will faint, except the one whom Allah wills (otherwise).[6] Thereafter, it will be blown once again, and suddenly they will stand up, looking around. [68] And the earth will shine with the light of its Lord, and the book (of everyone's deeds) will be placed, and the prophets and the witnesses will be brought, and matters will be decided between them with justice, and they will not be wronged. [69] And everyone will be paid in full for what he did - and He knows best what they do. [70]

Those who disbelieved will be driven towards *Jahannam* in groups, until when they reach it, its gates will be opened, and its keepers will say to them, "Did messengers from among you not come to you reciting to you the verses of your Lord, and warning you about the meeting of this day of yours?" They will say, "Yes (they did),but the word of punishment had become certain against those who disbelieved." [71] It will be said, "Enter the gates of *Jahannam* to live in it forever." So, how evil is the dwelling-place of the arrogant! [72]

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6) On the first blowing of the Horn, all those who are alive will die, and the souls of those who died before will faint. However, some angels will not die at that time; they will die at a later stage. Hence the exception: "*except the one whom Allah wills (otherwise).*"

وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا
وَقَالَ لَهُمْ خَزَنَتُهَا سَلَـٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَـٰلِدِينَ ﴿٧٣﴾ وَقَالُوا۟
ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ
نَشَآءُ ۖ فَنِعْمَ أَجْرُ ٱلْعَـٰمِلِينَ ﴿٧٤﴾ وَتَرَى ٱلْمَلَـٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ﴿٧٥﴾

And those who used to fear their Lord will be led towards *Jannah* (Paradise) in groups, until when they reach it, while its gates will be (already) opened (for them), and its keepers will say to them, "*Salāmun-'alaikum* (peace be on you). How good are you! So, enter it to live here forever." [73] And they will say, "*Alḥamdulillāh* : Praise belongs to Allah who made His promise come true for us, and made us inherit the territory, so as we can dwell anywhere we wish in *Jannah* (Paradise) . So, excellent is the reward of those who did (good) deeds. [74] And you will see the angels ringed around the Throne proclaiming the purity of their Lord, along with His praise, and matters will stand settled between them rightfully, and it will be said: "*Alḥamdulillāhi-rabb il'ālamīn* : Praise belongs to Allah, the Lord of the worlds." [75]

سُورَةُ الْمُؤْمِنِ

SŪRAH AL-MU'MIN

(The Believer)

Introduction

As from here up to *Sūrah* Al-Ahqāf, every *Sūrah* begins with the letters *Ḥā Mīm,* the exact meaning of which is not known, as explained in the beginning of *Sūrah* Al-Baqarah. The basic subjects discussed in these chapters being similar, this group is called *Ḥawāmīm.* Because of the beauty of their literary style and their eloquent expressions, these *Sūrahs* are titled as *'Arūs-ul-Qur'ān,* that is, 'adorned bride of the Qur'ān'. Revealed in Makkah, all these *Sūrahs* contain impressive discourses on the basic articles of Islamic faith. The infidels are invited to accept the truth, and those who reject it are warned of severe punishment both here in this world and in the Hereafter. This particular *Sūrah* contains (in verse 28 onwards) a long speech given by a person from the family of Pharaoh who believed in Mūsā ﷺ secretly, and spoke out when Pharaoh intended to kill Mūsā ﷺ. He disclosed his faith and invited all his people to follow him. Instead of giving his name, the Holy Qur'ān has called him a 'believer'. This *Sūrah* is therefore named as *Sūrah* of the believer. Its other name *Ghāfir* (The Forgiver) is taken from verse 2 in which Allah Ta'ālā is referred to as forgiver of sins (of those who repent before Him).

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ﴿٢﴾ غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوۡبِ
شَدِيدِ ٱلۡعِقَابِ ذِي ٱلطَّوۡلِۖ لَآ إِلَٰهَ إِلَّا هُوَۖ إِلَيۡهِ ٱلۡمَصِيرُ ﴿٣﴾ مَا يُجَٰدِلُ فِيٓ
ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُواْ فَلَا يَغۡرُرۡكَ تَقَلُّبُهُمۡ فِي ٱلۡبِلَٰدِ ﴿٤﴾ كَذَّبَتۡ قَبۡلَهُمۡ
قَوۡمُ نُوحٖ وَٱلۡأَحۡزَابُ مِنۢ بَعۡدِهِمۡۖ وَهَمَّتۡ كُلُّ أُمَّةِۭ بِرَسُولِهِمۡ لِيَأۡخُذُوهُۖ وَجَٰدَلُواْ
بِٱلۡبَٰطِلِ لِيُدۡحِضُواْ بِهِ ٱلۡحَقَّ فَأَخَذۡتُهُمۡۖ فَكَيۡفَ كَانَ عِقَابِ ﴿٥﴾ وَكَذَٰلِكَ حَقَّتۡ
كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓاْ أَنَّهُمۡ أَصۡحَٰبُ ٱلنَّارِ ﴿٦﴾

SŪRAH AL-MU'MIN

(The Believer)

This *Sūrah* is *Makkī* and comprises 85 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

***Ḥā Mīm*.[1] [1] This is revelation of the Book from Allah, the Mighty, the All-Knowing, [2] the One who forgives sins and accepts repentance, the One who is severe in punishment, the One who is the source of all power. There is no god but He. To Him is the ultimate return (of all). [3] No one quarrels about the verses of Allah, except those who disbelieve. So, their (prosperous) movements in the cities should not deceive you.[2] [4] Before these, the people of Nūḥ and the groups after them had rejected (the messengers). Every group intended to seize their messenger, and raised disputes on the basis of falsehood, so that they might refute the truth with it, hence I seized them. So, how was My punishment? [5] And similarly, the word of your Lord has become due against those who disbelieve__that they are the people of the Fire. [6]**

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1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

2) Prosperity of the disbelievers in this world is sometimes taken by some people as a sign of correctness of their faith, and it is assumed that they will never be subjected to divine punishment. The verse refutes this assumption by quoting the examples of earlier disbelievers who were given respite for a long time in which they enjoyed all worldly benefits, but ultimately they were seized by Allah's punishment.

ٱلَّذِينَ يَحۡمِلُونَ ٱلۡعَرۡشَ وَمَنۡ حَوۡلَهُۥ يُسَبِّحُونَ بِحَمۡدِ رَبِّهِمۡ وَيُؤۡمِنُونَ بِهِۦ وَيَسۡتَغۡفِرُونَ
لِلَّذِينَ ءَامَنُواْ رَبَّنَا وَسِعۡتَ كُلَّ شَيۡءٖ رَّحۡمَةٗ وَعِلۡمٗا فَٱغۡفِرۡ لِلَّذِينَ تَابُواْ
وَٱتَّبَعُواْ سَبِيلَكَ وَقِهِمۡ عَذَابَ ٱلۡجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدۡخِلۡهُمۡ جَنَّٰتِ عَدۡنٍ ٱلَّتِي وَعَدتَّهُمۡ
وَمَن صَلَحَ مِنۡ ءَابَآئِهِمۡ وَأَزۡوَٰجِهِمۡ وَذُرِّيَّٰتِهِمۡۚ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ
﴿٨﴾ وَقِهِمُ ٱلسَّيِّـَٔاتِۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوۡمَئِذٖ فَقَدۡ رَحِمۡتَهُۥۚ وَذَٰلِكَ هُوَ
ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿٩﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ يُنَادَوۡنَ لَمَقۡتُ ٱللَّهِ أَكۡبَرُ مِن
مَّقۡتِكُمۡ أَنفُسَكُمۡ إِذۡ تُدۡعَوۡنَ إِلَى ٱلۡإِيمَٰنِ فَتَكۡفُرُونَ ﴿١٠﴾ قَالُواْ رَبَّنَآ أَمَتَّنَا
ٱثۡنَتَيۡنِ وَأَحۡيَيۡتَنَا ٱثۡنَتَيۡنِ فَٱعۡتَرَفۡنَا بِذُنُوبِنَا فَهَلۡ إِلَىٰ خُرُوجٖ مِّن سَبِيلٖ ﴿١١﴾

Those who are bearing the Throne and those who are around it [3] pronounce the purity of your Lord along with His praise, and believe in Him, and pray for the forgiveness of those who believe, (saying): "Our Lord, Your mercy and knowledge comprehends everything; so forgive those who repent and follow Your way, and save them from the punishment of the Fire. [7] And, our Lord, admit them to the eternal gardens of *Jannah* (Paradise) that You have promised for them, and (admit) those as well who did good from among their fathers and wives and children. You, only You, are the Mighty, the Wise, [8] and save them from evils (of punishment). And whomsoever you save from evils that day, it is surely because you bless him with mercy. And that is the great achievement indeed." [9]

Those who disbelieve will be addressed (by a voice saying): "Allah's hatred (for you), when you were invited to the true faith and you refused, was greater than your hatred for yourselves (today when you are hating your own selves out of remorse). [10] They will say, "Our Lord, You gave us death twice and You gave us life twice. [4] Now we confess our sins. So, is there any way to come out of here?" [11]

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3) The reference is to the angels.

4) 'Giving death twice' refers firstly to the state of human beings before they were

ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِيَ ٱللَّهُ وَحۡدَهُۥ كَفَرۡتُمۡ وَإِن يُشۡرَكۡ بِهِۦ تُؤۡمِنُواْۚ فَٱلۡحُكۡمُ لِلَّهِ
ٱلۡعَلِيِّ ٱلۡكَبِيرِ ﴿١٢﴾ هُوَ ٱلَّذِي يُرِيكُمۡ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزۡقٗاۚ
وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾ فَٱدۡعُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ وَلَوۡ كَرِهَ
ٱلۡكَٰفِرُونَ ﴿١٤﴾ رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلۡعَرۡشِ يُلۡقِي ٱلرُّوحَ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ
مِنۡ عِبَادِهِۦ لِيُنذِرَ يَوۡمَ ٱلتَّلَاقِ ﴿١٥﴾ يَوۡمَ هُم بَٰرِزُونَۖ لَا يَخۡفَىٰ عَلَى ٱللَّهِ مِنۡهُمۡ شَيۡءٞۚ
لِّمَنِ ٱلۡمُلۡكُ ٱلۡيَوۡمَۖ لِلَّهِ ٱلۡوَٰحِدِ ٱلۡقَهَّارِ ﴿١٦﴾ ٱلۡيَوۡمَ تُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡۚ
لَا ظُلۡمَ ٱلۡيَوۡمَۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ﴿١٧﴾ وَأَنذِرۡهُمۡ يَوۡمَ ٱلۡأٓزِفَةِ إِذِ ٱلۡقُلُوبُ
لَدَى ٱلۡحَنَاجِرِ كَٰظِمِينَۚ مَا لِلظَّٰلِمِينَ مِنۡ حَمِيمٖ وَلَا شَفِيعٖ يُطَاعُ ﴿١٨﴾

(The reply will be, "No.) This is because whenever Allah alone was invoked, you used to disbelieve, and if partners were associated with Him, you used to believe. Now the decision lies with Allah, the High, the Great." [12] It is He who shows you His signs and sends down provision for you from the sky; and no one takes lesson but the one who turns to Him. [13] So, worship Allah, making your submission exclusive for Him, even though the disbelievers dislike (it). [14] He is High in stations, the Lord of the Throne. He sends the spirit down, under His command, on whomever He wills from among His servants, [5]so that he warns of the Day of Encounter – [15] the day they will come in open view. Nothing about them will remain hidden from Allah. To whom belongs the kingdom today? To Allah alone, the One, the All-Dominant. [16] Today, everyone will be recompensed for what one earned. There is no injustice today. Surely, Allah is swift in reckoning. [17] And warn them of the Day of approaching horror, when hearts will jump up into the throats, (and they will be) choked. There will be neither a friend for the unjust, nor an intercessor to be listened to. [18]

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born, and secondly to the death they faced at the end of their life. And 'giving life twice' refers firstly to the worldly life, and secondly to the life in the Hereafter.

5) 'Spirit' in this verse refers to the revelation sent down to prophets ﷺ.

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾ وَاللَّهُ يَقْضِي بِالْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ
مِن دُونِهِ لَا يَقْضُونَ بِشَيْءٍ ۗ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾ ۞ أَوَلَمْ يَسِيرُوا
فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِن قَبْلِهِمْ ۚ كَانُوا هُمْ أَشَدَّ
مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن
وَاقٍ ﴿٢١﴾ ذَٰلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ ۚ
إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ
﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا
جَاءَهُم بِالْحَقِّ مِنْ عِندِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا
نِسَاءَهُمْ ۚ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾

He knows the treachery of the eyes and whatever is concealed by hearts. [19] He will give His judgment with truth. And those whom they invoke beside Him cannot judge anything. Surely, it is Allah who is Hearing, Seeing. [20] Have they not traveled through the earth and seen how was the fate of those who used to be before them? They were stronger than these in power and in traces left on the earth, but Allah seized them because of their sins. There was no one to save them from Allah. [21] That was because messengers used to come to them with clear signs, but they disbelieved. Then, Allah seized them. Surely, He is Strong, severe in punishment. [22]

Indeed We sent Mūsā with Our signs and a manifest proof [23] to Pharaoh and Hāmān and Qārūn, [6] but they said, "He is a sorcerer, a liar." [24] And when he brought them the truth from Us, they said, "Kill the sons of those who have accepted faith with him, and spare the lives of their women." But the plot of the disbelievers is nothing but a failure. [25]

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6) Hāmān was a minister of Pharaoh, and Qārūn was appointed by Pharaoh as the head of the Israelites. For details, see *Sūrah* Al-Qaṣaṣ verses 76 to 82 with the notes.

وَقَالَ فِرْعَوْنُ ذَرُونِيٓ أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ إِنِّيٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِي ٱلْأَرْضِ ٱلْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَىٰٓ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ ﴿٢٧﴾ وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَٰنَهُۥٓ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ ۖ وَإِن يَكُ كَٰذِبًا فَعَلَيْهِ كَذِبُهُۥ ۖ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِي يَعِدُكُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَٰقَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ ظَٰهِرِينَ فِي ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن جَآءَنَا ۚ قَالَ فِرْعَوْنُ مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ وَمَآ أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ ﴿٢٩﴾ وَقَالَ ٱلَّذِيٓ ءَامَنَ يَٰقَوْمِ إِنِّيٓ أَخَافُ عَلَيْكُم مِّثْلَ يَوْمِ ٱلْأَحْزَابِ ﴿٣٠﴾

And Pharaoh said, "Let me kill Mūsā, and let him call his Lord. I am afraid that he will change your religion or he will cause havoc to appear in the land." [26] And Mūsā said, "I have sought protection of my Lord and your Lord from every arrogant man who does not believe in the Day of Reckoning." [27]

And said a believing man from the House of Pharaoh who had kept his faith secret, "Would you kill a man because he says – 'Allah is my Lord' – while he has come to you with clear signs from your Lord? If he is a liar, his lie will fall back on himself, and if he is truthful, some of that (punishment) of which he warns you will afflict you. Indeed, Allah does not give guidance to anyone who is transgressor, a liar. [28] O my people, the kingdom is yours today, while you are dominant on the land. But, who is going to help us against Allah's punishment, if it comes upon us?" Pharaoh said, "I do not give you an opinion unless I myself believe it to be correct, and I do not direct you to anything but to the right way." [29] Said he who had believed, "I fear for you something like a day of the (disbelieving) groups (of the past), [30]

مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ
﴿٣١﴾ وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُمْ مِنَ
اللَّهِ مِنْ عَاصِمٍ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾ وَلَقَدْ جَاءَكُمْ يُوسُفُ
مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ ۖ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ
لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ
مُرْتَابٌ ﴿٣٤﴾ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ كَبُرَ مَقْتًا
عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا ۚ كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ
جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ يَا هَامَانُ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ أَسْبَابَ
السَّمَاوَاتِ فَأَطَّلِعَ إِلَىٰ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ
سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

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like the fate of the people of Nūḥ and 'Ād and Thamūd and those who were after them – and Allah does not intend to do any injustice to His servants. [31] And O my people, I fear for you a day in which people will call one another, [32] a day when you will turn back on your heels, having no one to save you from Allah – but, whomever Allah lets go astray, for him there is no one to guide. [33] And Yūsuf had already come to you earlier with clear signs, but you remained in suspicion about what he brought to you – until when he died, you said, 'Allah will never send a messenger after him.' That is how Allah lets go astray anyone who crosses limits and lives in doubt, – [34] those who quarrel in Allah's verses without any authority having reached them. It is terribly hateful with Allah and with those who believe. That is how Allah stamps a seal on the entire heart of an arrogant tyrant." [35] And Fir'aun (Pharaoh) said, "O Hāmān, make a tower for me, perhaps I could reach the ways – [36] the ways to the heavens, and peek towards the God of Mūsā. And indeed I deem him a liar." That is how his evil deeds were made attractive to Fir'aun, and (how) he was held back from the way. The evil design of Fir'aun was (to end) in nothing but ruin. [37]

وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾ يَٰقَوْمِ
إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ وَإِنَّ ٱلْءَاخِرَةَ هِىَ دَارُ ٱلْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ
سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ
وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾
۞ وَيَٰقَوْمِ مَا لِىٓ أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ وَتَدْعُونَنِىٓ إِلَى ٱلنَّارِ ﴿٤١﴾ تَدْعُونَنِى
لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ لِى بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ
ٱلْغَفَّٰرِ ﴿٤٢﴾ لَا جَرَمَ أَنَّمَا تَدْعُونَنِىٓ إِلَيْهِ لَيْسَ لَهُۥ دَعْوَةٌ فِى ٱلدُّنْيَا وَلَا فِى
ٱلْءَاخِرَةِ وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٤٣﴾
فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ
بِٱلْعِبَادِ ﴿٤٤﴾

And said he who had believed, "O my people, follow me, I will show you the path of guidance. [38] O my people, this life of the world is only a (momentary) benefit, while the Hereafter is, indeed, the place of permanent living. [39] The one who does something evil will not be punished but in its equal proportion, but the one who does a righteous deed, be he male or female, while he is a believer, then, such people will enter the *Jannah* (Paradise) where they will be provided with bounties beyond reckoning. [40] And O my people, what is wrong with me that I call you to salvation and you call me to the Fire? [41] You invite me to reject my belief in Allah and ascribe to Him partners about whom I have no knowledge, while I invite you to (Him who is) the Mighty, the Most-Forgiving. [42] It is obvious that those (gods) to whom you are inviting me are not worth calling, neither in this world nor in the world to come, and that we have to return back to Allah, and that the transgressors are indeed the people of the Fire. [43] Soon you will remember what I am saying to you. And I entrust my matter with Allah. Surely, Allah has all (His) servants in sight." [44]

فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ ۖ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾ ٱلنَّارُ
يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ
ٱلْعَذَابِ ﴿٤٦﴾ وَإِذْ يَتَحَآجُّونَ فِى ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَـٰٓؤُا۟ لِلَّذِينَ
ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ
ٱلنَّارِ ﴿٤٧﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ قَدْ حَكَمَ
بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾ وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُوا۟ رَبَّكُمْ يُخَفِّفْ
عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ﴿٤٩﴾ قَالُوٓا۟ أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِٱلْبَيِّنَـٰتِ ۖ
قَالُوا۟ بَلَىٰ ۚ قَالُوا۟ فَٱدْعُوا۟ ۗ وَمَا دُعَـٰٓؤُا۟ ٱلْكَـٰفِرِينَ إِلَّا فِى ضَلَـٰلٍ ﴿٥٠﴾

Then Allah saved him from the evils of what they designed, and the House of Pharaoh was encircled by an evil punishment. [45] It is the Fire before which they are presented morning and evening.[7] And on the day when the Hour (of final judgment) will take place, (the order will be released,): "Admit the family of Pharaoh into the most severe punishment." [46]

And (worth remembering is the time) when they (the infidels) will argue with each other in the Fire. So, the weak will say to those who were arrogant, "Surely, we used to be your followers, would you, then, stand for us in (suffering at least a) part of the (punishment of) Fire?" [47] Those who were arrogant will say, "We all are in it. Allah has already passed the judgment between (His) servants. [48] And those in the Fire will say to the keepers of *Jahannam* (Hell), "Pray to your Lord to lighten the punishment for us some day." [49] They will say, "Had your messengers not been coming to you with open signs?" They will say, "Of course, (they had come)." They (the keepers) will say, "Then, keep praying" – but praying of disbelievers (in the Hereafter) is only in vain. [50]

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7) Reference here is to *barzakh,* the period between one's death and the Day of Judgment in which one is physically dead, but his soul has some sort of life, which is called 'the life of *barzakh*'. The verse says that during this life, Pharaoh and his people are presented before the Fire, so that they may see their ultimate abode.

إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْهُدَىٰ وَأَوْرَثْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ ﴿٥٣﴾ هُدًى وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٥٤﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ﴿٥٥﴾ إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۙ إِن فِى صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ ۚ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٥٦﴾ لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَلَا ٱلْمُسِىٓءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾

Surely, We do help Our messengers and the believers, in the worldly life, as well as (we will help them) on the day in which witnesses will stand (to give their testimony)– [51] a day when apology of the unjust will bring them no benefit, and on them shall be the curse, and for them will be the evil abode. [52] We gave Guidance to Mūsā, while We made the children of Isrā'īl inherit the Book – [53] as a guide and advice for people of understanding. [54] So, be patient — surely the promise of Allah is true - and seek forgiveness for your sins, and proclaim the purity and praise of your Lord in the afternoon and at dawn. [55] Surely, those who quarrel in Allah's verses without any authority having reached them, there is nothing in their hearts but pride of greatness that they are not (able) to reach. So, seek refuge with Allah. Surely, He is the All-Hearing, the All-Seeing. [56] Certainly, the creation of the heavens and the earth is greater than the creation of human beings, but most human beings do not know. [57] The blind one and the sighted one are not equal, and those who believed and did good deeds and the evil ones are not (equal) either. Little you heed to the advice! [58]

إِنَّ ٱلسَّاعَةَ لَآتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾ ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ خَٰلِقُ كُلِّ شَىْءٍ لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾ كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ كَانُوا۟ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٦٣﴾ ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ بِنَآءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٦٤﴾ هُوَ ٱلْحَىُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۗ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٦٥﴾

Certainly, the Hour is bound to come. There is no doubt in it, but most of the people do not believe. [59] Your Lord has said, "Call Me, I will respond to you. Definitely those who show arrogance against worshipping Me shall enter *Jahannam* (Hell) with disgrace. [60]

Allah is the One who made for you the night, so that you may have rest in it, and the day to let you see. Surely, Allah is most kind to people, but most of the people do not offer gratitude. [61] This is Allah, your Lord, the Creator of everything. There is no god but He. Then, from where are you being reversed (by your selfish desires)? [62] Similarly reversed were those who used to deny Our verses. [63] Allah is the One who made for you the earth a place to live, and the sky a roof, and shaped you, and made your shapes so good – and provided you with a lot of good things. That is Allah, your Lord. So, Glorious is Allah, the Lord of the worlds. [64] He is Ever-living. There is no god but He. So worship Him making your submission exclusive for Him. All praise belongs to Allah, the Lord of all the worlds. [65]

۞قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ
مِن رَّبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾ هُوَ الَّذِي خَلَقَكُم مِّن تُرَابٍ
ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ
لِتَكُونُوا شُيُوخًا وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ
تَعْقِلُونَ ﴿٦٧﴾ هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن
فَيَكُونُ ﴿٦٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾ الَّذِينَ
كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ
الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ
يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾

Say, "I have been ordered not to worship those whom you invoke beside Allah when clear signs from my Lord have (already) come to me, and I have been ordered that I should submit to the Lord of the worlds." [66] He is the One who created you from dust, then from a drop of semen, then from a clot. After that, He takes you out as an infant. Then, (He makes you grow) so that you reach your full maturity, and, thereafter, become old – and some of you die earlier – and so that you reach the appointed term, and so that you understand. [67] He is the One who gives life and brings death, and when He decides to do something, He only says to it: "Be" and it comes to be. [68]

Have you not seen those who quarrel in Allah's verses? From where are they being turned away (by their selfish desires?) [69] – those who rejected the Book and what We sent with Our messengers. So, they will soon come to know, [70] when shackles will be round their necks, and chains. They will be dragged [71] into the hot water after which they will be thrown into the Fire as a fuel. [72] Then, it will be said to them, "Where are those whom you used to associate (in worship) [73]

مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا بَل لَّمْ نَكُن نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا ۚ كَذَٰلِكَ
يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ ﴿٧٤﴾ ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ
وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى
ٱلْمُتَكَبِّرِينَ ﴿٧٦﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۚ فَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ
أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن
قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ
بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ فَإِذَا جَآءَ أَمْرُ ٱللَّهِ قُضِىَ بِٱلْحَقِّ وَخَسِرَ هُنَالِكَ
ٱلْمُبْطِلُونَ ﴿٧٨﴾

beside Allah?" They will say, "They are lost to us, rather, we used to invoke nothing at all." [8] This is how Allah makes disbelievers get lost. [74] (It will be said to them,) "This is because you used to rejoice on the earth wrongfully, and because you used to show arrogance. [75] Enter the gates of *Jahannam* to live in it forever. So, how evil is the abode of the arrogant. [76] Therefore, be patient. Surely, Allah's promise is true. Then, (O Prophet,) whether We show you (in your life) a part of the promise We are making to them, or make you die (before they are punished), in any case they have to be returned to Us. [77] We had sent messengers before you. Among them there are those whose history We have narrated to you, and of them there are those whose history We did not narrate to you. And it is not up to a messenger that he could come up with a sign without permission from Allah. [9] So, when the command of Allah will come, matters will stand decided justly, and on that occasion all adherents of falsehood will turn into losers. [78]

8) It means 'We have now realized that those whom we used to invoke in the worldly life were nothing.' Some exegetes, however, have taken this statement to mean that they will falsely deny their being involved in worshipping anyone other than Allah, as mentioned in 6:23.

9) The pagans of Makkah used to ask the Holy Prophet ﷺ to show them the miracles of their choice. The verse says that showing miracles is not an inherent

ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَنْعَٰمَ لِتَرْكَبُوا۟ مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ
فِيهَا مَنَٰفِعُ وَلِتَبْلُغُوا۟ عَلَيْهَا حَاجَةً فِى صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ
تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ ءَايَٰتِهِۦ فَأَىَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا۟
فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَكْثَرَ مِنْهُمْ
وَأَشَدَّ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾ فَلَمَّا
جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرِحُوا۟ بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا۟
بِهِۦ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا۟ بَأْسَنَا قَالُوٓا۟ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا
كُنَّا بِهِۦ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى
قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ﴿٨٥﴾

Allah is the One who made for you the cattle, so that you may ride some of them,__ and of them you eat; [79] and for you there are (other) benefits in them__ and so that, (by riding) on them, you meet any need you have in your hearts; and on them and on boats you are carried. [80] He shows you His signs. Then, which of the signs of Allah would you (still) deny? [81] Have they not traveled through the earth and seen how was the fate of those before them? Most of them were more in numbers than these, and superior in vigor and vestiges left on the earth. So then, whatever they used to earn did not work for them at all. [82] When their messengers came to them with manifest signs, they exulted because of whatever knowledge they had, and they were encircled by what they used to ridicule. [83] When they saw Our punishment, they said, "We have (now) come to believe in Allah alone, and We have rejected everything we used to ascribe (to Him) as partners." [84] But, their profession of faith was not (competent) to benefit them, once they had seen Our punishment – a customary practice of Allah that has been there all along in the matter of His servants – and hence, the disbelievers became the losers. [85]

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power of a prophet, unless Allah permits him to do so. Since despite many miracles shown to them, they did not come to believe, there is no point in showing miracles whenever they asked.

سُورَةُ حٰمٓ السَّجْدَةَ

SŪRAH ḤĀMĪM AS-SAJDAH

Introduction

This *Sūrah* is a part of the group of *ḥawāmīm*, as explained in the introduction of the previous *Sūrah*. Its verse 38 is a verse of *sajdah* in the sense that whoever recites it or listens to it, a *sajdah* (prostration) becomes obligatory on him. That is why it is named Ḥāmīm As-Sajdah.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلٌ مِّنَ الرَّحْمَٰنِ الرَّحِيمِ ﴿٢﴾ كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ قُرْءَانًا عَرَبِيًّا
لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾ وَقَالُوا
قُلُوبُنَا فِىٓ أَكِنَّةٍ مِّمَّا تَدْعُونَآ إِلَيْهِ وَفِىٓ ءَاذَانِنَا وَقْرٌ وَمِنۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ
فَاعْمَلْ إِنَّنَا عَٰمِلُونَ ﴿٥﴾ قُلْ إِنَّمَآ أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ
وَٰحِدٌ فَاسْتَقِيمُوٓا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾

SŪRAH ḤĀMĪM AS-SAJDAH

This *Sūrah* is *Makkī* and comprises 54 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Ḥā Mīm [1] **[1] This is a revelation from the All-Merciful, the Very-Merciful-[2]- a book whose verses are elaborated in the form of an Arabic Qur'ān for a people who understand, [3] as a bearer of good news and warning. Yet most of them turned away, so they do not listen. [4] And they say, "Our hearts are (wrapped) in covers against that (faith) to which you invite us, and there is deafness in our ears, and there is a barrier between you and us. So, do (in your way). We too are doing (in our own way)". [5] Say, "I am but a human being like you; it is revealed to me that your god is only One God. So, turn straight towards Him, and seek forgiveness from Him, and woe to the *Mushriks* (those who ascribe partners to Allah) [6]**

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1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

ٱلَّذِينَ لَا يُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْـَٔاخِرَةِ هُمْ كَٰفِرُونَ ﴿٧﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾ ۞ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى
خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ ﴿٩﴾ وَجَعَلَ فِيهَا
رَوَٰسِىَ مِن فَوْقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ ﴿١٠﴾
ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا
طَآئِعِينَ ﴿١١﴾ فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا ۚ وَزَيَّنَّا
ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿١٢﴾ فَإِنْ أَعْرَضُوا۟ فَقُلْ
أَنذَرْتُكُمْ صَٰعِقَةً مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

who do not pay *Zakāh* ; and of the life of the Hereafter, they are deniers."[7] As for those who believe and do righteous deeds, for them there is a reward that will never be interrupted. [8]

Say, "Do you really disbelieve in the One who has created the earth in two days, and ascribe to Him partners? That is the Lord of the worlds. [9] He has placed firm mountains in it (the earth) towering above it, and put blessings in it, and proportioned its foods therein, in four days, equal for those who ask. [2] **[10] Then He turned straight to the sky, while it was a smoke, and said to it and to the earth, "Come (to My obedience), both of you, willingly or unwillingly." Both said, "We come willingly." [11] So He accomplished them as seven skies in two days, and settled in every sky its (due) thing. And We have decorated the closest sky with lamps, and protected it properly.** [3] **All this is the determination of the All-Mighty, the All-Knowing. [12]**

So, if they turn away, then say, "I have warned you of a calamity like the calamity of 'Ād and Thamūd, [13]

2) This means that Allah has enabled all those who ask for food to get it from the earth, be they animals or human beings.

3) How the sky is protected from the devils has been mentioned in verses 17 and 18 of *Sūrah* Al-Hijr. Please see its note for details.

إِذْ جَاءَتْهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ
شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾ فَأَمَّا عَادٌ فَاسْتَكْبَرُوا
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ
هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا
فِي أَيَّامٍ نَحِسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ
وَهُمْ لَا يُنْصَرُونَ ﴿١٦﴾ وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمْ
صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾ وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ
﴿١٨﴾ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا
شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

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when the messengers came to them from their front and from their rear, saying, "Do not worship anyone but Allah." They said, "Had our Lord (really) willed (to send someone as messenger), He would have sent down angels. So, we are deniers of what you have been sent with." [14] As for 'Ād, they showed arrogance in the land with no right (to do so), and said, "Who is stronger than us in power?" Did they not see that Allah, who created them, is stronger than them in power? And they used to reject Our signs. [15] So, We let loose a wild wind on them in unlucky days to make them taste the humiliating punishment in the present life. And of course, the punishment of the Hereafter will be much more humiliating, and they will not be helped. [16] As for Thamūd, We showed them the way, but they preferred blindness to the guidance. Therefore, they were seized by the bang of the abasing punishment because of what they used to earn. [17] And We saved those who believed and used to be God-fearing. [18] (Remind them of) the day when Allah's enemies will be mustered towards the Fire. So they will be kept under control, [19] until when they will come to it, their ears and their eyes and their skins will testify against them about what they used to do. [20]

وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ وَهُوَ
خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ
سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا
تَعْمَلُونَ ﴿٢٢﴾ وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ
﴿٢٣﴾ فَإِن يَصْبِرُوا۟ فَٱلنَّارُ مَثْوًى لَّهُمْ ۖ وَإِن يَسْتَعْتِبُوا۟ فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ ﴿٢٤﴾
۞ وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا۟ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ
ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ﴿٢٥﴾

And they will say to their skins, "Why did you testify against us?" They (the skins) will say, "We were made to speak by Allah, the One who has made every thing to speak." And He had created you the first time, and to Him you are going to be returned. [21] And you had not been hiding your selves (when committing sins) from your ears and your eyes and your skins that would bear witness against you, but you thought that Allah did not know much of what you did. 4 [22] This thought of yours that you conceived about your Lord brought you to ruin, and you became among the losers. [23] Now, if they endure patiently, even then the Fire is their abode, and if they seek forgiveness, they are not among those (who could be) forgiven. [24] And We had assigned for them fellows (in the worldly life) who beautified for them what was before them and what was behind them. 5 And (thus) the word (of punishment) became due against them along with the communities that passed before them from Jinns and human beings. Surely they were the losers. [25]

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4) This means that you never imagined when committing sins in the worldly life that your organs would bear witness against you. As such when you tried to hide yourselves when committing sins, it was under the foolish belief that Allah would not know what you did secretly. It is reported by Imām Bukhārī in explanation to this verse that some of the pagans really believed that Allah knows only what is done by man openly, and that he did not know what is done in private.

5) 'What was before them' refers to their present acts, while 'what was behind

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَسْمَعُوا۟ لِهَـٰذَا ٱلْقُرْءَانِ وَٱلْغَوْا۟ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾ فَلَنُذِيقَنَّ
ٱلَّذِينَ كَفَرُوا۟ عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٢٧﴾ ذَٰلِكَ جَزَآءُ
أَعْدَآءِ ٱللَّهِ ٱلنَّارُ ۖ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ ۖ جَزَآءًۢ بِمَا كَانُوا۟ بِـَٔايَـٰتِنَا يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ
ٱلَّذِينَ كَفَرُوا۟ رَبَّنَآ أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا
لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾ إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُوا۟ تَتَنَزَّلُ
عَلَيْهِمُ ٱلْمَلَـٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ
تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَلَكُمْ فِيهَا
مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾

And said those who disbelieved, "Do not listen to this Qur'ān, and make noise during its recitation, so that you may overcome." [26] So, We will certainly make them taste a severe punishment, and will certainly recompense them for the worst of what they used to do. [27] That is the recompense of the enemies of Allah_ the Fire. For them there is the eternal home, as a recompense for their persistent denial of Our verses. [28] And those who disbelieve will say, "Our Lord, show us the two, out of the Jinns and the humans, who led us astray and we will put both of them under our feet, so that they become among the lowest." [6] [29]

Surely, those who have declared: "Our Lord is Allah", then remained steadfast, on them the angels will descend, saying, "Do not fear, and do not grieve; and be happy with the good news of the *Jannah* (Paradise) that you had been promised. [30] We have been your friends in the worldly life, and (will remain as such) in the Hereafter. And for you here is whatever your souls desire, and for you here is whatever you call for [31]

them' refers to their past acts.

6) Those who misguide people are either from Jinns or from human beings. The infidels who were misguided by both will request that all those who misguided them from both species should be shown to them, so that they may take revenge by putting them to disgrace.

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ
صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾ وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ
بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا
يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ وَإِمَّا يَنزَغَنَّكَ
مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾ وَمِنْ ءَايَٰتِهِ
ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ
ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا
يَسْـَٔمُونَ ۩ ﴿٣٨﴾ وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ
ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾

_ a gift of welcome from the Most-forgiving, the Very-Merciful". [32] Who can be better in words than the one who calls towards Allah, and acts righteously and says, "I am one of those who submit themselves (to Allah)"? [33] Good and evil are not equal. Repel (evil) with what is best, and you will see that the one you had mutual enmity with him will turn as if he were a close friend. [34] And no one is blessed with this (attitude) but those who observe patience, and no one is blessed with this (attitude) but a man of great luck. [35] And should a stroke from Shaiṭān (Satan) strike you, seek refuge with Allah. Surely, He is the All-Hearing, the All-Knowing. [36]

Among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun, or to the moon. And prostrate yourselves to Allah who has created them, if it is Him whom you worship. [37] Still, if they show arrogance, then those who are with your Lord proclaim His purity night and day, and they do not get weary.[7] [38] And among His signs is that you see the land inactive; then, once We send down water thereto, it gets excited and swells. Surely, the One who has given life to it is the One who gives life to the dead. No doubt, He is powerful to do everything. [39]

7) This is a verse of *sajdah* (prostration). For further details please see note 56

إِنَّ ٱلَّذِينَ يُلۡحِدُونَ فِيٓ ءَايَٰتِنَا لَا يَخۡفَوۡنَ عَلَيۡنَآۗ أَفَمَن يُلۡقَىٰ فِي ٱلنَّارِ خَيۡرٌ أَم مَّن
يَأۡتِيٓ ءَامِنٗا يَوۡمَ ٱلۡقِيَٰمَةِۚ ٱعۡمَلُواْ مَا شِئۡتُمۡ إِنَّهُۥ بِمَا تَعۡمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ ٱلَّذِينَ
كَفَرُواْ بِٱلذِّكۡرِ لَمَّا جَآءَهُمۡۖ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٞ ﴿٤١﴾ لَّا يَأۡتِيهِ ٱلۡبَٰطِلُ مِنۢ بَيۡنِ
يَدَيۡهِ وَلَا مِنۡ خَلۡفِهِۦۖ تَنزِيلٞ مِّنۡ حَكِيمٍ حَمِيدٖ ﴿٤٢﴾ مَّا يُقَالُ لَكَ إِلَّا مَا قَدۡ قِيلَ
لِلرُّسُلِ مِن قَبۡلِكَۚ إِنَّ رَبَّكَ لَذُو مَغۡفِرَةٖ وَذُو عِقَابٍ أَلِيمٖ ﴿٤٣﴾ وَلَوۡ جَعَلۡنَٰهُ قُرۡءَانًا
أَعۡجَمِيّٗا لَّقَالُواْ لَوۡلَا فُصِّلَتۡ ءَايَٰتُهُۥٓۖ ءَا۬عۡجَمِيّٞ وَعَرَبِيّٞۗ قُلۡ هُوَ لِلَّذِينَ ءَامَنُواْ هُدٗى
وَشِفَآءٞۖ وَٱلَّذِينَ لَا يُؤۡمِنُونَ فِيٓ ءَاذَانِهِمۡ وَقۡرٞ وَهُوَ عَلَيۡهِمۡ عَمًىۚ أُوْلَٰٓئِكَ
يُنَادَوۡنَ مِن مَّكَانِۭ بَعِيدٖ ﴿٤٤﴾

Surely those who adopt perversity about Our verses are not hidden from Us. So, tell me which one is better: the one who is thrown into the Fire, or the one who will come safely on the Day of Judgment? Do whatever you wish. He is watchful of whatever you do. [40] Surely those who have rejected the advice (the Qur'ān) when it came to them (are the ones who adopted perversity, and are not hidden from Us). And surely, it is an unassailable book [41] that cannot be approached by falsehood, neither from its front, nor from its behind __a revelation from the All-Wise, the Ever-Praised. [42] Nothing is being said to you but what has been said to the messengers before you. Your Lord is certainly the Lord of forgiveness and the Lord of painful punishment. [43] Had We made it a non-Arabic Qur'ān, they would have said, "Why are its verses not clearly explained? Is it a non-Arabic (book) and an Arab (messenger)?" [8] Say, "For those who believe, it is guidance and cure. As for those who do not believe, there is deafness in their ears, and for them it is blindness. Such people are being called from a distant place." [44]

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of *Surah* 7: Al-A'rāf.

8) This verse was revealed in answer to an objection raised by some people of Quraish who, according to a report of Sa'īd Ibn Jubair ﵁ reproduced by Suyūṭī in his book Ad-Durr-ul-Manthūr, had said that some part of the Qur'ān

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ
لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾ مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ
وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾ ۞ إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ ۚ وَمَا
تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَيَوْمَ
يُنَادِيهِمْ أَيْنَ شُرَكَآءِى قَالُوٓا۟ ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٍ ﴿٤٧﴾

And We gave Mūsā the book, then it was disputed (as well). But for a word that had already come from your Lord, the matter would have been decided between them. They are in confounding doubt about it. [45] If someone acts righteously, he does so for the benefit of his own soul, and if someone commits evil, he does so against it. Your Lord is not unjust to His servants. [46]

To Him alone the knowledge of the Hour (the exact time of Doomsday) is to be referred.[9] No fruits come out of their sheaths, nor does a female conceive a baby, nor does she deliver it, but with His knowledge. And (remember) the Day when He will call them: "Where are My partners?" They will say, "We declare to you that no one of us is to testify (that you have partners)." [47]

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should have been in a language other than Arabic, so that its miraculous nature would have been more pronounced in the sense that an Arab prophet would have been reciting verses in a language he did not know. The gist of the answer given in this verse is that there is no end to such absurd objections. Had Allah revealed the Qur'ān in some other language, they would have come with another objection that it was not understandable, and that an Arab messenger was not supposed to convey his message in any language other than Arabic.

9) This means that whenever a question is asked about the exact time when the Day of Judgment will occur, the answer should always be referred to Allah Ta'ālā alone, because no one except Him has the knowledge about it. The next verse states that Allah's exclusive knowledge is not restricted to the time of the Day of Judgment. He knows every minute event that takes place in this universe, like the fruits coming out of the sheaths, and the women conceiving and delivering their babies. Therefore, it is by no means difficult for Him to gather all the dead on that day.

وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَدْعُونَ مِن قَبْلُ ۖ وَظَنُّوا۟ مَا لَهُم مِّن مَّحِيصٍ ﴿٤٨﴾ لَا يَسْـَٔمُ
ٱلْإِنسَـٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ قَنُوطٌ ﴿٤٩﴾ وَلَئِنْ أَذَقْنَـٰهُ
رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَـٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن
رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟
وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَـٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ
وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ ﴿٥١﴾ قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ
ٱللَّهِ ثُمَّ كَفَرْتُم بِهِۦ مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ ﴿٥٢﴾

And whatever they used to invoke earlier will vanish from them, and they will realize that they have no way to escape. [48] Man [10] does not get weary of craving for (all sorts of) good things; and if he is touched by some evil, he is disappointed, devoid of any hope. [49]

And if We give him a taste of some mercy from Us after some hardship that has touched him, he will surely say, "This is my right. And I do not think the Hour (the Day of Judgment) is going to occur. And even if I am brought back to my Lord, I will surely have the best (life) with Him (too)."

So, We will let the disbelievers know what they did, and let them taste a stern punishment. [50] When We bestow Our favor upon man, he avoids (to appreciate it) and keeps himself far aside (from obedience), and when some evil touches him, he is full of lengthy prayers. [51] Say (to the disbelievers), "Tell me, if it (the Qur'ān) is from Allah, and still you reject it, then who can be more erroneous than him who is (involved) in far reaching schism?" [52]

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10) 'Man' here refers to an unbeliever. The verse refers to some evil consequences that disbelief or *kufr* brings to the mentality of a man, that is, he becomes greedy, ungrateful in his good times and totally dismayed in hardships.

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٥٣﴾ أَلَآ إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌۢ ﴿٥٤﴾

We will show them Our signs in the universe and within their own beings until it will become manifest to them that it is the truth.[11] Is it not enough about your Lord that He is witness to everything? [53] Beware, they are in doubt about meeting their Lord. Beware, He is the One who encompasses everything. [54]

11) The future tense used by the Holy Qur'ān indicates that the signs of Allah's omnipotence and wisdom are not restricted to the signs that have been manifested to mankind so far. In fact, Allah Ta'ālā will continue to show His signs, both in the universe and in man's own creation, up to the Day of Judgment. Thus the present verse covers all new discoveries of science that man is able to reach till the end of the universe.

سُوۡرَةُ الشُّوۡرٰى

SŪRAH ASH-SHŪRĀ

(The Consultation)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ عٓسٓقٓ ﴿٢﴾ كَذَٰلِكَ يُوحِيٓ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾
لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ وَهُوَ ٱلْعَلِيُّ ٱلْعَظِيمُ ﴿٤﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ
مِن فَوْقِهِنَّ وَٱلْمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي ٱلْأَرْضِ أَلَآ إِنَّ
ٱللَّهَ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥﴾ وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوْلِيَآءَ ٱللَّهُ حَفِيظٌ عَلَيْهِمْ
وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٦﴾ وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ
وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ ٱلْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي ٱلْجَنَّةِ وَفَرِيقٌ فِي ٱلسَّعِيرِ ﴿٧﴾

SŪRAH ASH-SHŪRĀ

(The Consultation)

This *Sūrah* is *Makkī* and comprises 53 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Ḥā Mīm **[1] [1]** ***'Ain Sīn Qāf*** **[1]. [2] This is how Allah, the Mighty, the Wise, sends revelation to you and to those who were before you. [3] To him belongs all that is in the heavens and all that is in the earth, and He is the High, the Supreme. [4] The heavens almost burst apart from their above side, [2] and angels proclaim the purity and praise of their Lord, and pray for forgiveness of those on the earth. Be aware that Allah is the Most-Forgiving, the Very-Merciful. [5] And those who have adopted patrons instead of Him, Allah is on watch against them, and you are not responsible for them. [6] And thus We have revealed to you an Arabic Qur'ān, so that you may warn the mother town,[3] and those around it, and warn (them) of the Day of Gathering, about which there is no doubt__(when) one group of people will be in Paradise, and another group in blazing Fire. [7]**

1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

2) The import of the verse is that if those on earth do not appreciate Allah's supreme power and authority, the angels in the upper realm do proclaim His purity and praise. They are so innumerable that the heavens seem to burst apart from their load. This phenomenon has been described in a prophetic *ḥadīth* reported by Tirmidhī.

3) 'Mother town' refers to Makkah, because it was held by the Arabs as capital of Arabia.

وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمُونَ مَا
لَهُم مِّن وَلِىٍّ وَلَا نَصِيرٍ ﴿٨﴾ أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۖ فَٱللَّهُ هُوَ ٱلْوَلِىُّ وَهُوَ
يُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٩﴾ وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ
إِلَى ٱللَّهِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾ فَاطِرُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۚ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ
لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾ لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۖ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٢﴾ ۞ شَرَعَ
لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ
وَمُوسَىٰ وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ
إِلَيْهِ ۚ ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ ﴿١٣﴾

Had Allah willed, He would have made all of them a single group; but He admits whomsoever He wills into His mercy. As for the wrongdoers, they have neither a patron nor a helper. [8] Is it that they have adopted patrons instead of Him? So, it is Allah who is the Patron, and He gives life to the dead, and He is Powerful to do every thing. [9]

And (Say O prophet to your opponents,) "Whatever dispute you have in any matter, its judgment lies with Allah. That One is Allah, the Lord of mine; in Him alone I have placed my trust, and to Him alone I turn (in every matter)."[10] He is the Creator of the heavens and the earth. He has made for you pairs from among yourselves, and pairs from the cattle. He makes you expand in this way. Nothing is like Him. And He is the All-Hearing, the All-Seeing.[11] To Him belong the keys of the heavens and the earth. He extends provision for whomsoever He wills, and straitens (it for whomsoever He wills). Surely He is All-Knowing in respect of every thing. [12] He has ordained for you people the same religion as He had enjoined upon Nūḥ, and that which We have revealed to you (O prophet,) and that which We had enjoined upon Ibrāhīm and Mūsā and 'Īsā by saying, "Establish the religion, and be not divided therein." Arduous for the *mushriks* (polytheists) is that to which you are inviting them. Allah chooses (and pulls) toward Himself anyone He wills, and guides to Himself anyone who turns to Him (to seek guidance). [13]

وَمَا تَفَرَّقُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن
رَّبِّكَ إِلَىٰٓ أَجَلٍ مُّسَمًّى لَّقُضِىَ بَيْنَهُمْ ۚ وَإِنَّ ٱلَّذِينَ أُورِثُوا۟ ٱلْكِتَٰبَ مِنۢ بَعْدِهِمْ لَفِى
شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾ فَلِذَٰلِكَ فَٱدْعُ ۖ وَٱسْتَقِمْ كَمَآ أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ ۖ
وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ ٱللَّهُ رَبُّنَا
وَرَبُّكُمْ ۖ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ ٱللَّهُ يَجْمَعُ
بَيْنَنَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٥﴾ وَٱلَّذِينَ يُحَآجُّونَ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ٱسْتُجِيبَ لَهُۥ
حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

And they were not divided, in jealousy with each other, but after the knowledge had come to them. Had it not been for a word that had come forth earlier from your Lord (and was effective) until a specified time, the matter would have been decided between them. [4] And those who were made to inherit the Book after them are in confounding doubt about it. [14] So, (O prophet,) towards that (faith) invite (people), and be steadfast as you are commanded, and do not follow their desires, and say, "I believe in whatever book Allah has sent down. And I have been ordered to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you, your deeds. There is no argumentation between us and you. Allah will bring us together, and to Him is the final return." [15]

Those who argue about Allah after He has been responded to, [5] their argument is void in the sight of their Lord, and upon them is wrath, and for them is a severe punishment. [16]

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4) Allah had decreed that these people will not be punished by a general scourge in this world, their ultimate punishment being destined in the Hereafter. The 'word' in this verse refers to this decree. But for this 'word', they would have been destroyed right here, and the matter would have thus been decided for good.

5) That is, "When many people have responded to Allah's call and have accepted the true faith."

ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَـٰبَ بِٱلْحَقِّ وَٱلْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ ﴿١٧﴾
يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ
أَنَّهَا ٱلْحَقُّ ۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَـٰلٍۭ بَعِيدٍ ﴿١٨﴾ ٱللَّهُ
لَطِيفٌۢ بِعِبَادِهِۦ يَرْزُقُ مَن يَشَآءُ ۖ وَهُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿١٩﴾ مَن كَانَ يُرِيدُ
حَرْثَ ٱلْـَٔاخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا
لَهُۥ فِى ٱلْـَٔاخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾ أَمْ لَهُمْ شُرَكَـٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا
لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ۚ وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ ۗ وَإِنَّ ٱلظَّـٰلِمِينَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى ٱلظَّـٰلِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا۟ وَهُوَ وَاقِعٌۢ
بِهِمْ ۗ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فِى رَوْضَاتِ ٱلْجَنَّاتِ ۖ لَهُم مَّا
يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٢٢﴾

Allah is the One who has sent down the Book with truth, and the Balance as well. And what can let you know? May be, the Hour (the Day of Judgment) is near. [17] Those who do not believe in it demand that it should come soon, and those who believe are fearful of it, and they know for sure that it is the truth. Be aware that those who dispute concerning the Hour are wandering afar from the right path. [18]

Allah is kind to His servants. He gives provision to whom He wills, and He is the Strong, the Mighty. [19] Whoever intends (to have) the harvest of the Hereafter, We will increase in his harvest; and whoever intends (to have) the harvest of the world (only), We will give him thereof, while in the Hereafter he will have no share. [20]

Is it that they have associate-gods who have prescribed for them a religion that is not sanctioned by Allah? Had it not been for a decisive word, the matter would have been decided between them (here in this world). And of course, for the wrongdoers there is a painful punishment (in the Hereafter). [21] You will see the wrongdoers fearful of what they earned, and it is sure to befall them. As for those who believed and did righteous deeds, they will be in meadows of the Gardens. For them there is, with their Lord, whatever they wish. That is the great bounty. [22]

ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا
إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ ۗ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُۥ فِيهَا حُسْنًا ۚ إِنَّ ٱللَّهَ غَفُورٌ شَكُورٌ
﴿٢٣﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۖ فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَيَمْحُ ٱللَّهُ
ٱلْبَٰطِلَ وَيُحِقُّ ٱلْحَقَّ بِكَلِمَٰتِهِۦٓ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٤﴾ وَهُوَ ٱلَّذِى يَقْبَلُ
ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۚ وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

That is the good news that Allah gives to His servants who believed and did righteous deeds. Say, "I do not ask you any fee for it, except the love of kinship." [6] **And whoever performs a good act, We will increase for him goodness therein.**[7] **Surely Allah is Most-Forgiving, Very-Appreciative. [23] Is it that they say, "He has forged a lie against Allah"? So, if Allah wills, He may put a seal on your heart.** [8] **And Allah blots out falsehood and establishes truth with His words. Surely, He is fully aware of what lies in the hearts. [24] And He is the One who accepts repentance from His servants and forgives evil deeds and knows whatever you do. [25] And He responds to (the prayer of) those who believe and do righteous deeds, and gives them more out of His grace. As for the disbelievers, for them there is a severe punishment. [26]**

6) The Holy Prophet ﷺ had kinship with all the unbelievers in Makkah. Although he never asked for a fee to be paid to him for his services, he was directed by this verse to ask the unbelievers to observe at least the rights of kinship and not to subject him to persecution.

7) This means that Allah will give the righteous people more reward than is proportionate to their good deeds, and thus will increase the goodness of their acts.

8) It means that the miraculous Qur'ān recited by the unlettered Prophet ﷺ is in itself a clear proof of its being revealed by Allah Ta'ālā. Allah's practice is such that if a person falsely claims to be a prophet, He does not let him show any miracle. Therefore, had there been, God forbid, something forged by the Holy Prophet ﷺ in the Qur'ān, Allah would have put a seal on his heart, and he would have never been able to come up with such a miraculous discourse.

۞ وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ لِعِبَادِهِۦ لَبَغَوْا۟ فِى ٱلْأَرْضِ وَلَـٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ ﴿٢٧﴾ وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟ وَيَنشُرُ رَحْمَتَهُۥ ۚ وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ ﴿٢٨﴾ وَمِنْ ءَايَـٰتِهِۦ خَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ ﴿٢٩﴾ وَمَآ أَصَـٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ ﴿٣٠﴾ وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٣١﴾ وَمِنْ ءَايَـٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَـٰمِ ﴿٣٢﴾ إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾ أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟ وَيَعْفُ عَن كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ ٱلَّذِينَ يُجَـٰدِلُونَ فِىٓ ءَايَـٰتِنَا مَا لَهُم مِّن مَّحِيصٍ ﴿٣٥﴾

Should Allah expand the provision for His servants (to its full extent), they would spread mischief on earth; but He sends down what He wills in (due) measure. Surely, with regard to His slaves, He is All-Aware, Ever-Watchful. [27] And He is the One who sends down rain after they have lost hope, and He extends His mercy. And He is the Guardian, Worthy of all praise. [28] Among His signs is the creation of the heavens and the earth and the creatures He has spread in them. He is Powerful to assemble them whenever He so wills. [29] Whatever hardship befalls you is because of what your own hands have committed, while He overlooks many (of your faults). [30] You are not able to frustrate (Him) in the earth. And, besides Allah, you have neither someone to protect, nor someone to help. [31] And among His signs are ships in the sea, like mountains. [32] If He so wills, He may stop the wind, and they stand still on its surface. Surely in this, there are signs for everyone who is ever patient, fully grateful. [33] Or He may destroy them because of what they earned, and may overlook many (whom He may save at least in this world), [34] and (in such an event) those who raise disputes in Our verses will come to know that there is no way for them to escape. [35]

فَمَآ أُوتِيتُم مِّن شَيْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ
رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾ وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا غَضِبُوا۟ هُمْ
يَغْفِرُونَ ﴿٣٧﴾ وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ
يُنفِقُونَ ﴿٣٨﴾ وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغْيُ هُمْ يَنتَصِرُونَ ﴿٣٩﴾ وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ
فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَلَمَنِ ٱنتَصَرَ بَعْدَ
ظُلْمِهِۦ فَأُو۟لَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ
وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَن صَبَرَ
وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ ﴿٤٣﴾ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِىٍّ مِّنۢ بَعْدِهِۦ ۗ
وَتَرَى ٱلظَّٰلِمِينَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٤﴾

So, whatever thing has been given to you is an enjoyment of the worldly life. And that which is with Allah is much better, and much more durable for those who believe and place their trust in Allah, [36] and (for) those who abstain from the major sins and from shameful acts; and (for those who) when they get angry, they forgive, [37] and those who have responded to their Lord (in submission to Him), and have established *Ṣalāh*, and whose affairs are (settled) with mutual consultation between them, and who spend out of what We have given to them, [38] and those who, when they are subjected to aggression, defend themselves. [39] The recompense of evil is evil like it. Then the one who forgives and opts for compromise has his reward undertaken by Allah. Surely, He does not like the unjust. [40] The one who defends himself after having been wronged, there is no blame on such people. [41] Blame, in fact, is upon those who wrong people and make mischief on earth unjustly. For such people there is a painful punishment. [42] And if one observes patience and forgives, it is, of course, one of the courageous conducts. [43] The one whom Allah lets go astray, there is no one for him to protect thereafter. And you will see the wrongdoers, when they will see the punishment, that they will say, "Is there any way to be sent back (to the world)? " [44]

وَتَرَىٰهُمۡ يُعۡرَضُونَ عَلَيۡهَا خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ مِن طَرۡفٍ خَفِيٍّۗ وَقَالَ
ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ ٱلۡخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ وَأَهۡلِيهِمۡ يَوۡمَ ٱلۡقِيَٰمَةِۗ أَلَآ
إِنَّ ٱلظَّٰلِمِينَ فِي عَذَابٖ مُّقِيمٖ ﴿٤٥﴾ وَمَا كَانَ لَهُم مِّنۡ أَوۡلِيَآءَ يَنصُرُونَهُم مِّن
دُونِ ٱللَّهِۗ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ ﴿٤٦﴾ ٱسۡتَجِيبُواْ لِرَبِّكُم مِّن قَبۡلِ أَن
يَأۡتِيَ يَوۡمٞ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِۚ مَا لَكُم مِّن مَّلۡجَإٖ يَوۡمَئِذٖ وَمَا لَكُم مِّن
نَّكِيرٖ ﴿٤٧﴾ فَإِنۡ أَعۡرَضُواْ فَمَآ أَرۡسَلۡنَٰكَ عَلَيۡهِمۡ حَفِيظًاۖ إِنۡ عَلَيۡكَ إِلَّا ٱلۡبَلَٰغُۗ
وَإِنَّآ إِذَآ أَذَقۡنَا ٱلۡإِنسَٰنَ مِنَّا رَحۡمَةٗ فَرِحَ بِهَاۖ وَإِن تُصِبۡهُمۡ سَيِّئَةُۢ بِمَا قَدَّمَتۡ
أَيۡدِيهِمۡ فَإِنَّ ٱلۡإِنسَٰنَ كَفُورٞ ﴿٤٨﴾ لِّلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ يَخۡلُقُ مَا
يَشَآءُۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثٗا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾ أَوۡ يُزَوِّجُهُمۡ ذُكۡرَانٗا
وَإِنَٰثٗاۖ وَيَجۡعَلُ مَن يَشَآءُ عَقِيمًاۚ إِنَّهُۥ عَلِيمٞ قَدِيرٞ ﴿٥٠﴾

And you will see them that they will be presented to it (the Fire), downcast because of humiliation, looking with stealthy glance. And those who believe will say, "The real losers are those who have lost their own selves and their families on the Day of Judgment." Be aware that the wrongdoers are in lasting punishment. [45] And for them there will not be any friends who may help them besides Allah. And the one whom Allah lets go astray, for him there is no way (to save himself). [46] Respond to your Lord before there comes a day for which there will be no reversal from Allah's side. For you there will be neither a refuge that day, nor an opportunity to question (Allah about your fate). [47] So, if they turn away, then We did not send you (O Prophet,) as a supervisor over them. You are not responsible but for conveying the message. And when We make man taste mercy from Us, he rejoices with it, and if an evil befalls him because of what their hands sent ahead, then man becomes ungrateful. [48] To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He grants females to whom He wills, and grants males to whom He wills. [49] Or He combines for them couples, both males and females, and makes whom He wills barren. Surely, He is All-Knowing, Very-Powerful. [50]

۞ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ
رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿٥١﴾ وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ
رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى
بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ صِرَٰطِ ٱللَّهِ
ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ﴿٥٣﴾

It is not (possible) for a human being that Allah speaks to him, except by way of revelation, or from behind a curtain, or that He sends a messenger, and he reveals, with His permission, what He wills. Surely, He is All-High, All-Wise.[9] [51] In similar way, We have revealed to you a Spirit[10] from Our command. You did not know earlier what was the Book or what was *Īmān* (true faith), but We have made it (the Qur'ān) a light with which We guide whomsoever We will from among Our servants. And indeed you are guiding (people) to a straight path, [52] the path of Allah, the One to whom belongs all that is in the heavens and all that is in the earth. Be aware that towards Allah all matters shall finally return. [53]

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9) According to Bagahwī and others, this verse was revealed in answer to some Jews who objected to the Holy Prophet ﷺ that he never saw Allah Almighty, nor did he speak to him face to face, as Mūsā (عليه السلام) had received Torah directly from Allah. The verse says that it is not possible for a human being in this world to see Allah or speak to Him face to face. The only ways of communication with Allah are three. Some times Allah fills one's heart with inspiration (by way of direct revelation). Some times He speaks to a prophet from behind a curtain, as was the case with Mūsā (عليه السلام) when he went to the mount of Ṭūr. Some other times Allah sends an angel as a messenger who conveys Allah's message.

10) 'Spirit' in this verse is an expression for divine revelation conveyed by the angel Jibra'īl (عليه السلام) (Gabriel) who is also called the Holy Spirit.

سُورَةُ الزُّخْرُفِ

SŪRAH AZ-ZUKHRUF

(The Gold)

Introduction

Revealed in Makkah, this *Sūrah* deals with the false beliefs of the pagans and the objections raised by them against the Holy Prophet ﷺ. Reference is made to the noble prophet Ibrāhīm ؑ who parted his ways from his people because of their polytheism. The basic argument of pagans that has been refuted in this *Sūrah* is that a divine book should have been revealed on a rich man. The answer given is that the worldly riches have nothing to do with one's piety. Allah may give gold, silver and all sorts of wealth even to disbelievers. The name of the *Sūrah* has been taken from verse 35 which has referred to gold in this context. The story of Mūsā ؑ is briefly narrated to show that Pharaoh too was deceived by his wealth, and rejected Mūsā ؑ on the ground that he had no wealth. But Mūsā ؑ was a prophet supported by Allah, and Pharaoh was an infidel who was drowned by Him. Towards the end, the status of the noble prophet 'Īsā ؑ has been clarified.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ وَٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ
﴿٣﴾ وَإِنَّهُۥ فِىٓ أُمِّ ٱلْكِتَٰبِ لَدَيْنَا لَعَلِىٌّ حَكِيمٌ ﴿٤﴾ أَفَنَضْرِبُ عَنكُمُ
ٱلذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ﴿٥﴾ وَكَمْ أَرْسَلْنَا مِن نَّبِىٍّ فِى
ٱلْأَوَّلِينَ ﴿٦﴾ وَمَا يَأْتِيهِم مِّن نَّبِىٍّ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٧﴾ فَأَهْلَكْنَآ أَشَدَّ
مِنْهُم بَطْشًا وَمَضَىٰ مَثَلُ ٱلْأَوَّلِينَ ﴿٨﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٩﴾ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا
وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾

SŪRAH AZ-ZUKHRUF

(The Gold)

This *Sūrah* is *Makkī* and comprises 89 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Ḥā Mīm.[1] [1] By the manifest Book, [2] We have made it an Arabic Qur'ān, so that you may understand. [3] And it is, in the Mother of the Book (the Preserved Tablet) with us [2], surely sublime, full of wisdom. [4] Shall We then take the advice away from you because you are a transgressing people? [5] How many a messenger We have sent to the earlier people! [6] No messenger came to them, but they used to mock at him. [7] So We have destroyed those who were stronger than these (people of Makkah) in power, and the example of the earlier people has already passed. [8]

Should you ask them as to who has created the heavens and the earth, they will certainly say, "They are created by the All-Mighty, the All-Knowing," [9] the One who has made the earth a cradle for you, and has made for you pathways therein, so that you may be guided, [10]

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1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

2) The import of this verse is that the Holy Qur'ān is not authored by any human being, as claimed by unbelievers. The Preserved Tablet has this holy text recorded since *azal* (beyond the limits of time).

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنشَرْنَا بِهِ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ
﴿١١﴾ وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾
لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ
الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾
وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

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and the One who has sent down water from the sky in due measure. Then We have revived with it a dead town. In the same way, you will be brought forth (alive from the graves), [11] and the One who has created all the pairs, and has made for you the boats and the cattle that you ride,[3] [12] so that you may mount upon their back, then recall the favour of your Lord after having mounted upon it and say, "Pure is the One who has subjugated this for us, and We were not able to have control over it, [13] and of course, towards our Lord we have to return." [14]

They have attributed to Him (that He is composed of) parts, (and that too) out of His servants.[4] Surely, man is clearly ungrateful. [15]

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3) Means of transport are of two kinds. Some are directly created by Allah in the sense that man's skill has no role in their creation, like horses, camels and other animals. The second kind is of the transports produced by human efforts. The word 'cattle' in the verse represents the first kind, while the 'boats' represent the second one. The import of the verse is that even the vehicles produced by human efforts are created by Allah. It is Allah who has created their raw material and invested man with intelligence and skill that made it possible for him to invent and manufacture such vehicles. Therefore, the offering gratitude to Allah is due when benefiting from all sorts of transport including mechanical vehicles, aircrafts, ships and all means of transport that may be invented by human intellect till the end of the universe. That is why the words mentioned in the following verse 12 should be recited when riding any means of transport, even if it is a mechanical vehicle.

4) The pagans of Makkah believed that angels were Allah's daughters. These verses have refuted this claim on three grounds. Firstly, children of any person, being created from his sperm, are parts of his body, while Allah is pure from having body or parts. Secondly, it is ironical that they do not like to have

أَمِ ٱتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَىٰكُم بِٱلْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِمَا
ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾ أَوَمَن يُنَشَّؤُا۟ فِى
ٱلْحِلْيَةِ وَهُوَ فِى ٱلْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾ وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ
ٱلرَّحْمَٰنِ إِنَٰثًا ۚ أَشَهِدُوا۟ خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَٰدَتُهُمْ وَيُسْـَٔلُونَ ﴿١٩﴾ وَقَالُوا۟ لَوْ شَآءَ
ٱلرَّحْمَٰنُ مَا عَبَدْنَٰهُم ۗ مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾ أَمْ
ءَاتَيْنَٰهُمْ كِتَٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ مُسْتَمْسِكُونَ ﴿٢١﴾ بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ
ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ ﴿٢٢﴾ وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى
قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم
مُّقْتَدُونَ ﴿٢٣﴾

Is it that He has adopted daughters from those whom He has created, and chosen you for (having) sons? [16] When one of them is given the good news of (the birth of) that which he has attributed to *Raḥmān* (i.e. the daughters), his face turns black, and he becomes choked with sorrow. [17] Is it that (Allah has chosen) those (as His offspring) who are grown up in ornaments and who cannot express themselves in debate clearly? [18] They have held angels, who are the servants of *Raḥmān*, as females. Have they witnessed their creation? Their testimony will be recorded, and they will be questioned. [19] They say, "Had the *Raḥmān* so willed, we would not have worshipped them." They have no knowledge of that. They do nothing but make conjectures. [20] Or have We given to them a book before this, and they are adhering to it? [21] Instead, they say, "We have found our fathers on a certain way, and we are on their footprints, fully guided."[22] Similarly, We did not send a warner to a town before you, but its affluent people said, "We have found our fathers on a certain way, and we are following their footprints." [23]

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daughters, but claim that Allah has daughters. Thirdly, their belief implies that angels are females, while they are not.

۞ قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ
كَٰفِرُونَ ﴿٢٤﴾ فَٱنتَقَمْنَا مِنْهُمْ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٢٥﴾ وَإِذْ قَالَ
إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ
سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ بَلْ مَتَّعْتُ
هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾ وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا
سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ ﴿٣٠﴾ وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ
عَظِيمٍ ﴿٣١﴾ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا وَرَحْمَتُ
رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

He said, "Even if I bring to you something better in guidance than that on which you have found your fathers?" They said, "We totally disbelieve in what you are sent with." [24] So, We took revenge from them. Now look, how was the end of those who rejected (Our messengers). [25]

(Recall) when Ibrāhīm said to his father and to his people, "I disown that which you worship, [26] except the One who has originated me; so He will guide me." [27] He made it a word lasting among his posterity, so that they may return.[5] [28] But, I gave these and their fathers enjoyment, until the truth came to them, and a messenger as well who explains (it). [29] But when the truth came to them, they said, "This is magic, and we totally disbelieve in it." [30] They say, "Why was this Qur'ān not revealed on a great man from (either of) the two towns?" [6] [31] Is it they who allocate the mercy of your Lord? We have allocated among them their livelihood in the worldly life, and have raised some of them over others in ranks, so that some of them may put some others to work. And the mercy of your Lord is much better than what they accumulate. [7] [32]

5) This means that Ibrāhīm ﷺ made this belief a legacy for his coming progeny, so that the people could learn it from them and return to it after having involved in polytheism.

6) The reference is to Makkah and Ṭā'if.

7) 'Mercy of your Lord' in this verse means prophet-hood. The objection that

وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا
مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ
﴿٣٤﴾ وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَٱلْـَٔاخِرَةُ عِندَ رَبِّكَ
لِلْمُتَّقِينَ ﴿٣٥﴾ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ
﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾

Were it not that all people would become of a single creed (i.e. disbelief), We would have caused, for those who disbelieve in *Raḥmān*, roofs of their houses to be made of silver, and the stairs as well, on which they would climb, [33] and doors of their homes, and the coaches on which they would recline, [34] and (would have made some of these things) of gold-ornaments. And all this is nothing but an enjoyment of the worldly life. And the Hereafter, with your Lord, is (destined) for the God-fearing.[8] [35] Whoever makes himself blind against the advice of *Raḥmān*, We assign for him a devil who accompanies him all the time. [36] And they (the devils) prevent such people from the (right) way, while they deem themselves to be on the right path, [37]

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the Qur'ān should have been revealed to a man of their choice is tantamount to the claim that allocation of prophet-hood should have been given in their hands. Allah has not given them such an authority even in the matter of distribution or allocation of wealth, which is much inferior to prophet-hood; how then can allocation of prophet-hood be entrusted to them.

8) This is another answer to their aforementioned objection that the Qur'ān should have been revealed to a rich man. The gist of the answer is that mere richness has no value in Allah's sight. He could readily have enriched all the unbelievers with all sorts of wealth. Even their houses might have been made of gold and silver. However, Allah did not do so, only because it would have prompted all others to adopt disbelief, and thus almost all human beings would have become disbelievers. The fact nevertheless remains that worldly wealth is not a sign of closeness to Allah, which should necessarily be given to the prophets. It is meant for a temporary enjoyment, which may be given to infidels also. The bounties of the Hereafter are, on the other hand, the lasting benefits, that are destined only for the pious and righteous people.

حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ ﴿٣٨﴾ وَلَن
يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنتَ تُسْمِعُ
ٱلصُّمَّ أَوْ تَهْدِى ٱلْعُمْىَ وَمَن كَانَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٠﴾ فَإِمَّا نَذْهَبَنَّ بِكَ
فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾ أَوْ نُرِيَنَّكَ ٱلَّذِى وَعَدْنَٰهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾
فَٱسْتَمْسِكْ بِٱلَّذِىٓ أُوحِىَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُۥ لَذِكْرٌ لَّكَ
وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْـَٔلُونَ ﴿٤٤﴾

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until when such a person will come to us, he will say (to the devil), "Would that there were the distance of East and West between me and you, because you were the worst companion." [38] And (it will be said to such people,) "Since you were wrongdoers, it will never benefit you today that you are sharing the punishment with each other." [9] [39]

So, can you (O prophet) make the deaf to hear, or can you show the way to the blind and the one who is in open error? [40] So, even if We take you away, We will surely take vengeance on them. [41] Or (if) We show you (in your life) that (punishment) with which We have threatened them, then We have full control over them. [10] [42] So, hold fast to that which has been revealed to you. Surely, you are on the straight path. [43] And certainly this (Qur'ān) is a word of honour for you and your people, and you will be questioned. [11] [44]

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9) If many people are subjected to the same punishment in this world, its severity is psychologically lightened. The verse says that it will not be the case in the punishment of the Hereafter. Despite all the disbelievers sharing the same punishment, its severity will by no means be lessened.

10) The Holy Prophet ﷺ is being consoled here that his responsibility is restricted to conveying the message to humankind, but he cannot cause the staunch pagans to embrace the true faith, because their obstinacy has made them like deaf and blind people. They will be punished by Allah in any case, either during his lifetime, or after his demise.

11) The Qur'ān is a source of honour for the Holy Prophet ﷺ, as it is revealed to him directly, and it is a source of honour for his nation, because they are their

وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ
﴿٤٥﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَقَالَ إِنِّى رَسُولُ رَبِّ
ٱلْعَٰلَمِينَ ﴿٤٦﴾ فَلَمَّا جَآءَهُم بِـَٔايَٰتِنَآ إِذَا هُم مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِم مِّنْ ءَايَةٍ
إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا ۖ وَأَخَذْنَٰهُم بِٱلْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا۟
يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا
عَنْهُمُ ٱلْعَذَابَ إِذَا هُمْ يَنكُثُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ قَالَ يَٰقَوْمِ
أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِى مِن تَحْتِىٓ ۖ أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا۠
خَيْرٌ مِّنْ هَٰذَا ٱلَّذِى هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

Ask Our messengers whom We sent before you whether We had appointed gods to be worshipped besides *Raḥmān*. [45]

We sent Mūsā with Our signs to Fir'aun (Pharaoh) and his chiefs; so he said, "I am the messenger of the Lord of the worlds." [46] So, when he came to them with Our signs, they at once started laughing at them. [47] And We did not show them a sign, but it used to be greater than the one that preceded it. And We seized them with punishment, so that they may return. [48] And they said, "O magician, pray for us to your Lord by the covenant He has made with you; we will certainly come to guidance." [49] Then, once We removed the punishment from them, in no time they broke their promise. [50] And Fir'aun (Pharaoh) proclaimed among his people, saying, "Does not the kingdom of Egypt belong to me, and these rivers are flowing right underneath me? Do you, then, not discern? [51] Or (do you not see that) I am much better than this one (Mūsā) who is worthless and can hardly express himself? [52]

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first addressees. Now that Allah has honoured all of them with the Holy Book, each one of them has to be questioned about how he appreciated this honour. The Holy Prophet ﷺ will be responsible only to convey its message, while the unbelievers will be responsible for their ungratefulness and disbelief.

فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾
فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٥٤﴾ فَلَمَّآ ءَاسَفُونَا
ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ
﴿٥٦﴾ ۞ وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوٓا۟
ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾

So why were the bracelets of gold not sent down to him, or (why) did the angels not come along with him as companions?" [53] Thus he made fool of his people, and they obeyed him. Surely they were a sinful people. [12] [54] So, when they provoked Our anger, We took vengeance on them, and drowned them all together, [55] and made them a people of the past, and an example for the later generations. [56]

When the example of the son of Maryam was cited, your people started at once shouting at it (in joy), [57] and said, "Are Our gods better or is he?" [13] They did not cite it (the example) but for the sake of disputation. Rather, they are a quarrelsome people. [58]

12) This verse has held both Pharaoh and his people as sinners. Pharaoh was sinner because of his wrong assumption that his kingdom is a sign of his being god, and because of his making fool of his people. Pharoah's people were sinners because they accepted such a tyrant to rule them and because they obeyed him in all respects. The verse thus indicates that if a tyrant has imposed himself on a people, and they do not try to get rid of him according to their best abilities, they are also liable for the wrongs done by the tyrant.

13) When the Holy Qur'ān said to the pagans, "Surely, you and whatever you worship other than Allah are the fuel of *Jahannam*." (*Sūrah* Al-Anbiyā':21:98) some pagan leaders happily objected that this general statement includes 'Īsā ؑ, because he is worshipped by the Christians, while the Muslims do not believe that he will be in the Hell. The objection was obviously absurd, firstly because that verse addressed the pagans, and not the Christians. Secondly, the verse includes those people who ordered their followers to worship them. 'Īsā ؑ never directed his people to worship him. However, the Christians on their own believed him to be god.

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ وَلَوْ نَشَآءُ
لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾ وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ
بِهَا وَٱتَّبِعُونِ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُ إِنَّهُۥ لَكُمْ عَدُوٌّ
مُّبِينٌ ﴿٦٢﴾ وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُم
بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿٦٣﴾ إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ
فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦٤﴾ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ فَوَيْلٌ
لِّلَّذِينَ ظَلَمُوا۟ مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾

He ('Īsā) is no more than a servant (of Allah) whom We favoured and made an example for the children of Isrā'īl. [59] And if We will, We may create angels from you who succeed you on the earth. [14] [60] And he ('Īsā) is a source of knowledge of the Hour (the Day of Judgment); [15] so do not be in doubt about it, and follow me. This is the straight way. [61] And let not the Shaiṭān (Satan) prevent you (from following this way). He is surely an open enemy for you. [62] When 'Īsā came with clear proofs, he said, "I have come to you with wisdom, and to explain to you some of those matters in which you differ. So, fear Allah, and obey me. [63] Surely, it is Allah who is my Lord and your Lord; so worship Him. This is the straight way." [64] Then different groups, out of them, fell into disagreement. Woe to the wrongdoers because of the punishment of a painful day! [65]

14) The Christians held 'Īsā ﷺ as god, because he was born without a father. Allah Ta'ālā says that his birth without a father was no more than a miracle shown by Allah, so that the Israelites might believe in him as a prophet. It was not a proof of his godhead, because 'Ādam ﷺ was born without any parents; still admittedly he was not god. The verse says that it was only a sign of Allah's omnipotence, which has the power to show even more marvellous miracles, like creating angels from human beings.

15) According to some exegetes, it means that 'Īsā ﷺ revived the dead with Allah's command. It shows that Allah may resurrect all the dead on the Day of Judgment. According to some others, it means that his descent from the

هَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾
ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾ يَـٰعِبَادِ لَا خَوْفٌ
عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾ ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَـٰتِنَا وَكَانُوا۟ مُسْلِمِينَ
﴿٦٩﴾ ٱدْخُلُوا۟ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن
ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا
خَـٰلِدُونَ ﴿٧١﴾ وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾ لَكُمْ
فِيهَا فَـٰكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾ إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَـٰلِدُونَ ﴿٧٤﴾
لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَـٰهُمْ وَلَـٰكِن كَانُوا۟ هُمُ ٱلظَّـٰلِمِينَ ﴿٧٦﴾
وَنَادَوْا۟ يَـٰمَـٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّـٰكِثُونَ ﴿٧٧﴾

They are waiting for nothing but for the Hour to come upon them suddenly, while they would not even imagine (it). [66] Friends, on that day, will become enemies to one another, except the God-fearing, [67] (to whom it will be said) "O my servants, there is no fear for you today, nor will you grieve_ [68]_O those (servants) who believed in Our signs, and remained obedient. [69]__ Enter the Paradise, you and your spouses, showered with bliss."[70] Circulated among them will be the bowls of gold, and glasses. And there will be whatever souls desire and that which eyes enjoy. "And you will be living in it for ever. [71] That is the Paradise you are made to inherit because of what you used to do. [72] For you there are fruits in abundance from which you will eat." [73] The sinners (on the other hand) will be in the punishment of *Jahannam* (Hell), living there forever. [74] It will not be lightened for them, and they will be there, devoid of all hopes. [75] We did not do injustice to them, rather, they themselves were the unjust. [76] And they will call (Mālik, the keeper of the Hell,) "O Mālik, let your Lord do away with us." He will say, "You have to stay on." [77]

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heavens in later days is a sign of the Day of Judgment.

لَقَدْ جِئْنَٰكُم بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ ﴿٧٨﴾ أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ
﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾ قُلْ
إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا۠ أَوَّلُ ٱلْعَٰبِدِينَ ﴿٨١﴾ سُبْحَٰنَ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبِّ
ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾ فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى
يُوعَدُونَ ﴿٨٣﴾ وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ وَفِى ٱلْأَرْضِ إِلَٰهٌ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ
﴿٨٤﴾ وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ
وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾ وَلَا يَمْلِكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا مَن
شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

(O disbelievers,) indeed We have brought to you the truth, but it is the truth that most of you detest. [78] Is it that they have firmly resolved to do something (harmful to Our messenger)? Then, We have firmly resolved (to frustrate their plan.) [79] Do they think that We do not hear their secrets and their whispers? Yes of course, Our messengers (angels) are with them who record (whatever they plan). [80] Say, "Had there been a son for the *Raḥmān*, I would have been the first to worship." [16] [81] Pure is the Lord of the heavens and the earth, the Lord of the Throne, from what they attribute (to Him). [82] So, let them indulge (in their fallacy) and play, until they face their Day that they are promised. [83] He is the One who is God to be worshipped in the sky, and God to be worshipped on the earth. And He is the Wise, the All-Knowing. [84] Glorious is the One to whom belongs the kingdom of the heavens and the earth and whatever lies between them. With Him is the knowledge of the Hour; and towards Him you are to be returned. [85] And those whom they invoke besides Him have no power to intercede; but those who bear witness to the truth, while they have knowledge (may intercede for the believers with Allah's permission). [86]

16) This is a hypothetical statement to negate the possibility of Allah having a son.

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُونَ ﴿٨٨﴾ فَٱصْفَحْ عَنْهُمْ وَقُلْ سَلَٰمٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

And if you ask them as to who has created them, they will certainly say, "Allah". Then, to where are they driven back (by their false desires)? [87] And (Allah has the knowledge) of his (prophet's) saying, "O my Lord, these are a people who do not believe." [17] [88] So, turn away from them, and say, "*Salām* !" (good-bye!). Then, soon they will come to know (the end of their attitude). [89]

17) This translation is based on the construction adopted by many exegetes, including Maulānā Ashraf Ali Thānawi رحمه الله. However, according to Imam Rāzī رحمه الله, the translation would be as follows, "And (remember the time) of his (Prophet's) saying….." This rendering seems to be closer to the text in view of the grammatical construction of the verse. (For details, please see At-Tafsīr-ul-Kabīr, by Imām Rāzī v.27, p.234) In any case, this statement of the Holy Prophet ﷺ which will be made on the Day of Judgment against the disbelievers is a stern warning for them, because the Holy Prophet ﷺ was known for his merciful nature and for his high station as an intercessor for the sinning people. Even then, he will complain against them on the Day of Judgment.

سُورَةُ الدُّخَان

SŪRAH AD-DUKHĀN

(The Smoke)

Introduction

According to authentic traditions, this *Sūrah* was revealed when, as a warning to the disbelievers of Makkah, Allah Ta'ālā subjected them to a severe famine, in which the whole atmosphere seemed like a smoke due to extreme hunger. Abū Sufyān, who was a disbeliever at that time, requested the Holy Prophet ﷺ to pray to Allah to remove the famine from them, and promised that if the famine was removed, all of them would embrace Islam, but when the famine was removed by the prayer of the Holy Prophet ﷺ, they backed out and turned to their disbelief. This event is mentioned in verses 10 to 16 of the *Sūrah*. It is in this context that a smoke is referred to in verse 10, and the *Sūrah* is named after it.

SŪRAH AD-DUKHĀN

(The Smoke)

This *Sūrah* is *Makkī* and comprises 59 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Ḥā Mīm.[1] **[1] By the manifest Book, [2] We have sent it down in a blessed night, (because) We had to warn (people). [3] In that (night), every wise matter is allocated [4] through a command from Us.[2] We were to send the Messenger [5] as a mercy from your Lord, __Surely, He is the All-Hearing, the All-Knowing__ [6]**

1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

2) The night referred to in this verse is *Lailat-ul-Qadr* in which matters already decreed by Allah for the next year are entrusted to relevant angels, so that they may be carried out by them at their appointed time during the year. This is the meaning of the sentence, "*In that night every wise matter is allocated through a command from Us.*" That the Holy Qur'ān was sent down in this night is also mentioned

رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُم مُّوقِنِينَ ﴿٧﴾ لَآ إِلَٰهَ إِلَّا هُوَ
يُحْىِۦ وَيُمِيتُ ۖ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٨﴾ بَلْ هُمْ فِى شَكٍّ يَلْعَبُونَ
﴿٩﴾ فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى ٱلنَّاسَ ۖ هَٰذَا عَذَابٌ
أَلِيمٌ ﴿١١﴾ رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ
جَآءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾

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the Lord of the heavens and the earth and of whatever there is between them, if you are to believe. [7] There is no god, but He. He gives life and brings death. He is your Lord and the Lord of your forefathers. [8] But they, being in doubt, are playing around. [9]

So, wait for a day when the sky will come up with a visible smoke [10] that will envelop people. This is a painful punishment. [11] (Then they will say,) "O our Lord, remove from us the punishment; we will truly believe."[3] [12] How will they take lesson, while there has already come to them a messenger making things clear? [13]

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in *Sūrah* Al-Qadr (97:1). According to some exegetes it means that its gradual revelation was started in this night. In other words, the night in which first revelation came to the Holy Prophet ﷺ was *Lailat-ul-Qadr*. Some other exegetes, however, explain this verse to mean that the entire Qur'ān had been sent down in this night from the Preserved Tablet (*Al-Lauḥ-ul-Maḥfūẓ*) to the angels of the first sky. Allah knows best.

3) The translation given above is based on the interpretation of 'Abdullāh Ibn Mas'ūd ؓ who says that these verses were revealed before the famine referred to above in the introduction. The verse, according to his interpretation, foretells that they will face a severe famine and, due to extreme hunger, the atmosphere will seem to them like smoke. At that time they will request that the famine should be removed from them, and they will believe, but when it will be removed, they will turn to their disbelief. According to some other exegetes, the smoke mentioned in verse 10 refers to the smoke of *Qiyāmah* (the Day of Judgement). In this case, the verse signifies that although the punishment of famine will be removed from them according to their request mentioned in verse 12, but when they will go back to their disbelief, the permanent punishment will pursue them on the day when the sky will come up with a visible smoke.

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾ إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَائِدُونَ ﴿١٥﴾
يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾ ۞ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ
فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ ۖ إِنِّي لَكُمْ رَسُولٌ
أَمِينٌ ﴿١٨﴾ وَأَن لَّا تَعْلُوا عَلَى اللَّهِ ۖ إِنِّي آتِيكُم بِسُلْطَانٍ مُّبِينٍ ﴿١٩﴾ وَإِنِّي عُذْتُ بِرَبِّي
وَرَبِّكُمْ أَن تَرْجُمُونِ ﴿٢٠﴾ وَإِن لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ﴿٢١﴾ فَدَعَا رَبَّهُ أَنَّ هَٰؤُلَاءِ قَوْمٌ
مُّجْرِمُونَ ﴿٢٢﴾ فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ ﴿٢٣﴾ وَاتْرُكِ الْبَحْرَ رَهْوًا ۖ إِنَّهُمْ
جُندٌ مُّغْرَقُونَ ﴿٢٤﴾ كَمْ تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾
وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾ كَذَٰلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾

Then they turned away from him, and said, "(He is) tutored, crazy." [14] (Well,) We are going to remove the punishment for a while, (but) you will certainly go back (to your original position). [15] (Then,) the day We will seize (you) with the greatest seizure, We will take vengeance. [16]

And We tested the people of Fir'aun (Pharaoh) prior to them, and a noble messenger came to them [17] saying, "Deliver to me the servants of Allah. [4] I am an honest messenger to you," [18] and saying, "Do not be haughty against Allah. I bring to you a clear proof. [19] And I have sought refuge with my Lord and your Lord, lest you stone me to death. [20] And if you do not believe in me, then keep away from me." [21] Then he prayed to his Lord saying, "These are a guilty people." [22] (So, Allah answered his prayer saying,) "Now, take away my servants at night. You will certainly be chased, [23] and leave the sea in the state of stillness; they are an army that is sure to be drowned." [24] How many gardens and fountains have they left behind_ [25]_ and how many fields and noble sites, [26] and how many a luxury they used to rejoice in! [27] This is how it happened. And We made other people inherit all this. [28]

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4) The messenger was Mūsā ﷺ who asked Pharaoh to deliver Israelites from his slavery. For further details, see 7:103-141, 10:90, 20:78 and 26:63.

فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ وَمَا كَانُوا۟ مُنظَرِينَ ﴿٢٩﴾ وَلَقَدْ نَجَّيْنَا بَنِىٓ إِسْرَٰٓءِيلَ
مِنَ ٱلْعَذَابِ ٱلْمُهِينِ ﴿٣٠﴾ مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا مِّنَ ٱلْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدِ
ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى ٱلْعَٰلَمِينَ ﴿٣٢﴾ وَءَاتَيْنَٰهُم مِّنَ ٱلْءَايَٰتِ مَا فِيهِ بَلَٰٓؤٌا۟
مُّبِينٌ ﴿٣٣﴾ إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِىَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ وَمَا نَحْنُ
بِمُنشَرِينَ ﴿٣٥﴾ فَأْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٦﴾ أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ
وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَٰهُمْ ۖ إِنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٣٧﴾ وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٣٨﴾ مَا خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

So, neither the sky and earth wept over them, nor were they given a respite. [29] And We delivered the children of Isrā'īl from the humiliating punishment, [30] from Fir'aun. Indeed, he was haughty, one of the transgressors. [31] And We chose them, with knowledge, [5] above all the worlds. [32] And We gave them the clear signs in which there was a manifest blessing. [33]

These people say, [34] "There is nothing more than our first death, and we are not going to be resurrected. [35] So, (O believers,) bring our fathers, if you are true (in your belief in resurrection.)" [36] Are they better or the people of Tubba' [6] and those who were before them? We have destroyed them. They were guilty indeed. [37] And We did not create the heavens and the earth and what is between them just as players. [38] We did not create them but with true purpose, but most of them do not know. [39]

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5) It means that the preference given to them was because Allah knew that they deserved it, as they were the only people at that time who believed in the Oneness of Allah and had submitted themselves to His commands.

6) Tubba' was a title of the dynasty of Yemen. The Holy Qur'ān has not given full identity of the Tubba' named here. Ḥāfiẓ Ibn Kathīr has identified him as As'ad Abū Kuraib who lived about seven hundred years before the advent of the Holy Prophet ﷺ and had embraced the true faith, but his people adopted idolatry after him and were destroyed.

إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى شَيْـًٔا وَلَا
هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَن رَّحِمَ ٱللَّهُ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٤٢﴾ إِنَّ
شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾ كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾
كَغَلْىِ ٱلْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا۟ فَوْقَ
رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾ إِنَّ
هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴿٥٠﴾ إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ﴿٥١﴾ فِى جَنَّٰتٍ
وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ ﴿٥٣﴾ كَذَٰلِكَ
وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾

The Day of Decision is the appointed time for all of them__[40] the day when no close relation will be of any use to any close relation, nor will they be helped, [41] except the One on whom Allah has mercy. Of course, He is the All-Mighty, the Very-Merciful. [42]

Indeed the tree of *zaqqūm* [43] is the food of the sinful,[7] [44] like dregs of oil. It will boil in the bellies [45] like the boiling of hot water. [46] (It will be said to angels,) "Seize him, and drag him into the midst of the Hell. [47] Then pour on his head some torment of boiling water." [48] "Have a taste! You are the 'man of might', the 'man of honour'.[8] [49] This is the thing about which you used to be skeptic." [50] Indeed the God-fearing will be in a place free from fear, [51] in gardens and fountains. [52] They will be dressed in fine silk and thick silk, facing each other. [53] Thus (it will happen,) and We will marry them with houris having big dark eyes. [54] They will call therein for every fruit peacefully. [55]

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7) *Zaqqūm* is a tree in Hell. See 37:62

8) It will be an ironical statement to remind him what he thought of himself in the worldly life.

لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ﴿٥٦﴾ فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَٱرْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ ﴿٥٩﴾

They will not taste death therein beyond the first death (they faced in the world). And He (Allah) will save them from the torment of Hell, [56] as a favour from your Lord. That is the great achievement. [57] So, We had made it (the Qur'ān) easy in your tongue, so that they may take lesson. [58] Now wait. They too are waiting. [59]

SŪRAH AL-JĀTHIYAH

(The Kneeling)

Introduction

The main focus of this *Sūrah* is on three basic subjects. Firstly, it draws attention to the numerous signs of Allah's omnipotence spread throughout the universe that are sufficient for a reasonable person to believe in Allah's Oneness. Secondly, the Holy Prophet ﷺ is informed that he is given a set of religious laws different to some extent from those given to some previous prophets like Mūsā ﷺ. Thirdly, the *Sūrah* depicts the horrible scenes of the Day of Judgment. It is in this context that verse 28 says, "And you will see every community kneeling down." The name of the *Sūrah* is derived from this verse.

حمٓ ۝١ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ۝٢ إِنَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَءَايَٰتٍ
لِّلْمُؤْمِنِينَ ۝٣ وَفِى خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَٰتٌ لِّقَوْمٍ يُوقِنُونَ ۝٤ وَٱخْتِلَٰفِ ٱلَّيْلِ
وَٱلنَّهَارِ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن رِّزْقٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ
ٱلرِّيَٰحِ ءَايَٰتٌ لِّقَوْمٍ يَعْقِلُونَ ۝٥

SŪRAH AL-JĀTHIYAH

(The Kneeling)

This *Sūrah* is *Makkī* and comprises 37 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

***Ḥā Mīm*. [1] [1] This is revelation of the Book from Allah, the All-Mighty, the All-Wise. [2] Surely in the heavens and the earth, there are signs for those who have faith. [3] And in your creation and in the living beings that He scatters on the earth, there are signs for a people who believe. [4] And in the alternation of the day and the night, and in the provision He has sent down from the sky, then has revived the earth after its death, and in changing of the winds, there are signs for a people who understand. [5]**

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1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

تِلۡكَ ءَايَٰتُ ٱللَّهِ نَتۡلُوهَا عَلَيۡكَ بِٱلۡحَقِّۖ فَبِأَيِّ حَدِيثِۭ بَعۡدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤۡمِنُونَ ﴿٦﴾ وَيۡلٞ
لِّكُلِّ أَفَّاكٍ أَثِيمٖ ﴿٧﴾ يَسۡمَعُ ءَايَٰتِ ٱللَّهِ تُتۡلَىٰ عَلَيۡهِ ثُمَّ يُصِرُّ مُسۡتَكۡبِرٗا كَأَن لَّمۡ يَسۡمَعۡهَاۖ
فَبَشِّرۡهُ بِعَذَابٍ أَلِيمٖ ﴿٨﴾ وَإِذَا عَلِمَ مِنۡ ءَايَٰتِنَا شَيۡـًٔا ٱتَّخَذَهَا هُزُوًاۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ
مُّهِينٞ ﴿٩﴾ مِّن وَرَآئِهِمۡ جَهَنَّمُۖ وَلَا يُغۡنِي عَنۡهُم مَّا كَسَبُواْ شَيۡـٔٗا وَلَا مَا ٱتَّخَذُواْ مِن
دُونِ ٱللَّهِ أَوۡلِيَآءَۖ وَلَهُمۡ عَذَابٌ عَظِيمٌ ﴿١٠﴾ هَٰذَا هُدٗىۖ وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ رَبِّهِمۡ لَهُمۡ
عَذَابٞ مِّن رِّجۡزٍ أَلِيمٌ ﴿١١﴾ ۞ٱللَّهُ ٱلَّذِي سَخَّرَ لَكُمُ ٱلۡبَحۡرَ لِتَجۡرِيَ ٱلۡفُلۡكُ فِيهِ بِأَمۡرِهِۦ
وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ
جَمِيعٗا مِّنۡهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ﴿١٣﴾

These are Allah's verses that We recite to you rightly. Then, in which discourse, after Allah and His verses, will they believe? [6] Woe to every sinful liar, [7] who hears Allah's verses being recited to him, then he remains adamant out of arrogance, as if he never heard them. So give him the 'good news' of a painful punishment. [8] When he learns about something of Our verses, he takes it as a laughing stock. For such people, there is a humiliating punishment. [9] In front of them, there is *Jahannam* (Hell). And whatever they have earned will not be of any use to them, nor the patrons they have adopted instead of Allah. And for them, there is a horrible punishment. [10] This is guidance, and those who reject the verses of their Lord, for them there is a painful punishment of the divine scourge. [11]

Allah is the One who has subjugated for you the sea, so that the ships may sail in it with His command, and so that you may seek His grace [2], and so that you offer gratitude. [12] He has subjugated for you whatever there is in the heavens and whatever there is in the earth, all on His own. Surely in this there are signs for a people who reflect. [13]

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2) 'Allah's grace' is a term frequently used by the Holy Qur'ān for trade.

قُل لِّلَّذِينَ ءَامَنُوا۟ يَغْفِرُوا۟ لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ ٱللَّهِ لِيَجْزِىَ قَوْمًۢا بِمَا كَانُوا۟
يَكْسِبُونَ ﴿١٤﴾ مَنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ
تُرْجَعُونَ ﴿١٥﴾ وَلَقَدْ ءَاتَيْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ وَرَزَقْنَٰهُم مِّنَ
ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٦﴾ وَءَاتَيْنَٰهُم بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ ۖ فَمَا ٱخْتَلَفُوٓا۟
إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ
فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ ثُمَّ جَعَلْنَٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا
وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

Tell those who believe that they should forgive those who do not believe in Allah's days,[3] so that He may recompense a people for what they used to earn. [14] Whoever acts righteously, it is for his own benefit, and who does evil, it is against his own soul. Then towards your Lord, you will be returned. [15] We gave the children of Isrā'īl the book and the wisdom and the prophet-hood, and provided them with good things, and preferred them above all (people of) the world, [16] and We gave them clear proofs of the Matter (i.e. the religion). So they did not fall into disagreement out of mutual jealousy, but after the knowledge had come to them. Surely your Lord will judge between them, on the Day of Judgment, in the matters in which they used to differ. [17] Then We have put you on a certain way of the Matter (i.e. the religion); [4] so follow it, and do not follow the desires of those who do not know. [18]

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3) 'Allah's days' in this verse refers to the Hereafter. This is a direction to the Muslims that they should overlook misbehaviour of non-Muslims against them, and should forgive them on that account, firstly because Allah always likes to forgive people for their faults, and secondly because this generous attitude may attract them towards Islam. It is reported by some exegetes that once a polytheist in Makkah had hurled abuses against *Sayyidunā* 'Umar ﷺ and he intended to take revenge. On this occasion, this verse was revealed. The next verse says that whoever does wrong is going to be punished by Allah in the Hereafter in any case. The Muslims, therefore, should not be anxious to punish them here.

4) 'Way' is the literal translation of the word *Sharī'ah* used in the Arabic text.

إِنَّهُمۡ لَن يُغۡنُواْ عَنكَ مِنَ ٱللَّهِ شَيۡـٔٗاۚ وَإِنَّ ٱلظَّٰلِمِينَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۖ وَٱللَّهُ
وَلِيُّ ٱلۡمُتَّقِينَ ١٩ هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ وَهُدٗى وَرَحۡمَةٞ لِّقَوۡمٖ يُوقِنُونَ ٢٠ أَمۡ
حَسِبَ ٱلَّذِينَ ٱجۡتَرَحُواْ ٱلسَّيِّـَٔاتِ أَن نَّجۡعَلَهُمۡ كَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
سَوَآءٗ مَّحۡيَاهُمۡ وَمَمَاتُهُمۡۚ سَآءَ مَا يَحۡكُمُونَ ٢١ وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
بِٱلۡحَقِّ وَلِتُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ٢٢ أَفَرَءَيۡتَ مَنِ
ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلۡمٖ وَخَتَمَ عَلَىٰ سَمۡعِهِۦ وَقَلۡبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ
غِشَٰوَةٗ فَمَن يَهۡدِيهِ مِنۢ بَعۡدِ ٱللَّهِۚ أَفَلَا تَذَكَّرُونَ ٢٣

They will never help you against Allah in the least. The wrongdoers are friends to one another, and Allah is the friend of the God-fearing. [19] These are insights for the people, and guidance and mercy for a people who believe. [20]

Do those who have committed evils assume that We will make them like those who believe and do righteous deeds, so as their life and death becomes equal? Evil is what they judge.[5] [21] Allah has created the heavens and the earth with just purpose, and so that everybody is recompensed for what he (or she) earned, and they will not be wronged. [22]

So, have you seen him who has taken his desires as his god, and Allah has let him go astray, despite having knowledge, and has sealed his ear and his heart, and put a cover on his eye? Now who will guide him after Allah? Still, do you not take lesson? [23]

Technically, it connotes the law prescribed for the followers of a prophet. The verse therefore signifies that the Holy Prophet ﷺ is given a particular religious law, which differs in some provisions from the one given to the Israelites. The Holy Prophet ﷺ and the Muslims must follow it, and must not be influenced by their opponents who follow their desires instead of Allah's commands.

5) This verse states the need for the Day of Judgment. It says that in the absence of such a day, the righteous and the sinners will become equal, which is against all norms of justice.

وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ
عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّآ أَن
قَالُوا۟ ٱئْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾ قُلِ ٱللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَخْسَرُ ٱلْمُبْطِلُونَ ﴿٢٧﴾ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ
أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم
بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿٣٠﴾ وَأَمَّا ٱلَّذِينَ
كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾

And they say, "There is no life but our worldly life. We die and live, and nothing destroys us except time." They have no knowledge about that; they do nothing but make conjectures. [24] When Our verses are recited to them in all their clarity, their argument is none but that they say, "Bring our fathers, if you are truthful." [25] Say, "Allah gives you life, then makes you die, then He will assemble you on the Day of Judgement in which there is no doubt, but most of the people do not know. [26]

To Allah belongs the kingdom of the heavens and the earth. The day the Hour will take place, it will be the day in which the adherents of falsehood shall lose, [27] and you will see every community kneeling down. Every community will be called to its book (of record). Today you will be recompensed for what you used to do. [28] This is Our book that speaks against you with truth. We used to get recorded all that you used to do. [29] Then, as for those who believed and did righteous deeds, their Lord will admit them to His mercy. That is indeed the achievement, visible to all. [30] And as to those who disbelieved, (it will be said to them,) "Had My verses not been recited to you? But you showed arrogance, and you were a guilty people; [31]

وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ إِن نَّظُنُّ
إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٢﴾ وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟
بِهِۦ يَسْتَهْزِءُونَ ﴿٣٣﴾ وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـٰذَا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا
لَكُم مِّن نَّـٰصِرِينَ ﴿٣٤﴾ ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَـٰتِ ٱللَّهِ هُزُوًا وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ
فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾ فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَـٰوَٰتِ وَرَبِّ
ٱلْأَرْضِ رَبِّ ٱلْعَـٰلَمِينَ ﴿٣٦﴾ وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٣٧﴾

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and when it was said to you that Allah's promise is true and there is no doubt in the (arrival of the) Hour, you used to say, 'We do not know what the Hour is. We do not think (about it) but as an assumption, and we are not sure.'" [32] And revealed to them will be the evils of what they did, and encircled they will be by what they used to ridicule. [33] It will be said, "Today We will forget you, as you forgot facing this your day, and your abode is the Fire, and for you there are no helpers at all. [34] That is because you took Allah's verses as a laughing stock, and the worldly life deceived you." So today they will neither be brought out of it, nor will they be asked to repent. [35] So, to Allah belongs all praise, who is the Lord of the heavens and the earth, the Lord of the worlds. [36] And to Him belongs majesty in the heavens and the earth. And He is the Mighty, the Wise. [37]

سُورَةُ الاَحقَاف

SŪRAH AL-AḤQĀF

(The Sand Dunes)

Introduction

Verses 29 to 32 of this *Sūrah* indicate that it was revealed when a group of Jinns listened to the Holy Prophet ﷺ reciting the Holy Qur'ān. This incident, according to authentic reports, took place three years before his migration to Madīnah when he was returning from Ṭā'if. The *Sūrah* has discussed in the beginning the three basic articles of Islamic faith, namely the Oneness of Allah, the messenger-ship of the Holy Prophet ﷺ and the life Hereinafter. There were cases in Makkan period in which parents had embraced Islam, while their children, who were still disbelievers, used to reproach them on their accepting the true faith. Contrary to this, there were other cases in which children embraced Islam, while their parents did not. Perhaps in this background, verses 15 to 19 spell out the obligations of children towards their parents. Verses 21 to 28 describe the evil fate of some earlier generations, with special reference to the people of 'Ād, who were destroyed because of their arrogant attitude against Allah's messengers. Since their habitations consisted of sand dunes, as mentioned in verse 21, this *Sūrah* is named after them.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَٱلَّذِينَ كَفَرُوا۟ عَمَّآ أُنذِرُوا۟ مُعْرِضُونَ ﴿٣﴾ قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ ۖ ٱئْتُونِى بِكِتَٰبٍ مِّن قَبْلِ هَٰذَآ أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿٤﴾ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ﴿٦﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٧﴾

SŪRAH AL-AḤQĀF

(The Sand Dunes)

This *Sūrah* is *Makkī* and comprises 35 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Merciful

***Ḥā Mīm*. [1] [1] This is revelation of the book from Allah, the All-Mighty, the All-Wise. [2] We did not create the heavens and the earth but with true purpose and for a specified term. But those who disbelieve are averse to what they are warned of. [3] Say, "Tell me about those whom you invoke instead of Allah, (and) show me what they have created from the earth; Or have they a share in (the creation of) the heavens? Bring to me a book (revealed) before this one, or a trace of knowledge, if you are truthful." [4] Who is more astray than him who invokes, instead of Allah, those who will not respond to him up to the Day of Judgement; and they are totally unaware of their prayers, [5] and when people will be assembled (on the Day of Judgment), they will be enemies to them, and will refuse even their having worshipped them. [6]**

When Our verses are recited to them in all their clarity, the disbelievers say about the truth when it comes to them, "This is an open magic." [7]

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1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَلَا تَمْلِكُونَ لِى مِنَ ٱللَّهِ شَيْـًٔا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ كَفَىٰ بِهِۦ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ ۖ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٨﴾ قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِۦ وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ فَسَيَقُولُونَ هَٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾

Is it that they say, "He has forged it (the Qur'ān)"? Say, "If I have forged it, then you do not have any power to help me against Allah. He is well aware of what you are engaged in. He is enough as a witness between me and you, and He is the Most-Forgiving, the Very-Merciful." [8] Say, "I am not something unprecedented among the messengers, and I do not know what will be done to me or to you. [2] I do not follow anything but what is revealed to me, and I am only a clear warner." [9] Say, "Tell me, If it (the Qur'ān) is from Allah and you reject it, and a witness from the children of Isrā'īl testifies about something similar to it and comes to believe (in it), while you persist in your arrogance, (then, how unjust you are!) [3] Surely, Allah does not give guidance to the unjust people. [10]

The disbelievers say about the believers, "Had it (Islamic faith) been a good thing, these (weak and poor) people would not have preceded us (in proceeding) towards it." Since they did not accept guidance through it (the Qur'ān), they will say, "This is a classical lie." [11]

2) This statement should be read in juxtaposition with the next sentence. The purport of the verse is that the knowledge of the Holy Prophet ﷺ emanates from whatever is revealed to him by Allah. But for this revelation, he would have no inherent knowledge about what would be done to him or to his opponents.

3) Reference is to the Jews and the Christians who were expected to believe in the Holy Qur'ān, like 'Abdullāh Ibn Salām ﷺ and 'Adiyy Ibn Ḥātim ﷺ.

وَمِن قَبۡلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامٗا وَرَحۡمَةٗۚ وَهَٰذَا كِتَٰبٞ مُّصَدِّقٞ لِّسَانًا عَرَبِيّٗا
لِّيُنذِرَ ٱلَّذِينَ ظَلَمُواْ وَبُشۡرَىٰ لِلۡمُحۡسِنِينَ ١٢ إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ
ٱسۡتَقَٰمُواْ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ١٣ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِ خَٰلِدِينَ
فِيهَا جَزَآءَۢ بِمَا كَانُواْ يَعۡمَلُونَ ١٤ وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ إِحۡسَٰنًاۖ حَمَلَتۡهُ أُمُّهُۥ
كُرۡهٗا وَوَضَعَتۡهُ كُرۡهٗاۖ وَحَمۡلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهۡرًاۚ حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ
أَرۡبَعِينَ سَنَةٗ قَالَ رَبِّ أَوۡزِعۡنِيٓ أَنۡ أَشۡكُرَ نِعۡمَتَكَ ٱلَّتِيٓ أَنۡعَمۡتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ
وَأَنۡ أَعۡمَلَ صَٰلِحٗا تَرۡضَىٰهُ وَأَصۡلِحۡ لِي فِي ذُرِّيَّتِيٓۖ إِنِّي تُبۡتُ إِلَيۡكَ وَإِنِّي مِنَ
ٱلۡمُسۡلِمِينَ ١٥ أُوْلَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنۡهُمۡ أَحۡسَنَ مَا عَمِلُواْ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمۡ فِيٓ
أَصۡحَٰبِ ٱلۡجَنَّةِۖ وَعۡدَ ٱلصِّدۡقِ ٱلَّذِي كَانُواْ يُوعَدُونَ ١٦

And before this there was the Book of Mūsā, a guide and a mercy. And this is a Book confirming (it) in Arabic tongue, so that it may warn the wrongdoers and give good news to those who are good in their deeds. [12] Surely, those who say, "Our Lord is Allah" and then stay firm, they will have no fear, nor shall they grieve. [13] Those are the people of Paradise, who will live there for ever as a reward for what they used to do. [14] And We have enjoined upon man to do good to his parents. His mother carried him with difficulty and delivered him with difficulty. And his carrying and his weaning is (in) thirty months, [4] until when he attains his maturity and reaches forty years, he says, "My Lord, grant me that I offer gratitude for the favour You have bestowed upon me and upon my parents, and that I do righteous deeds that You like. And set righteousness, for my sake, in my progeny. Of course, I repent to you, and truly I am one of those who submit to You." [15] Such are the people from whom We accept the best of what they did, and overlook their evil deeds, (so as they will be) among the people of Paradise according to the true promise that was made to them. [16]

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4) Thirty months include the minimum period of pregnancy, that is six months, and the maximum period of suckling a child, that is, two years.

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِن قَبْلِي وَهُمَا
يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ
﴿١٧﴾ أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ
إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾ وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ
﴿١٩﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم
بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ
تَفْسُقُونَ ﴿٢٠﴾ ۞ وَاذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِن بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾

And (Contrary to this is the case of) the one who said to his parents, "Fie upon you both! Do you promise to me that I shall be brought out (from the grave), while generations have passed before me?" And they (the parents) were crying for Allah's help, (and saying to their son,) "Woe to you. Accept the true faith. Allah's promise is certainly true." Then he says, "This is nothing but the tales of the ancients." [17] Such are the people on whom the word (of punishment) has come true along with the communities of the Jinn and the humans that have passed before them. Surely they were losers. [18] For each (of these two groups) there are (different) ranks because of what they did, and so that He may repay them in full for their deeds; and they will not be wronged. [19] And the day the disbelievers will be presented before the Fire, (it will be said to them,) "You have consumed your good things in your worldly life, and have enjoyed them. So, you will be punished today with the torment of humiliation for the arrogance you used to show on earth with no right (to do so), and for the sins you used to commit. [20]

And recall the brother of (the nation of) 'Ād, when he warned his people at the long, curved sand dunes__ while many warners have passed before him and after him (with the same message)__saying, "Do not worship anyone except Allah. Surely I fear for you the punishment of a terrible day." [21]

قَالُوٓا۟ أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ ﴿٢٢﴾ قَالَ
إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ أُرْسِلْتُ بِهِۦ وَلَـٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٣﴾
فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟ هَـٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا ٱسْتَعْجَلْتُم
بِهِۦ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾ تُدَمِّرُ كُلَّ شَىْءٍۭ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا۟ لَا يُرَىٰٓ إِلَّا
مَسَـٰكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿٢٥﴾ وَلَقَدْ مَكَّنَّـٰهُمْ فِيمَآ إِن مَّكَّنَّـٰكُمْ فِيهِ
وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَـٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَـٰرُهُمْ وَلَآ
أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَـٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ
﴿٢٦﴾ وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْـَٔايَـٰتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾

They said, "Have you come to make us deviate from our gods? So bring us that with which you are threatening us, if you are truthful." [22] He said, "The knowledge is with Allah alone, and I am conveying to you what I am sent with, but I see you are a people who act ignorantly." [23] So, when they saw it as a cloud proceeding towards their valleys, they said, "This is a cloud that will bring us rain." No, it is the very thing you asked to hasten up __ a wind in which there is a painful punishment, [24] that will destroy every thing with the command of its Lord! So they became such that nothing remained to be seen except their dwelling places.[5] This is how We punish the guilty people. [25] And indeed We had established them in a powerful position in which We did not establish you (O people of Makkah), and had given to them ears and eyes and hearts, but neither their ears benefited them in the least, nor their eyes, nor their hearts, as they used to reject Allah's signs; and they were encircled by what they used to ridicule. [26] And We have (also) destroyed (other) towns around you,[6] while We had given to them a variety of signs, so that they might return (from disbelief). [27]

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5) For fuller account of this nation, see *Sūrah* Hūd (11:50 to 60) and *Sūrah* Al-A'rāf (7:65)

6) The reference here is to the towns of Thamūd and the people of the noble

فَلَوْلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ قُرْبَانًا ءَالِهَةًۢ ۖ بَلْ ضَلُّوا۟ عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا۟ يَفْتَرُونَ ﴿٢٨﴾ وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾

So, why is it that they were not helped by those whom they had taken as gods beside Allah in order to attain closeness (to Him)? Instead, they vanished from them. That was, in fact, their falsity and a thing they used to fabricate. [28]

And (recall) when We directed a group of Jinns towards you, listening to the Qur'ān. [7] So, when they attended it, they said (to each other), "Keep quiet." Then once it was over, they went back to their people as warners. [29] They said, "O our people, we have heard a book sent down after Mūsā, [8] confirming what was before it, which guides to the truth and to a straight path. [30]

prophet Lūṭ عليه السلام that were in the way of the people of Arabia while they travelled to Syria. The people of 'Ād were in Yemen, towards South from Makkah, while the towns of Thamūd and those of *Sayyidunā* Lūṭ عليه السلام were towards North, hence the words, "around you".

7) When the Holy Prophet ﷺ returned from Ṭā'if and proceeded towards 'Ukāẓ, he stayed at a place called Nakhlah. When performing the prayer of *fajr*, he was reciting the Holy Qur'ān. A group of jinns passed by and was attracted by the recitation. The message of the Qur'ān appealed them, and after embracing Islam went back to their nation and invited them towards Islam. It is reported that a large number of jinns came to the Holy Prophet ﷺ after that, and all of them entered the fold of Islam. The verse reminds the unbelievers of Makkah that despite greater arrogance normally experienced from jinns, they accepted the true faith while they have deprived themselves from it.

8) They referred to Torah, and not to Injīl, either because they were of Jewish creed, or because Torah had more comprehensive rules, which were mostly retained by Injīl.

يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ
عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ
مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٢﴾ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۖ
قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَٱصْبِرْ كَمَا صَبَرَ
أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟
إِلَّا سَاعَةً مِّن نَّهَارٍۭ ۚ بَلَٰغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَٰسِقُونَ ﴿٣٥﴾

O our people, respond to Allah's herald, and believe in him, and (once you do that,) Allah will forgive your sins for you, and will save you from a painful punishment. [31] The one who does not respond to Allah's herald is not (able) to frustrate (Allah by escaping) in the land, and for him there are no supporters besides Him. Such people are in open error. [32]

Have they not seen that Allah who has created the heavens and the earth, and was not wearied by their creation, does have power to give life to the dead? Yes of course, He is powerful to do every thing. [33] The day the disbelievers will be presented to the Fire, (it will be said to them,) "Is this not true?" They will say, "Yes of course, Our Lord!" He will say, "Then taste the punishment, for you used to disbelieve." [34] So, (O prophet,) observe patience, as the resolute messengers observed patience, and be not in haste about them. The Day they will see what they are promised, (it will be) as if they did not stay (in the world) more than an hour in a single day. This is a message. So, none will be destroyed except the sinners. [35]

سُورَةُ مُحَمَّدٍ ﷺ

SŪRAH MUḤAMMAD ﷺ

Introduction

This *Sūrah* was revealed in the early days after migration of the Holy Prophet ﷺ to Madīnah, but most probably after the battle of Badr. It was a time when the newly established Islamic state was facing continuous threats from the unbelievers of Makkah. This *Sūrah*, therefore, describes merits of *Jihād*, and condemns the hypocrites who, out of their cowardice, tried to escape from it. It also lays down some rules about the captives of war. The name of the *Sūrah* is taken from verse 2 in which the blessed name of the Holy Prophet ﷺ is expressly mentioned. Since the main focus of the *Sūrah* is on merits and rules of fighting in Allah's way, its other name is *Sūrah* of Qitāl (fighting).

SŪRAH MUḤAMMAD ﷺ

This *Sūrah* is *Madanī* and comprises 38 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Those who disbelieved, and prevented (others) from Allah's way, He (Allah) has rendered their deeds vain. [1] [1] And those who believed and did righteous deeds and believed in that which is revealed to Muḥammad,_and it is the truth (that has come) from their Lord__He will write off their evil deeds, and will set aright their state of affairs. [2]

1) The disbelievers may perform many deeds believing them to be virtuous, but in reality those deeds are sinful acts, like preventing others from Allah's way. Obviously, such acts will never bring to them any benefit in the Hereafter. However, some times their acts are really virtuous, like feeding the poor and other charitable acts. The principle in regard to such acts is that the disbelievers are compensated for such deeds right here in this world, and they will not be rewarded for them in the Hereafter. The reason for such deeds being worthless

ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُوا۟ ٱتَّبَعُوا۟ ٱلْبَٰطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّبَعُوا۟ ٱلْحَقَّ مِن رَّبِّهِمْ ۚ
كَذَٰلِكَ يَضْرِبُ ٱللَّهُ لِلنَّاسِ أَمْثَٰلَهُمْ ﴿٣﴾ فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ
ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّوا۟ ٱلْوَثَاقَ فَإِمَّا مَنًّۢا بَعْدُ وَإِمَّا فِدَآءً

That is because the disbelievers have followed falsehood, while the believers have followed the truth (that has come) from their Lord. This is how Allah explains their (respective) situations to the people. [3]

So, when you encounter those who disbelieve, then (aim at) smiting the necks, until when you have broken their strength thoroughly, then tie fast the bond, (by making them captives). Then choose (to release them) either (as) a favour (shown to them,), or (after receiving) ransom, [2]

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in the Hereafter is that they have missed the fundamental condition for their approval in the Hereafter, which is *'Īmān* (having faith in Allah's prescribed religion).

2) During the battle of Badr, the first formal encounter with the pagans of Makkah, seventy people from them were held as captives. Most of them were staunch enemies of Islam who had brutally persecuted Muslims in Makkah. The Holy Prophet ﷺ consulted his *Ṣaḥābah* ﷺ how to deal with them. Some of them were of the view that they should be killed, while the majority opined that they should be released after accepting ransom from them. The decision was taken according to the majority view. Allah Ta'ālā disapproved this decision, as mentioned in *Sūrah* Al-Anfāl (8:22-23), because at that stage the strength of the enemy was yet to be broken thoroughly. Releasing staunch enemies on that occasion would amount to fortify their strength in their forthcoming attacks on the Muslims. On the basis of the verses of *Sūrah* Al-Anfāl (8:22-23) which disapproved the release of the captives, it was understood by the Muslims that the release of prisoners of war is prohibited for good. The present verse has clarified the position and declared that during *Jihād*, the Muslims should kill their enemies by smiting their necks, and then should take them as captives after breaking their strength. Once their strength is smashed, it is no more necessary for the Muslims to kill the captives. At that stage they may release the prisoners of war with or without ransom. After the revelation of these verses, Islamic state has four options about the prisoners of war. One, that they may release them as a favour, that is, without demanding any ransom. Secondly, they may release them against a ransom which may be in monetary form or in the form of exchange of captives. Thirdly, if the state feels that their release may

حَتَّىٰ تَضَعَ ٱلۡحَرۡبُ أَوۡزَارَهَاۚ ذَٰلِكَ وَلَوۡ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنۡهُمۡ وَلَٰكِن لِّيَبۡلُوَاْ بَعۡضَكُم
بِبَعۡضٍۗ وَٱلَّذِينَ قُتِلُواْ فِي سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعۡمَٰلَهُمۡ ٤ سَيَهۡدِيهِمۡ وَيُصۡلِحُ بَالَهُمۡ ٥
وَيُدۡخِلُهُمُ ٱلۡجَنَّةَ عَرَّفَهَا لَهُمۡ ٦ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ وَيُثَبِّتۡ
أَقۡدَامَكُمۡ ٧ وَٱلَّذِينَ كَفَرُواْ فَتَعۡسٗا لَّهُمۡ وَأَضَلَّ أَعۡمَٰلَهُمۡ ٨ ذَٰلِكَ بِأَنَّهُمۡ كَرِهُواْ مَآ
أَنزَلَ ٱللَّهُ فَأَحۡبَطَ أَعۡمَٰلَهُمۡ ٩

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until the war throws down its load of arms.[3] That (is Our command.) If Allah willed, He would have (Himself) subjected them to retribution, but (Allah ordered you to fight,) so that He may test some of you through some others.[4] And those who are killed in Allah's way, He will never let their deeds go to waste. [4] (Instead,) He will guide them, and will set aright their state of affairs, [5] and will admit them to the Paradise He has identified for them. [6]

O you who believe, if you will help (the religion prescribed by) Allah, He will help you, and will stabilize your footings. [7] As for those who disbelieve, (destined) for them is destruction, and He has rendered their deeds vain. [8] That is because they hate what Allah has sent down; therefore Allah has nullified their deeds. [9]

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create problems in future, they may be killed. Fourthly, if the state feels that they have potentials to serve the Islamic society, they may be enslaved according to the rules of *Sharī'ah* that has given them all the rights ignored by other nations. It is thus clear that all these four options are permissible, and neither of them is mandatory, and that too in the absence of a treaty with enemies. If there is a reliable treaty with the enemies that prohibits killing or enslaving, then the captives have to be dealt with according to it.

3) This means that killing the unbelievers or arresting them is allowed only in a state of war. Once the war is over, they will no more be killed or arrested.

4) Allah might have punished them Himself, as He punished some former nations, but He willed to punish them at the hands of Muslims by way of prescribing *Jihād* to test the Muslims how they sacrifice their lives in obedience to Allah, and to test the unbelievers whether or not they learn a lesson.

۞ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ دَمَّرَ ٱللَّهُ عَلَيْهِمْ ۖ
وَلِلْكَٰفِرِينَ أَمْثَٰلُهَا ﴿١٠﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ مَوْلَى ٱلَّذِينَ ءَامَنُوا۟ وَأَنَّ ٱلْكَٰفِرِينَ لَا مَوْلَىٰ لَهُمْ
﴿١١﴾ إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ
وَٱلَّذِينَ كَفَرُوا۟ يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ ٱلْأَنْعَٰمُ وَٱلنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾ وَكَأَيِّن مِّن
قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِىٓ أَخْرَجَتْكَ أَهْلَكْنَٰهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾ أَفَمَن
كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُم ﴿١٤﴾ مَّثَلُ ٱلْجَنَّةِ
ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ
وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ
وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾

Have they not travelled in the land so that they might see how was the end of those before them? Allah brought utter destruction to them. And (ready) for (these) disbelievers are the likes thereof. [10] That is because Allah is the supporter of those who believe. As for the disbelievers, there is no supporter for them. [11]

Surely, Allah will admit those who believe and do good deeds to the gardens beneath which rivers flow. As for those who disbelieve, they enjoy (the worldly life), and eat as cattle eat, and the Fire is the final abode for them. [12] How many a town, stronger in might than your town that has expelled you, have We destroyed! Then, there was none to help them. [13] Then, can one who holds on to a clear proof from his Lord be like those for whom their evil deeds are beautified, and who followed their desires? [14]

(Here is) a description of the Paradise that is promised for the God-fearing! In it there are rivers of water, never spoiling, and rivers of milk the taste of which would not go bad, and rivers of wine, delicious to the drinkers, and rivers of honey, fully purified. And for them there are all sorts of fruits, and forgiveness from their Lord. Are they like those who will live in Fire forever, and will be given boiling water to drink, and it will tear their bowels into pieces? [15]

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰٓ إِذَا خَرَجُوا۟ مِنْ عِندِكَ قَالُوا۟ لِلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مَاذَا قَالَ
ءَانِفًا ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ﴿١٦﴾ وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ
هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ﴿١٧﴾ فَهَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ۖ فَقَدْ جَآءَ
أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ ﴿١٨﴾ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ
لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ ﴿١٩﴾ وَيَقُولُ ٱلَّذِينَ
ءَامَنُوا۟ لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ ۙ رَأَيْتَ ٱلَّذِينَ
فِى قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾

Among them there are ones who (pretend to) give ear to you, until when they go out from your presence, they say to those who have been given knowledge, "What did he say just now?" [5] Those are the ones on whose hearts Allah has put a seal, and they have followed their desires. [16] As for those who have adopted right path, Allah improves them in guidance, and gives them their piety. [17] They are waiting for nothing but for the Hour (of Doom) that it should come upon them suddenly. So, its signs have already come. Then, once it will come upon them, how would they have an opportunity to accept the advice (already) given to them? [18] So, be assured that there is no god but Allah, and seek forgiveness for your fault, and for (the faults of) the believing men and believing women. And Allah knows your moving from place to place and your permanent abode. [19] And the believers say, "Why has a (new) *Sūrah* not been revealed?" [6] Then, once an operative *Sūrah* is sent down, and fighting (in Allah's way) is mentioned in it, you notice those who have disease in their hearts, looking to you like one who is faint because of death. So, destruction is very close to them. [20]

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5) This verse refers to some hypocrites who used to pretend that they were listening to the Holy Prophet ﷺ carefully, while they never paid any attention to the discourse of the Holy Prophet ﷺ. Therefore, after coming out from the meeting, they used to ask the knowledgeable *Ṣaḥābah* (رضي الله عنهم) of the Holy Prophet ﷺ about what he ﷺ said, and that too in a casual manner. This was, in fact, a mockery on their part. That is why this practice is condemned in this verse.

6) This means that the true believers are always eager to receive new divine

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ ٱلْأَمْرُ فَلَوْ صَدَقُوا۟ ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾
فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ﴿٢٢﴾ أُو۟لَٰٓئِكَ
ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ﴿٢٣﴾ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ
قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ
ٱلْهُدَى ۙ ٱلشَّيْطَٰنُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾

The (reality of their) obedience and (truthfulness of their) speech is fully known (as being mere deception). So, had they been truthful to Allah when the matter had become serious, [7] it would have been much better for them. [21] So, (O hypocrites,) do you not apprehend that, in case you turn away (from *Jihād*), you will spread disorder in the land and will sever your ties of kinship? [8] [22] Those are the ones whom Allah has cursed; so He has made them deaf, and made their eyes blind. [23] Then, do they not give serious thought to the Qur'ān, or do they have locks on their hearts? [24] Surely those who turn back after the guidance has appeared to them clearly, it is Satan who has tempted them and involved them in far-fetched fancies. [25]

directions through new *Sūrahs* of the Qur'ān, especially the directions about *Jihād*. Therefore, when there is a considerable gap between two revelations, they ask this question in their eagerness to receive and follow the divine guidance. But the case of the hypocrites is quite contrary to this. They never look for a new revelation, and when it comes with a command that is against their desires, like that of *Jihād*, they take it as a hardship, and become almost faint out of fear and cowardice. The next sentence of the verse refers to these hypocrites.

7) That is, the command of *Jihād* has become mandatory.

8) The sense is that the purpose of *Jihād* is to establish justice on earth, and to promote noble qualities among human beings. Therefore, if you turn away from *Jihād*, it is not only disobedience on your part, but it is also against the wider interest of yourselves, because it will cause disorder and injustice to remain prevailing on the earth, which includes violation of the rights of kinship.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لِلَّذِينَ كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ
ٱلْأَمْرِ ۖ وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَٰرَهُمْ ﴿٢٧﴾ ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُوا۟ مَآ أَسْخَطَ ٱللَّهَ وَكَرِهُوا۟
رِضْوَٰنَهُۥ فَأَحْبَطَ أَعْمَٰلَهُمْ ﴿٢٨﴾ أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن
يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ ﴿٢٩﴾ وَلَوْ نَشَآءُ لَأَرَيْنَٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَٰهُمْ ۚ وَلَتَعْرِفَنَّهُمْ
فِى لَحْنِ ٱلْقَوْلِ ۚ وَٱللَّهُ يَعْلَمُ أَعْمَٰلَكُمْ ﴿٣٠﴾ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ
وَٱلصَّٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ ﴿٣١﴾

That is because they say to those who hate that which Allah has revealed, "We will obey you in some respects." [9] And Allah knows their secret talk. [26] So, how (miserable) will they be when the angels will exact their souls, smiting their faces and their backs? [27] That is because they followed that which has angered Allah, and they disliked His pleasure; therefore He has nullified their deeds. [28]

Do those having malady in their hearts think that Allah will never expose their grudges (against Islam)? [29] Had We willed, We would have shown them to you (by identifying each one of them,) so as you would definitely recognize them by their features. However, you will recognize them by the tone of (their) speech. [10] And Allah knows (all) your deeds. [30] And We will certainly test you until We know those of you who carry out *Jihād* (struggle in Allah's way) and observe patience, and until We check your episodes. [31]

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9) This is what the hypocrites used to say to the leaders of the Jews in Madīnah. It means: 'We cannot reject Islam openly, but we reject it in our hearts, and thus we obey you in this respect.'

10) It was within Allah's power to unveil all the hypocrites by disclosing their identification, but He did not do so according to His wisdom. However, the verse says that the Holy Prophet ﷺ could recognize them by the tone of their speech.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ وَشَآقُّوا۟ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ
ٱلْهُدَىٰ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَسَيُحْبِطُ أَعْمَـٰلَهُمْ ﴿٣٢﴾ ۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَلَا تُبْطِلُوٓا۟ أَعْمَـٰلَكُمْ ﴿٣٣﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن
سَبِيلِ ٱللَّهِ ثُمَّ مَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ﴿٣٤﴾ فَلَا تَهِنُوا۟ وَتَدْعُوٓا۟ إِلَى
ٱلسَّلْمِ وَأَنتُمُ ٱلْأَعْلَوْنَ وَٱللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَـٰلَكُمْ ﴿٣٥﴾ إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا
لَعِبٌ وَلَهْوٌ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ ﴿٣٦﴾ إِن
يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَـٰنَكُمْ ﴿٣٧﴾

Those who disbelieve and prevent (others) from Allah's way, and oppose the Messenger, after the Guidance has appeared to them clearly, shall never bring harm to Allah in the least, and He will render their deeds vain. [32] O you who believe, obey Allah and obey the Messenger, and do not nullify your deeds. [33] Those who disbelieved and prevented (others) from Allah's way, then died as disbelievers, Allah will never forgive them. [34] So, do not lose heart, and do not appeal for peace; [11] you will be the uppermost, and Allah is with you; and He will never deprive you of your deeds. [35] The worldly life is but play and pastime. If you believe and be God-fearing, He will give you your rewards, and will not ask you your riches. [36] If He were to ask you of it, and press you (to spend all your wealth), you would show miserliness, and He would expose your disgusts. [12] [37]

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11) An appeal for peace is forbidden by this verse when it shows weakness of the Muslims, or is against their collective interest in any other respect. However, if a peace treaty is by no means against the interests of the Muslims, it is allowed by the Holy Qur'ān in the following words, "If they tilt towards peace, you too should tilt towards it, and place your trust in Allah." (8:61)

12) The sense carried by verses 36 and 37 is as follows, "Allah does not ask you to spend all your wealth in charity, because Allah knows that if He gives you an order to do so, you will not be able to comply with it, and will not only show miserliness, but your disgust against spending will be exposed." Then verse 38 says that some of those who pretend to be Muslims did not comply even an

هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ تُدۡعَوۡنَ لِتُنفِقُواْ فِي سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبۡخَلُۖ وَمَن يَبۡخَلۡ فَإِنَّمَا يَبۡخَلُ عَن نَّفۡسِهِۦۚ وَٱللَّهُ ٱلۡغَنِيُّ وَأَنتُمُ ٱلۡفُقَرَآءُۚ وَإِن تَتَوَلَّوۡاْ يَسۡتَبۡدِلۡ قَوۡمًا غَيۡرَكُمۡ ثُمَّ لَا يَكُونُوٓاْ أَمۡثَٰلَكُم ﴿٣٨﴾

Yes, you are such that you are called upon to spend in Allah's way, but some of you withhold in miserliness_ and he who withholds in miserliness withholds against himself_ and Allah is the Need-Free, and you are the needy. And if you turn away, He will replace you by some other people, then they will not be like you. [38]

order of spending of a little part of their wealth, which was not beyond their ability. Such people are harming none but their own selves.

سُورَةُ الْفَتْحِ

SŪRAH AL-FATḤ

(The Victory)

Introduction

This *Sūrah* was revealed in the background of the expedition of Ḥudaibiyah. In sixth year after *hijrah* (migration), the Holy Prophet ﷺ along with his fourteen hundred *Ṣaḥābah* ؓ travelled to Makkah for the peaceful purpose of performing *'Umrah*. When he reached Ḥudaibiyah, a place near the precincts of *Ḥaram*, he came to know that the pagans of Makkah have prepared a huge army to prevent him from entering the city. The Holy Prophet ﷺ sent his noble *Ṣaḥābī* 'Uthmān Ibn 'Affān ؓ as his envoy to negotiate with the leaders of Quraish, and to convey the message of the Holy Prophet ﷺ that he did not come to fight; he had come only to perform *'Umrah* with an offer to enter into a peace treaty. After he reached Makkah, the Islamic camp was provoked by a rumour that 'Uthmān Ibn 'Affān ؓ has been killed by the pagans. At this stage, the Holy Prophet ﷺ assembled all his *Ṣaḥābah* ؓ, and took from each one of them a pledge that if the pagans would attack them, they would sacrifice their lives to defend their religion. This pledge was taken under a tree named thereafter as: the tree of *Riḍwān*. Later, the rumour was proved as false, and then after a series of envoys that came from Makkah, a treaty was ultimately signed, which is called the treaty of Ḥudaibiyah. Although the terms of the treaty were discriminatory in favour of the pagans, the Holy Prophet ﷺ agreed to them in the wider interest of the *'Ummah*. It appeared later that this treaty resulted in much wider publicity of Islamic message, and it was a prologue to the conquest of Makkah, because it was within only two years that the pagans violated the terms of the treaty and the Holy Prophet ﷺ had to announce its termination. These events made it possible for the Holy Prophet ﷺ to march towards Makkah with his ten thousand blessed *Ṣaḥābah* ؓ, and the pagans had to surrender the city to him without any bloodshed.

The present *Sūrah* refers to different events of this period, praising the true *Ṣaḥābah* ؓ of the Holy Prophet ﷺ who remained firm at every stage of the ordeal, and condemning the hypocrites who remained behind on frivolous excuses.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ
نِعْمَتَهُۥ عَلَيْكَ وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا ﴿٢﴾ وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾ هُوَ
الَّذِىٓ أَنزَلَ السَّكِينَةَ فِى قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ ۗ وَلِلَّهِ جُنُودُ
السَّمَٰوَٰتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَٰتِ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ
اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

SŪRAH AL-FATḤ

(The Victory)

This *Sūrah* is *Madanī* and comprises 29 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Surely, We have granted you an open victory,[1] [1] so that Allah may forgive you of your previous and subsequent faults,[2] and may complete His favour upon you, and may guide you to a straight path, [2] and so that Allah may support you with a mighty support. [3]

He (Allah) is such that He sent down tranquility into the hearts of the believers, so that they grow more in faith in addition to their (existing) faith__ And to Allah belong the forces of the heavens and the earth, and Allah is All-Knowing, All-Wise__ [4] so that He admits believing men and believing women to the gardens beneath which rivers flow, to live therein for ever, and so that He may write off their evil deeds, which is a great achievement in Allah's sight, [5]

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1) According to some exegetes, the 'open victory' refers here to the conquest of Makkah, and the verse is meant to give the good news that Makkah is going to be conquered by the Holy Prophet ﷺ in near future. However, other exegetes are of the view that the 'open victory' refers to the treaty of Ḥudaibiyah, which in the relevant circumstances, was a victory in its own force, as it paved the path for an overall victory of the Muslims.

2) The Holy Prophet ﷺ was immune from all sorts of sinful acts, but some minor

وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ
ٱلسَّوْءِ ۚ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۖ وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَآءَتْ
مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾ إِنَّآ
أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ
وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾ إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ
ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ
عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾ سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ
شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَٱسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ

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and so that He may punish the hypocrites, men and women, and the *mushriks* (polytheists), men and women, who think evil thoughts about Allah. Bound for them there is a vicious circle, and Allah has become angry with them, and He has prepared *Jahannam* (Hell) for them, and it is an evil destination. [6] To Allah belong the forces of the heavens and the earth, and Allah is All-Mighty, All-Wise. [7]

Indeed, We have sent you (O prophet,) as a witness and as a bearer of good news and as a warner, [8] so that you (O people,) believe in Allah and His Messenger, and support him and revere him, and pronounce His (Allah's) purity morning and evening. [9] Those who pledge allegiance with you (by placing their hands in your hand)__ they, in fact, pledge allegiance with Allah. Allah's hand is over their hands. Then, whoever breaks his pledge breaks it to his own detriment, and whoever fulfils the covenant he has made with Allah, He will give him a great reward. [10]

Those of the Bedouins who remained behind will say to you, "Our possessions and our families kept us busy, (hence we could not accompany you in your journey to Ḥudaibiyah). So, pray to Allah for our forgiveness." They say with their tongues what is not in their hearts.

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slips, not amounting to sin, were possible, which are mentioned here as 'faults'.

3) When the Holy Prophet ﷺ decided to proceed to Makkah for performing

قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًۢا ۚ بَلْ كَانَ
ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًۢا ﴿١١﴾ بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَىٰٓ أَهْلِيهِمْ
أَبَدًا وَزُيِّنَ ذَٰلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ وَكُنتُمْ قَوْمًۢا بُورًا ﴿١٢﴾ وَمَن
لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا ﴿١٣﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾
سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۖ

Say, "Then, who has power to help you in any thing against Allah, if He intends to do you harm, or intends to do you good? Rather, Allah is fully aware of what you do. [11] But you thought that the Messenger and the believers would never ever return to their families, and it seemed good to your hearts, and you thought an evil thought and became a people who are ruined (by their selfishness)." [12] If one does not believe in Allah and His Messenger, then We have prepared a blazing fire for the disbelievers. [13] To Allah belongs the kingdom of the heavens and the earth. He forgives whomsoever He wills, and punishes whomsoever He wills. And Allah is Most-Forgiving, Very-Merciful. [14]

Those who remained behind will say, when you will proceed to the spoils (of war) to receive them, "Let us follow you."

'Umrah, he anticipated that the pagans might interrupt him with force. He therefore asked a large number of his followers to accompany him. When he asked the Bedouins living around Madīnah, who were hypocrites, they regretted on the plea that they were too busy in managing their families to spare time for *'Umrah*, while their refusal was in fact based on the danger of an armed conflict with the pagans. The verse unveils the falsity of their plea.

4) The verse foretells that when the Muslims will march towards Khaibar, the Bedouins, who did not participate in the expedition of Ḥudaibiyah, will request the Muslims to allow them to join the expedition because of their strong expectation that the Muslims will secure a lot of spoils in the battle of Khaibar. It is for their desire to have a share in the spoils that they will like to participate in the battle. The verse says that their request should not be allowed, because it

يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ ۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ اللَّهُ مِن
قَبْلُ ۖ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾ قُل لِّلْمُخَلَّفِينَ
مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا
يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ وَإِن تَتَوَلَّوْا كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

They wish to change the words of Allah. Say, "You shall not follow us. Allah had said like this beforehand." [5] Then they will say, "No, but you are jealous of us." On the contrary, they do not understand (the reality) but a little. [15] Say to those of the Bedouins who remained behind, "You will be called against a people possessed of strong fighting power; you will have to fight them until they submit. [6] So if you obey, Allah will give you a good reward, and if you turn away, as you had turned away earlier, He will punish you with a painful punishment. [16]

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was already decided and announced by the Holy Prophet ﷺ that only participants of Ḥudaibiyah would be eligible to participate in the battle of Khaibar.

5) It should be noted that the decision that only participants of Ḥudaibiyah will be allowed to join the expedition of Khaibar was nowhere mentioned in the holy Qur'ān before this verse. It was announced by the Holy Prophet ﷺ verbally when returning from Ḥudaibiyah. Still this verse attributes this decision to Allah by declaring it to be a 'word of Allah' and by saying, "Allah had said like this beforehand." This is a concrete proof of the fact that the Holy Prophet ﷺ received some other divine revelations apart from the Qur'ān, which is called: *waḥy ghair matluww* (non-recited revelation).

6) Although the Bedouins were barred from participating in the expedition of Khaibar, they are told by this verse that in future they will be called to the battles in which the Muslims will face enemies who will be stronger in fighting power. It will be an occasion for them to repair the loss they have suffered from missing these two expeditions. If they will join these battles, Allah will give them a good reward, but if they will show the same cowardice as they showed in the case of Ḥudaibiyah, they will be punished severely. The exegetes are of the view that the battles referred to here are the battles fought by the Muslims with Roman and Persian empires during the days of the noble caliphs, Abū Bakr ؓ and 'Umar ؓ.

لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ ۗ وَمَن يُطِعِ ٱللَّهَ
وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾
۞ لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ
فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ
ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِۦ
وَكَفَّ أَيْدِىَ ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٢٠﴾

There is no blame on the blind, nor is there any blame on the lame, nor is there any blame on the sick. Whoever obeys Allah and His Messenger, He will admit him to the gardens beneath which rivers flow. But whoever turns away, He will punish him with a painful punishment. [17]

Allah was pleased with the believers when they were pledging allegiance with you (by placing their hands in your hands) under the tree, and He knew what was in their hearts, so He sent down tranquility upon them, and rewarded them with a victory, near at hand, [7] [18] and many spoils that they would receive. And Allah is Mighty, Wise. [19] Allah had promised you many spoils that you would receive, so He gave these to you sooner, and stopped the hands of the people from (harming) you. [8] And (He did this) so that it becomes a sign for believers, and so that He guides you to the right path. [20]

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7) The *Ṣaḥābah* ﷺ of the Holy Prophet ﷺ were very enthusiastic to fight the pagans who prevented them from performing *'Umrah*. But when the Holy Prophet ﷺ entered into a peace treaty with them, and that too on undesired terms, they were disheartened at first, but later they submitted to Allah's will. The verse admires their attitude on both occasions. In the beginning, they gave the pledge to fight until their last breath and, despite the large number of their enemy, showed no weakness on their part, but when their fervor against the enemy reached its climax, they were asked to calm down and agree to the undesired terms of the treaty. Here again they submitted to Allah's will without any serious complaint. The words, *"so He sent down tranquility upon them,"* refer to this admirable attitude. The verse further says that Allah has rewarded them with a victory, near at hand. This refers to the conquest of Khaibar achieved shortly after the expedition of Ḥudaibiyah.

8) The reference is to the Jews of Khaibar and their allies who could not harm

وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾
وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾
سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾ وَهُوَ الَّذِي
كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ
بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾ هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ
وَالْهَدْيَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَن
تَطَئُوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاءُ ۚ

And (there is) another (victory) that has not come within your power as yet, (but) Allah has encompassed[9] it. And Allah is Powerful over every thing. [21] Had the disbelievers fought you[10], they would have certainly turned their backs, then they would have found neither a supporter nor a helper_[22]_ according to the consistent practice of Allah that went on since before, and you will never find a change in Allah's consistent practice. [23] And He is the One who restrained their hands from you and your hands from them in the valley of Makkah after He had let you prevail over them, and Allah is watchful over what you do. [24] They are those who disbelieved and prevented you from the Sacred Mosque (*Al-Masjid-ul-Ḥarām*), and (prevented) the sacrificial animals that were detained from reaching their due place. And (Allah would have allowed you to fight,) had there not been believing men and believing women whom you did not know that you might have trampled them, and thus a painful situation might have arisen for you because of them unknowingly; (This situation was avoided) so that Allah may admit to His mercy whom He wills.

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the Muslims in the battle of Khaibar.

9) 'Another victory' in this verse signifies the conquest of Makkah, which was beyond the power of the Muslims at that particular time, but Allah knew that it was going to materialize.

10) The gist of verses 22 to 26 is that avoidance of war in Ḥudaibiyah was not because of any apprehension that the Muslims might be defeated. In fact, if a battle took place, the Muslims would have been the victors, because Allah would surely help them according to His consistent practice. That the pagans prevented

لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾ إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾ لَّقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۖ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

And if they (the believing men and women) had moved (from Makkah), We would surely have punished those of them who disbelieved with a painful punishment. [25] When the disbelievers developed in their hearts indignation, the indignation of ignorance; then Allah sent down tranquility from Himself upon His Messenger and upon the believers, and made them stick to the word of piety, and they were very much entitled to it and competent for it. And Allah is All-Knowing about every thing. [26] Indeed, Allah has made true to His Messenger the dream (shown) with truth: You will definitely enter the Sacred Mosque *inshā'allāh* (if Allah wills,) peacefully, with your heads shaved, and your hairs cut short, having no fear. So He knew what you did not know, and He assigned before that a victory, near at hand.[12] [27]

Muslims from the Sacred Mosque and showed arrogance and indignation also required that they should be punished. But the reason for avoiding war was that a large number of Muslims lived in Makkah, and if an attack was launched, they might have received casualties at the hands of the Muslims unknowingly.

11) The Holy Prophet ﷺ had seen in a dream that he and his *Ṣaḥābah* ؓ entered the Sacred Mosque in Makkah and shaved their heads after performing *'Umrah'*. As the dreams of the prophets ؑ are a form of revelation, it indicated that the Muslims would perform *'Umrah*. However, the dream had not specified the time and date for its materialization. Under the impression that *'Umrah'* would be performed that very year, the Holy Prophet ﷺ proceeded to Makkah along with his *Ṣaḥābah* ؓ, but he had to come back after the treaty of Ḥudaibiyah without performing it. The verse points out that no specific date was fixed in the dream, which is still true and bound to materialize. In fact, it came true in the next year at the time of: *'Umrat-ul-Qaḍā'*.

12) Again, this is a reference to the conquest of Khaibar.

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾ مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ﴿٢٩﴾

He is the One who has sent His Messenger with Guidance and the religion of truth, so that He makes it prevail over all religions. And enough is Allah for being a witness (to His promise). [28]

Muaḥmmad is the messenger of Allah, and those who are with him are hard on the disbelievers, compassionate among themselves; you will see them bowing down in *Rukū'*, prostrating themselves in *Sajdah*, seeking grace from Allah, and (His) good pleasure; their distinguishing feature is on their faces from the effect of *Sajdah* (prostration). This is their description in Torah;[13] and their description in Injīl is: like a sown crop that brings forth its shoot, then makes it strong, then it grows thick and stands straight on its stem, looking good to the farmers,[14] so that He may enrage the disbelievers through them. Allah has promised forgiveness and a huge reward to those of them who believe and do good deeds. [29]

13) Despite many distortions, the following prophecy is still available in the existing Torah. "*The Lord came from Sinai, and dawned from Se'ir upon us; he shone from Mount Paran, he came from the ten thousands of holy ones, with flaming fire at his right hand. Yea, he loved his people; all those consecrated to him were in his right hand; so they followed in thy steps, receiving directions from thee.*" (Deuteronomy 33:2-3) This is the last sermon of Mūsā ﷺ in which he has pointed out that Allah's revelation has come firstly from the mount Sinai, that is Torah, and secondly it will come from the mount Se'ir, that is Injīl, as the mount Se'ir is the mount called today *Jabal-ul-Khalīl* which was one of the centers of preaching for 'Īsā ﷺ, and thirdly it will shine from the mount Paran, which is a mount near Makkah. This clearly alludes to the Holy Prophet Muhammad ﷺ, as he received his first revelation

in a cave of the mount Paran. It should be noted that the number of the *Ṣaḥābah* ﷺ of the Holy Prophet ﷺ was ten thousands at the time of the conquest of Makkah, and thus '*he came from the ten thousands of holy ones*'. The Holy Qur'ān says that his *Ṣaḥābah* ﷺ are hard on disbelievers. Torah says, '*with flaming fire in his right hand*'. The Qur'ān says, 'compassionate among themselves;' Torah says, '*Yea, he loved his people;*' Thus it is not a far fetched possibility that the Holy Qur'ān is referring to this prophecy.

14) The Gospel of Mark still has the following statement of 'Īsā ﷺ : "*The Kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. The earth produces of itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come.*" (Mark 4: 26-29) The same proverb is available in Luke 13: 18-19 and Matthew 13: 31 as well.

سُورَةُ الْحُجُرَاتِ

SŪRAH AL-ḤUJURĀT

(The Chambers)

Introduction

This *Sūrah* was revealed in later days of the life of the Holy Prophet ﷺ when the Islamic state had established itself, and the Muslims were in need of a code of conduct for their social behaviour. The present *Sūrah* has laid down broad principles that should govern the social life of the Muslims. The opening part of the *Sūrah* describes the etiquette to be observed when visiting the Holy Prophet ﷺ and speaking to him or in his presence. Then it prohibits certain acts that give rise to social evils and mutual disputes. If any dispute arises, the Muslims are directed to make earnest efforts to bring reconciliation and harmony between quarrelling groups. It is declared in unequivocal terms that all claims of superiority on the basis of race, nation and language are false. The sole criterion for determining one's rank in the society is his piety. Towards the end, it is clarified that it is not enough for one's salvation to declare his belief orally. It is necessary that he accepts Islam with his heart and soul, and surrenders himself unconditionally to the commands of Allah and His Messenger. The name of the *Sūrah* is taken from verse 4.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

SŪRAH AL-ḤUJURĀT

(The Chambers)

This *Sūrah* is *Madanī* and comprises 18 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

O you who believe, do not proceed ahead of Allah and His Messenger,[1] and fear Allah. Surely Allah is All-Hearing, All-Knowing. [1] O you who believe, do not raise your voices above the voice of the Prophet, and be not loud when speaking to him, as you are loud when speaking to one another, lest your good deeds should become void while you are not aware. [2] Surely, those who lower their voices before Allah's Messenger are the ones whose hearts Allah has tested for piety; for them there is forgiveness, and a great reward. [3]

1) It is reported in authentic reports that a delegation from the tribe of Tamīm came to the Holy Prophet ﷺ. Once, during their stay, *Sayyidunā* Abū Bakr ؓ and *Sayyidunā* 'Umar ؓ were present before the Holy Prophet ﷺ and started discussing as to who should be appointed as the head of the tribe of Tamīm. Each one of them came up with a different suggestion. While arguing in favour of their suggestions their voices became loud. These verses were revealed in this background. The general rule laid down in the very first verse is that no one should discuss a matter or express an opinion in the presence of the Holy Prophet ﷺ unless he himself invites or permits to do so, nor should any one decide a matter on his own before it is decided by him. All those present must wait for a direction from the Holy Prophet ﷺ. Revealed though in the aforesaid background, the words used are general, which prohibit all situations in which

إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ
صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا
فَعَلْتُمْ نَٰدِمِينَ ﴿٦﴾ وَٱعْلَمُوٓا۟ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ ۚ لَوْ يُطِيعُكُمْ فِى كَثِيرٍ مِّنَ ٱلْأَمْرِ
لَعَنِتُّمْ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ
وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ﴿٧﴾ فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ وَٱللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٨﴾

As for those who call you from behind the chambers, most of them have no sense.[2] [4] Had they remained patient until you come out to them, it would have been much better for them. And Allah is Most-Forgiving, Very-Merciful. [5]

O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did. [6]

And know that among you there is the Messenger of Allah. If he obeys you in many a matter, you will certainly fall into hardship.[3] But Allah has endeared to you the Faith, and made it beautiful in your hearts, and made detestable to you the disbelief and sins and disobedience. Such people are rightly guided, [7] as a grace from Allah, and as a blessing. And Allah is All-Knowing, All-Wise. [8]

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one takes priority over the Holy Prophet ﷺ. Therefore, it is also prohibited to go ahead of the Holy Prophet ﷺ while walking with him, or to claim more piety than him.

2) The delegation of Banū Tamīm had reached Madīnah at noon time when the Holy Prophet ﷺ was having rest at his home. They started shouting from behind the chambers and calling the Holy Prophet ﷺ to come out for them. The verse educates them to adopt proper etiquette when visiting the Holy Prophet ﷺ.

3) The *Ṣaḥābah* رضي الله عنهم are directed by this verse that they are allowed to place a suggestion before the Holy Prophet ﷺ after his permission, but they should not

وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى
ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ فَإِن فَآءَتْ فَأَصْلِحُوا۟ بَيْنَهُمَا
بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟
بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن
قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا
تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ
يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿١١﴾

If two groups of the believers fight each other, seek reconciliation between them. And if one of them commits aggression against the other, fight the one that commits aggression until it comes back to Allah's command. So if it comes back, seek reconciliation between them with fairness, and maintain justice. Surely Allah loves those who maintain justice. [9] All believers are but brothers, therefore seek reconciliation between your two brothers, and fear Allah, so that you may be blessed with mercy. [10]

O you who believe, no men should ever scoff at other men. May be, the latter are better than the former. Nor should women (ever scoff) at other women. May be, the latter women are better than the former ones. And do not find fault with one another, nor call one another with bad nicknames. Bad is the name of sinfulness after embracing Faith. [4] If anyone does not repent, then such people are the wrongdoers. [11]

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presume that all their suggestions will be accepted by him. If he ﷺ does not act upon one's suggestion, he must not feel aggrieved, because the ultimate decision lies with the Holy Prophet ﷺ who decides all matters in the best interest of the *'Ummah*, and if he obeys you in all matters, it is not only against his high station, but it will be against your own interest. In the next sentence, Allah has admired the *Ṣaḥābah* ﷽ of the Holy Prophet ﷺ who conformed to this direction with their heart and soul, and thus they were saved from the possible hardships.

4) This means that calling others with bad nicknames is a sinful act, and the real bad name for a person after embracing Faith is that he is known among people for sinful acts. Therefore, if a Muslim commits the sin of calling others with bad

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَب
بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ
إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾ ۞ قَالَتِ
الْأَعْرَابُ آمَنَّا ۖ قُل لَّمْ تُؤْمِنُوا وَلَٰكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۖ
وَإِن تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُم مِّنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

O you who believe, abstain from many of the suspicions. Some suspicions are sins. [5] And do not be curious (to find out faults of others), and do not backbite one another. Does one of you like that he eats the flesh of his dead brother? You would abhor it. [6] And fear Allah. Surely Allah is Most-Relenting, Very-Merciful. [12]

O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah's sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware. [13]

The Bedouins say, "We have come to believe." Say, "You have not come to believe; instead, you (should) say, 'We have surrendered' and the belief has not entered your hearts so far. [7] If you obey Allah and His Messenger, He will not curtail (the reward of) any of your deeds in the least. Surely Allah is Most-Forgiving, Very-Merciful." [14]

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nicknames, and it is known among people, then the real bad name is earned by himself, and not by the person whom he has abused with that nickname.

5) Holding someone guilty without sufficient proof is the suspicion prohibited by this verse.

6) Backbiting is the translation of *ghībah*. The Holy Prophet ﷺ has defined it as follows: 'It is to make a statement about a person in his absence, which he dislikes about himself'. It is also clarified by the Holy Prophet ﷺ that even if the statement is true, it is still covered by the definition. If the statement is false, it is covered under the definition of *buhtān*, that is, false imputation, which is even more severe a sin.

7) Some people from the tribe of Banū Asad came to the Holy Prophet ﷺ at a

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾ قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٦﴾ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟ ۖ قُل لَّا تَمُنُّوا۟ عَلَىَّ إِسْلَٰمَكُم ۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٧﴾ إِنَّ ٱللَّهَ يَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾

Believers, in fact, are those who believe in Allah and His Messenger, then have no doubt, and struggle, with their riches and their lives, in the way of Allah. Those are the truthful. [15] Say, "Would you apprise Allah of your religion, while Allah knows all that is in the heavens and all that is in the earth, and Allah is All-Knowing about every thing?" [16]

They oblige you that they have accepted Islam, (as if it was a favour shown to you). Say, "Do not oblige me for your accepting Islam. Rather, Allah makes you obliged for His having guided you to the Faith, if you are truthful. [17] Surely Allah knows the Unseen of the heavens and the earth, and Allah keeps in sight whatever you do." [18]

time when they were facing severe famine. They pretended to have embraced Islam, but in fact they did not believe in it. They simply wanted to earn charities from the Muslims. Being uncultured Bedouins, and not familiar with Islamic teachings, they spread filth and rubbish on the streets of Madīnah, and increased the prices of necessary items in the market. Still they claimed that their accepting Islam was a favour they had showed to Muslims, as they embraced it without fighting them. These verses were revealed to unveil their true picture, and to clarify that mere oral declaration is not enough for one's being a Muslim. His heart must have firm belief in basic articles of faith, and must submit to the commands of Allah and His messenger in all respects.

سُورَةُ قٓ

SŪRAH QĀF

Introduction

All *Sūrahs* from here up to *Sūrah* 54: Al-Qamar and *Sūrah* 56 Al-Wāqi'ah were revealed in Makkah. Their basic theme is to establish the fundamental articles of Islamic faith, to remove the doubts raised by the pagans against them, to remind people of the Day of Judgment depicting its horrible scenes, and to depict the scenes of Paradise and Hell.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ ٱلْكَٰفِرُونَ هَٰذَا شَىْءٌ
عَجِيبٌ ﴿٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌۢ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ ۖ
وَعِندَنَا كِتَٰبٌ حَفِيظٌۢ ﴿٤﴾ بَلْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِىٓ أَمْرٍ مَّرِيجٍ ﴿٥﴾

SŪRAH QĀF

This *Sūrah* is *Makkī* and comprises 45 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

***Qāf*. [1] (I swear) by the glorious Qur'ān, (you are sent as a messenger.) [1] But they wonder that a warner has come to them from among themselves; so the disbelievers said, "This is something strange. [2] Is it when we die and become dust (that we will be brought to life again?) That is a return, far (from understanding)." [3] We know very well how much of them is diminished by the earth, and We have a Book that Preserves every thing. [2] [4] Rather, they rejected the truth when it came to them; so they are in a confused state. [5]**

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1) Please see note No.1 of *Sūrah* Al-Baqarah (*Sūrah* 2).

2) The pagans used to refuse the possibility of resurrection because all the dead bodies are eaten up by the earth in due course. It was impossible according to them to bring them back to their original position. The verse says that Allah fully knows how much of a dead body is eaten up and diminished by the earth, or how much of it has turned into dust. Therefore, it is not difficult for Allah to reassemble parts of the body and to give them a new life.

أَفَلَمْ يَنظُرُوٓا۟ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَـٰهَا وَزَيَّنَّـٰهَا وَمَا لَهَا مِن فُرُوجٍ ﴿٦﴾
وَٱلْأَرْضَ مَدَدْنَـٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ ﴿٧﴾ تَبْصِرَةً
وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَـٰرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّـٰتٍ
وَحَبَّ ٱلْحَصِيدِ ﴿٩﴾ وَٱلنَّخْلَ بَاسِقَـٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾ رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا
بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ ٱلْخُرُوجُ ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَـٰبُ ٱلرَّسِّ وَثَمُودُ
﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ﴿١٣﴾ وَأَصْحَـٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ ٱلرُّسُلَ
فَحَقَّ وَعِيدِ ﴿١٤﴾ أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ ۚ بَلْ هُمْ فِى لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

Did they not, then, look to the sky above them, how We have built it and beautified it, and it has no cracks? [6] As for the earth, We have spread it out, and cast on it firm hills, and caused to grow therein every kind of delightful things, [7] as a source of vision and as a lesson to every servant (of Allah) who turns (to Him for guidance). [8] And We sent down blessed water from the sky, and caused to grow therewith gardens and grain of harvest, [9] and towering date palms that have spadices, put one upon another, [10] as a provision to the servants (of Allah). And We gave life with it to a dead land. Similar will be the exit (of the dead from their graves). [11]

It (resurrection) was rejected before them by the people of Nūḥ, and the people of Rass [3] and Thamūd, [12] and 'Ād, and Fir'aun (Pharaoh), and the brothers of Lūṭ, [13] and dwellers of Aaikah, [4] and the people of Tubba'. [5] Each one of them rejected the messengers; so My threat came true. [14] Is it, then, that We were worn out by the first creation? No, but they are still in confusion about the new creation. [15]

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3) See *Sūrah* Al-Furqān (25:38) with its note

4) See *Sūrah* Al-A'rāf (7:59 to 93) with their notes

5) See *Sūrah* Ad-Dukhān (44:37)

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ
﴿١٦﴾ إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا
لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ وَجَآءَتْ سَكْرَةُ ٱلْمَوْتِ بِٱلْحَقِّ ۖ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾
وَنُفِخَ فِى ٱلصُّورِ ۚ ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ ﴿٢٠﴾ وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ ﴿٢١﴾
لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ
قَرِينُهُۥ هَٰذَا مَا لَدَىَّ عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَّنَّاعٍ لِّلْخَيْرِ
مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾

Indeed We have created man, and We know whatever thoughts his inner self develops, and We are closer to him than (his) jugular vein, [16] when the two receiving angels receive (every human act to record it), seated (one) on the right and (one) on the left.[6] [17] Not a single word is uttered by one but there is a watcher near him, ready (to record). [18] The daze of death has (to) come with truth. That is what you tried to escape. [19] And the Horn will be blown. That will be the day of (which) threat (was given). [20] And everybody will come, along with one (angel) to drive (him to the field of reckoning) and one (angel) to testify (about his deeds). [21] "You were heedless of this. Now We have removed your veil from you; so your sight today is sharp." [22] And his companion (i.e. the angel who recorded his deeds) will say, "This is what I have with me, ready (to be presented as his record of deeds)." [23] (Then it will be said,) "Cast, (O two angels,) into *Jahannam* (Hell) every obstinate disbeliever [24] who used to prevent (others) from good (behavior), who transgressed all bounds, who cast doubts (in true faith), [25]

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6) Although Allah knows every act one does in this world, and He is closer to one than his jugular vein, He will not punish any person only based on His knowledge alone. Instead, He has appointed two angels for every man or woman who record all his or her deeds. One angel records one's good deeds, and the other writes his sinful acts. After Resurrection, every person will be brought to the plain of *Ḥashr* (gathering) by the angels and his record of deeds will be shown to him.

ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَأَلْقِيَاهُ فِى ٱلْعَذَابِ ٱلشَّدِيدِ ﴿٢٦﴾ ۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ
أَطْغَيْتُهُۥ وَلَٰكِن كَانَ فِى ضَلَٰلٍۭ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم
بِٱلْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٢٩﴾ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ
ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾ وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَٰذَا مَا
تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾ مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾
ٱدْخُلُوهَا بِسَلَٰمٍ ۖ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ﴿٣٤﴾ لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

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who set up another god along with Allah. So cast him (O angels) in the painful punishment." [26] His (evil) companion (i.e. the Satan) will say,[7] "O our Lord, I did not cause him to rebel, but he was himself (involved) in straying far from the track." [27] He (Allah) will say, "Do not quarrel before Me, while I had sent to you My threat well in advance. [28] The Word is not changed with Me, and I Am not so unjust to My servants." [29]

(Remind them of) the Day when We will say to *Jahannam* (Hell), "Are you filled up?" and it will say, "Are there some more?" [30] And the *Jannah* (Paradise) will be brought close for the God-fearing, no longer distant. [31] (And it will be said,) "This is what you were promised for everyone who was oft-returning to Allah, vigilant (against sins), [32] the one who feared the *Raḥmān* (The All-Merciful Allah), without seeing Him, and came up with a heart oriented towards Him. [33] Enter it in peace. That is the Day of Eternity." [34] They will have in it whatever they wish, and with Us there are things even more than that.[8] [35]

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7) As mentioned by the Qur'ān at other places as well, when the unbelievers will see the punishment, they will plead that it was in fact the devils who misled them, and therefore they should be punished in lieu of them. At that point, the Satan will make this statement.

8) The Holy Qur'ān, in its beautiful style, has left these things without any description, because they are far beyond one's imagination. One of them, as mentioned by the Holy Prophet ﷺ in an authentic *ḥadīth*, is the honour of seeing Allah Ta'ālā.

وَكَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّن قَرۡنٍ هُمۡ أَشَدُّ مِنۡهُم بَطۡشٗا فَنَقَّبُواْ فِي ٱلۡبِلَٰدِ هَلۡ مِن مَّحِيصٍ ﴿٣٦﴾ إِنَّ فِي ذَٰلِكَ لَذِكۡرَىٰ لِمَن كَانَ لَهُۥ قَلۡبٌ أَوۡ أَلۡقَى ٱلسَّمۡعَ وَهُوَ شَهِيدٞ ﴿٣٧﴾ وَلَقَدۡ خَلَقۡنَا ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا فِي سِتَّةِ أَيَّامٖ وَمَا مَسَّنَا مِن لُّغُوبٖ ﴿٣٨﴾ فَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ قَبۡلَ طُلُوعِ ٱلشَّمۡسِ وَقَبۡلَ ٱلۡغُرُوبِ ﴿٣٩﴾ وَمِنَ ٱلَّيۡلِ فَسَبِّحۡهُ وَأَدۡبَٰرَ ٱلسُّجُودِ ﴿٤٠﴾ وَٱسۡتَمِعۡ يَوۡمَ يُنَادِ ٱلۡمُنَادِ مِن مَّكَانٖ قَرِيبٖ ﴿٤١﴾ يَوۡمَ يَسۡمَعُونَ ٱلصَّيۡحَةَ بِٱلۡحَقِّۚ ذَٰلِكَ يَوۡمُ ٱلۡخُرُوجِ ﴿٤٢﴾ إِنَّا نَحۡنُ نُحۡيِۦ وَنُمِيتُ وَإِلَيۡنَا ٱلۡمَصِيرُ ﴿٤٣﴾ يَوۡمَ تَشَقَّقُ ٱلۡأَرۡضُ عَنۡهُمۡ سِرَاعٗاۚ ذَٰلِكَ حَشۡرٌ عَلَيۡنَا يَسِيرٞ ﴿٤٤﴾ نَّحۡنُ أَعۡلَمُ بِمَا يَقُولُونَۖ وَمَآ أَنتَ عَلَيۡهِم بِجَبَّارٖۖ فَذَكِّرۡ بِٱلۡقُرۡءَانِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

And how many a generation We have destroyed before them who were stronger than these in their grip on power, and they searched out the cities. Was there any place (for them) to escape? [36] Indeed, there is a lesson in all this for him who has a heart and gives ear (to the truth) attentively. [37] We created the heavens and the earth and all that is between them in six days, and no weariness even touched Us. [38] So, (O Prophet,) endure with patience what they say, and proclaim His purity, along with your Lord's praise, before sunrise and before sunset. [39] And in hours of night, proclaim His purity, and at the ends of prostration. [40]

And listen: The Day when the caller will call out from a near place, [41] the Day they will hear the Cry in reality_ that will be the Day of Resurrection. [42] Surely We alone give life and bring death, and to Us is the final return [43] on the Day when the earth will burst apart exposing them, while they will be hurrying up (to come out). That is an assembly, so easy for Us (to muster). [44] We know well what they say, and you are not (sent) as one who compels them. So exhort, through the Qur'ān, the one who fears My warning. [45]

سُورَةُ الذَّارِيَاتِ

SŪRAH ADH-DHĀRIYĀT

(The Winds Scattering Dust)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالذَّارِيَاتِ ذَرْوًا ﴿١﴾ فَالْحَامِلَاتِ وِقْرًا ﴿٢﴾ فَالْجَارِيَاتِ يُسْرًا ﴿٣﴾ فَالْمُقَسِّمَاتِ أَمْرًا ﴿٤﴾
إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾ وَإِنَّ الدِّينَ لَوَاقِعٌ ﴿٦﴾ وَالسَّمَاءِ ذَاتِ الْحُبُكِ ﴿٧﴾ إِنَّكُمْ لَفِي
قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾ قُتِلَ الْخَرَّاصُونَ ﴿١٠﴾ الَّذِينَ هُمْ فِي غَمْرَةٍ
سَاهُونَ ﴿١١﴾

SŪRAH ADH-DHĀRIYĀT

(The Winds Scattering Dust)

This *Sūrah* is *Makkī* and comprises 60 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

By those (winds) that scatter dust, [1] then those that bear load (of clouds), [2] then those that float with ease, [3] then those who distribute things, [1] [4] whatever you are being promised is surely true, [5] and Recompense (of deeds) is sure to happen. [6] By the sky, having paths, [7] you are (involved) in a contradictory discussion. [8] Turned away from this (Qur'ān) is the one who is turned away (totally from the truth.) [9] Death upon those who make conjectures (against the true faith), [10]__ those who are drowned in ignorance, forgetful! [11]

1) Although Allah does not need to swear an oath to confirm His statement, the Holy Qur'ān has used different oaths at different places to add eloquence and emphasis to the style. Very often, the objects of oath are such that, if considered carefully, they provide evidence to the statement made after them. Here the statement following these oaths is that the Day of Recompense is bound to come. The objects of oath are winds that carry clouds to distant places, reviving the dead lands and distributing Allah's provision to different parts of the world. They are thus signs of Allah's power to resurrect the dead people. Moreover, it is logical requirement of the bounties bestowed upon mankind through this marvelous system that there should be a day in which every person may give an account of these bounties how he used them and whether or not he offered proper gratitude to his Lord. Some exegetes have explained these oaths in a different manner, but the explanation given above seems to be more in consonance with sequence. That is why the translation has been based on it, even though it may accommodate other possibilities also.

يَسْـَٔلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ ﴿١٢﴾ يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ ﴿١٣﴾ ذُوقُوا۟ فِتْنَتَكُمْ هَـٰذَا
ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿١٤﴾ إِنَّ ٱلْمُتَّقِينَ فِى جَنَّـٰتٍ وَعُيُونٍ ﴿١٥﴾ ءَاخِذِينَ مَآ ءَاتَىٰهُمْ
رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾
وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾ وَفِى ٱلْأَرْضِ
ءَايَـٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ
﴿٢٢﴾ فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾ هَلْ أَتَىٰكَ حَدِيثُ
ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَـٰمًا ۖ قَالَ سَلَـٰمٌ قَوْمٌ مُّنكَرُونَ
﴿٢٥﴾ فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾

They ask, "When shall be the Day of Recompense?" [12] (It will be) the Day when they will be heated on the Fire, [13] (and it will be said to them,) "Taste (the punishment of) your mischief. This is what you have been asking to be brought sooner." [14] The God-fearing (on the other hand) will be in gardens and springs, [15] receiving what their Lord will have given to them. Indeed, prior to this, they were good in their deeds. [16] They used to sleep little in the night; [17] and in the hours before dawn they used to pray for forgiveness, [18] and in their wealth, there was a right for one who asks and for one who is deprived. [19]

In the earth, there are signs for those who (seek truth to) believe, [20] and in your own selves! So, do you not perceive? [21] And in the heavens, there is your sustenance and all that you have been promised. [22] So, by the Lord of the heavens and the earth, it (the Day of Recompense) is a reality, as sure as the fact that you (can) speak. [23]

Has there come to you the story of the honoured guests of Ibrāhīm? [2] [24] When they (the angels in human form) entered unto him and said, "We greet you with *Salām* ." He said, "*Salām* on you." (And he said to himself,) "(They are) unknown people." [25] Then he slipped off to his home and fetched a fattened calf. [26]

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2) For details of this event, please see *Sūrah* Hūd (11:69-83) with its notes.

فَقَرَّبَهُۥٓ إِلَيۡهِمۡ قَالَ أَلَا تَأۡكُلُونَ ﴿٢٧﴾ فَأَوۡجَسَ مِنۡهُمۡ خِيفَةٗۖ قَالُواْ لَا تَخَفۡۖ وَبَشَّرُوهُ
بِغُلَٰمٍ عَلِيمٖ ﴿٢٨﴾ فَأَقۡبَلَتِ ٱمۡرَأَتُهُۥ فِي صَرَّةٖ فَصَكَّتۡ وَجۡهَهَا وَقَالَتۡ عَجُوزٌ عَقِيمٞ
﴿٢٩﴾ قَالُواْ كَذَٰلِكِ قَالَ رَبُّكِۖ إِنَّهُۥ هُوَ ٱلۡحَكِيمُ ٱلۡعَلِيمُ ﴿٣٠﴾ ۞قَالَ فَمَا
خَطۡبُكُمۡ أَيُّهَا ٱلۡمُرۡسَلُونَ ﴿٣١﴾ قَالُوٓاْ إِنَّآ أُرۡسِلۡنَآ إِلَىٰ قَوۡمٖ مُّجۡرِمِينَ ﴿٣٢﴾ لِنُرۡسِلَ عَلَيۡهِمۡ
حِجَارَةٗ مِّن طِينٖ ﴿٣٣﴾ مُّسَوَّمَةً عِندَ رَبِّكَ لِلۡمُسۡرِفِينَ ﴿٣٤﴾ فَأَخۡرَجۡنَا مَن كَانَ فِيهَا مِنَ
ٱلۡمُؤۡمِنِينَ ﴿٣٥﴾ فَمَا وَجَدۡنَا فِيهَا غَيۡرَ بَيۡتٖ مِّنَ ٱلۡمُسۡلِمِينَ ﴿٣٦﴾ وَتَرَكۡنَا فِيهَآ ءَايَةٗ لِّلَّذِينَ
يَخَافُونَ ٱلۡعَذَابَ ٱلۡأَلِيمَ ﴿٣٧﴾ وَفِي مُوسَىٰٓ إِذۡ أَرۡسَلۡنَٰهُ إِلَىٰ فِرۡعَوۡنَ بِسُلۡطَٰنٖ مُّبِينٖ
﴿٣٨﴾ فَتَوَلَّىٰ بِرُكۡنِهِۦ وَقَالَ سَٰحِرٌ أَوۡ مَجۡنُونٞ ﴿٣٩﴾ فَأَخَذۡنَٰهُ وَجُنُودَهُۥ فَنَبَذۡنَٰهُمۡ فِي ٱلۡيَمِّ
وَهُوَ مُلِيمٞ ﴿٤٠﴾

So he presented it before them (to eat, but being angels, they refrained.) He said, "Would you not eat?" [27] So he felt some fear in his heart. They said, "Be not scared." And they gave him the good news of (the birth of) a knowledgeable boy. [28] So his wife came forward with a clamor, and slapped her own face and said, "(How can I have a child when I am) a barren old woman?" [29] They said, "This is how your Lord has said. Surely, He is All-Wise, All-Knowing." [30] He (Ibrāhīm) said (to the angels), "Then, what is your mission O messengers?" [31] They said, "We are sent to a guilty people, (i.e. the people of Sodom) [32] so that we may send down upon them stones of clay, [33] marked by your Lord for the transgressors." [34] So, We let the believers who were there to come out (from danger), [35] but We did not find in it any Muslims, except one house. [36] And We left in this (event) a sign (of deterrence) for those who fear the painful punishment. [37]

And (We left a similar sign) in (the story of) Mūsā, when We sent him to Fir'aun (Pharaoh) with a clear proof. [38] So he turned away along with his chiefs and said, " (Mūsā is) a magician or a madman!" [39] So We seized him and his army, and cast them into the sea, as he was of culpable behaviour. [40]

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا
جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا عَنْ أَمْرِ
رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنظُرُونَ ﴿٤٤﴾ فَمَا اسْتَطَاعُوا مِن قِيَامٍ وَمَا كَانُوا
مُنتَصِرِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾ وَالسَّمَاءَ بَنَيْنَاهَا
بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾ وَمِن كُلِّ شَيْءٍ
خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ وَلَا
تَجْعَلُوا مَعَ اللَّهِ إِلَٰهًا آخَرَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

And (a similar sign was left) in (the story of) 'Ād, when We sent upon them the wind that was barren (from any benefit); [41] it spared nothing it came upon, but rendered it like a stuff smashed by decay. [42] And (a similar sign was left) in (the story of) Thamūd, when it was said to them, "Enjoy yourselves for a while." [43] Then they rebelled against the command of your Lord; so the thunderbolt (of divine punishment) seized them, while they were looking on. [44] Then they were neither able to stand (before the punishment), nor could they defend themselves. [45] And (We have destroyed) the people of Nūḥ even before; indeed they were a sinful people. [3] [46]

And the sky was built by Us with might; and indeed We are the expanders. [4] [47] And the earth was spread out by Us as a floor; so how well have We spread it out! [48] And from every thing We have created pairs of twos, so that you may heed. [49] So, flee to Allah. [5] Indeed I am a plain warner sent by Him for you. [50] And do not make up any other god along with Allah. Indeed I am a plain warner sent by Him for you. [51]

3) See 7:59 to 79 for all these events.

4) Given this literal translation, it may be an indication that Allah may expand the vastness of the space. Some other exegetes have translated this sentence as, "Indeed We have vast powers."

5) This means that one should escape from sinful temptations to seek refuge with Allah by worshipping Him and submitting oneself to His commands.

كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبۡلِهِم مِّن رَّسُولٍ إِلَّا قَالُواْ سَاحِرٌ أَوۡ مَجۡنُونٌ ﴿٥٢﴾ أَتَوَاصَوۡاْ
بِهِۦۚ بَلۡ هُمۡ قَوۡمٞ طَاغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنۡهُمۡ فَمَآ أَنتَ بِمَلُومٖ ﴿٥٤﴾ وَذَكِّرۡ فَإِنَّ
ٱلذِّكۡرَىٰ تَنفَعُ ٱلۡمُؤۡمِنِينَ ﴿٥٥﴾ وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ ﴿٥٦﴾ مَآ
أُرِيدُ مِنۡهُم مِّن رِّزۡقٖ وَمَآ أُرِيدُ أَن يُطۡعِمُونِ ﴿٥٧﴾ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلۡقُوَّةِ
ٱلۡمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُواْ ذَنُوبٗا مِّثۡلَ ذَنُوبِ أَصۡحَٰبِهِمۡ فَلَا يَسۡتَعۡجِلُونِ ﴿٥٩﴾ فَوَيۡلٞ
لِّلَّذِينَ كَفَرُواْ مِن يَوۡمِهِمُ ٱلَّذِي يُوعَدُونَ ﴿٦٠﴾

In similar way, no messenger came to those before them, but they said, "(He is) a magician or a madman." [52] Have they handed down this (saying) to each other as a legacy? Rather they are a rebellious people. [53] So, turn away from them, for you are not blamed. [54] And keep reminding, because reminding benefits the believers. [55]

I did not create the Jinns and the human beings except for the purpose that they should worship Me. [56] I do not want any sustenance from them, nor do I want them to feed Me. [57] In fact, Allah is the All-Sustainer, Possessor of power, the Strong. [58] So, those who did wrong will have their turn like the turn of their counterparts. [6] So, they should not ask Me to hasten on. [59] Woe, then, to those who disbelieve because of the Day of theirs that they are promised (for punishment). [60]

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6) This is an answer to the demand of the pagans of Makkah that the punishment they are warned of must be brought sooner, so that they might see and believe in it. The verse says that Allah, according to His consistent practice, gives some time to every group of people to accept the truth, but when they do not avail this opportunity, they are punished at a predestined time. The previous nations have already taken their turns of both, enjoying the time given to them and of the punishment destined for them. Now, the pagans of Makkah too will take their turn. They will be given respite for some time; then they will be subjected to their destined punishment, after which no time will be left for them to correct themselves.

سُورَةُ الطُّورْ

SŪRAH AṬ-ṬŪR

(The Mount of Ṭūr)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلطُّورِ ﴿١﴾ وَكِتَٰبٍ مَّسْطُورٍ ﴿٢﴾ فِى رَقٍّ مَّنشُورٍ ﴿٣﴾ وَٱلْبَيْتِ ٱلْمَعْمُورِ ﴿٤﴾
وَٱلسَّقْفِ ٱلْمَرْفُوعِ ﴿٥﴾ وَٱلْبَحْرِ ٱلْمَسْجُورِ ﴿٦﴾ إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ ﴿٧﴾ مَّا لَهُۥ
مِن دَافِعٍ ﴿٨﴾ يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا ﴿٩﴾ وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ﴿١٠﴾ فَوَيْلٌ
يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١١﴾ ٱلَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ ﴿١٢﴾

SŪRAH AṬ-ṬŪR

(The Mount of Ṭūr)

This *Sūrah* is *Makkī* and comprises 49 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

By the mount of Ṭūr, [1] [1] and by a book, written [2] on an unrolled scroll, [2] [3] and by the Populated House (*Al-Bait-ul-Ma'mūr*), [3] [4] and by the roof, raised high, [5] and by the sea, flared up (with fire), [4] [6] the punishment of your Lord is sure to fall. [7] There is nothing to push it back, [8] the Day when the sky will tremble, a horrible trembling, [9] and the mountains will move about, a terrible movement. [10] So, woe to those who reject (the true faith), [11] who are indulged in vain talk, playing (with truth), [12]

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1) To understand the nature of Qur'ānic oaths please refer to note 1 in *Sūrah* Adh-Dhāriyāt (51:1).

2) It refers either to the Record of Deeds, or the Holy Qur'ān. (Qurṭubī)

3) *Al-Bait-ul-Ma'mūr* is a House on the seventh sky, built for angels, like *Ka'bah* for human beings, where they make *ṭawāf* (circumambulation). The term: 'roof raised high' in the next verse stands for the sky.

4) As mentioned in *Sūrah* At-Takwīr (81:6), the seas will be flared up with fire and become a part of Hell. Reference to the mount of Ṭūr may be an allusion to the divine law given to Mūsā ﷺ, and the Record of Deeds points out to the test whether or not a person complies with its provisions. Reference to *Al-Bait-ul-Ma'mūr* may be an indication that Allah's worship is carried out even by angels. The sky may be taken as a symbol for Paradise and the flared up sea as a symbol of Hell.

يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾ هَٰذِهِ ٱلنَّارُ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ
﴿١٤﴾ أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟
سَوَآءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾ إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَعِيمٍ
﴿١٧﴾ فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ وَوَقَىٰهُمْ رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾ كُلُوا۟ وَٱشْرَبُوا۟
هَنِيٓـًٔا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ
﴿٢٠﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ
عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

the Day they will be pushed to the Fire forcefully, [13] (and it will be said to them,) "This is the Fire you used to deny. [14] Is it then magic, or do you not see? [15] Enter it. Now, whether you endure (it) patiently or impatiently, it is all the same for you; you are merely rewarded for what you used to do." [16]

Of course, the God-fearing will be in gardens and bliss, [17] enjoying what their Lord will have given to them, and their Lord will have saved them from the punishment of Hell. [18] (It will be said to them,) "Eat and drink pleasantly because of what you used to do, [19] relaxing on lined up couches". And We will marry them with big-eyed houris. [20] And those who believed and their children followed them in belief, We will join their children with them, and will not curtail (the reward of) any of their deeds at all. [5] Every person will be pledged for what he earned. [21]

5) If the children of a pious Muslim have belief in Islam, but their good deeds could not reach the level of their father, they will be upgraded, with Allah's grace, to join their father in Paradise without reducing his reward. Then the next sentence says, *"Every person will be pledged for what he earned"*. This is to clarify that contrary to the pious acts that may benefit one's children as mentioned above, the sinful acts of a father will by no means have an adverse effect on his children, because Allah will not punish a person for the sins committed by another person.

وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾ ۞ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٥﴾ قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ ﴿٢٨﴾ فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ تَقَوَّلَهُۥ ۚ بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾

And We will go on giving them whatever they desire of fruits and meat. [22] They will snatch from one another (in a friendly manner) a glass (of wine) carrying neither absurd talk, nor something leading to sin. [23] And their own serving boys will rotate around them, (who will be as neat and clean) as if they were hidden pearls. [24] And they will advance to one another, asking (about each other's welfare). [25] They will say, "Indeed we were afraid (of Allah's punishment) when we were amidst our family, [26] but Allah did favour to us and saved us from the torment of Fire's scorching breath. [27] We used to pray to Him before. He is surely the Most-Kind, the Very-Merciful. [28]

So keep reminding (them), because by the grace of your Lord, you are neither a soothsayer, nor a mad man. [29] Do they rather say, "He is a poet for whom we are awaiting the accident of death?" 6 [30] Say, "Wait! I am waiting with you, too." [31] Is it their intellects that direct them to (say) this, or are they a rebellious people? [32] Do they rather say, "He has forged it (the Qur'ān.)"? No, but they do not believe. [33]

6) As reported by As-Suyūṭī, some leaders of Quraish had remarked about the Holy Prophet ﷺ that he was a poet, and just as other poets have died leaving no trace of their message, his mission too will come to an end as soon as he will die; therefore they should wait for his death, and no serious effort should

فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ ﴿٣٤﴾ أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا۟ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ ﴿٣٧﴾ أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ ﴿٣٩﴾

So, let them bring a discourse like this, if they are truthful. [7] **[34] Is it that they are created by none, or are they themselves the creators? [35] Or have they created the heavens and the earth? No, but they are sure of nothing. [36] Or do they have the treasures of your Lord, or have they acquired control (over them)?** [8] **[37] Or have they a stairway (to the heavens) by means of which they listen (to the divine decrees)? If so, their listener must bring a clear proof.** [9] **[38] Is it that He has daughters and you have sons? [39]**

be made to refute his claims. This verse was revealed in this context.

7) From here the Holy Qur'ān has listed the different possibilities based on which they could justify their disbelief in the message of the Holy Prophet ﷺ. The first one is their claim that the Holy Prophet ﷺ himself has composed the Holy Qur'ān. The answer given is that if it is so, they should accept his challenge to compose a similar discourse. But none of them comes forward to bring anything like Qur'ān. It is thus a concrete proof that this discourse is not the composition of a human being.

8) This is an answer to one of the objections frequently raised by the disbelievers of Makkah against the prophethood of the Holy Prophet ﷺ. They used to ask why he was chosen for Messengership, and not one of the outstanding chiefs of the tribe. The answer given in this verse is that the selection of Prophets ﷺ is the exclusive prerogative of Allah. He has the treasures of knowledge and it is He who decides to whom those should be given. The attitude of those who raise objections against His decision is tantamount to claiming that the disposal of these treasures should have been in their hands, and they should have the decisive power to select prophets.

9) It means that their arguments against Islam having failed on rational grounds, the only possibility was that they had a direct link with Allah whereby they have ensured that their faith was true, but no one could bring any proof of having such a link with Allah.

أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا ۖ فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَـٰهٌ غَيْرُ ٱللَّهِ ۚ سُبْحَـٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِن يَرَوْا۟ كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾ فَذَرْهُمْ حَتَّىٰ يُلَـٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا۟ عَذَابًا دُونَ ذَٰلِكَ وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَـٰرَ ٱلنُّجُومِ ﴿٤٩﴾

Or is it that you (O prophet) ask them for a fee, and therefore they are burdened with a liability? [40] Or have they the knowledge of the Unseen, and they are recording it? [41] Or do they intend to plan to do harm (to the prophet)? Then the disbelievers themselves shall be harmed by the plan. [42] Or do they have a god other than Allah? Pure is Allah from what they associate with Him. [43] Even if they see a piece falling down from the sky, they would say, "It is a cumulated cloud." [44] [10] So, leave them alone until they face their Day, in which they will be turned unconscious, [45] the Day their planning will not benefit them in the least, nor will they be helped. [46] And for those who did wrong there is another punishment before that, [11] but most of them do not know. [47] And (O Prophet) be patient about the decision of your Lord, because you are in front of Our Eyes. And proclaim the purity of your Lord along with His praise when you stand (in Prayer), [48] And, in parts of night too, proclaim His purity, and at the time of setting of the stars. [49]

10) This points out to the demand of the pagans of Makkah that they would not believe in the Holy Prophet ﷺ unless he brings some pieces of the sky falling down from above. (See 17:92 and 26:187 in the Qur'ān) The answer given is that even if Allah fulfils this absurd demand, they would still not believe and would seek other excuses like claiming that the mass they are seeing is nothing but a cloud.

11) It refers to the punishments faced by the disbelievers right here in this world, like famines and the deterrent defeat in the battle of Badr.

سُورَةُ النَّجْم

SŪRAH AN-NAJM

(The Star)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنطِقُ عَنِ الْهَوَىٰ ﴿٣﴾
إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ
بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾

SŪRAH AN-NAJM

(The Star)

This *Sūrah* is *Makkī* and comprises 62 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

By the star when it goes down to set, [1] [1] your fellow (the Holy Prophet ﷺ) [2] has neither missed the way, nor did he deviate. [2] He does not speak out of (his own) desire. [3] It is but revelation revealed (to him). [4] It is taught to him by one (angel) of strong faculties, [5] the one of vigour. So he stood poised, [6] while he was on the upper horizon. [3] [7]

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1) A star has two characteristics. One, it never deviates from its path. Two, it is a source of guidance for a traveler in deserts. Similarly, the Holy Prophet ﷺ never deviated from the path of truth, and he is a source of guidance for all human beings. Then, if a star has reached its setting point, its guidance is more pronounced, provided a seeker of guidance does not become late in benefiting from it. Likewise, one has to seek guidance from the Holy Prophet ﷺ before it is too late.

2) By calling the Holy Prophet ﷺ 'your fellow' the point made is that he has remained amidst the people of Makkah for forty years before his claim to prophet-hood. Every aspect of his life was fully exposed to them during this period. They never experienced any false claim from him, nor did they ever find him deceiving anyone. Rather, he was known among them as 'truthful and honest' person. He is the same person who has come up with Allah's message. How can one accuse him of deviating from the path of truth he has admittedly followed throughout his life?

3) These verses refer to Jibra'īl عليه السلام (Gabriel) who brought revelation to the Holy Prophet ﷺ. His vigour and strong faculties are especially mentioned to rule out the possibility of any interference from Satan in conveying his message, as was

ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ﴿١٠﴾ مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ﴿١٥﴾

Then he drew near, and came down, [8] so as he was at a distance like that of two bows (joined together), [4] rather even nearer. [9] Thus He (Allah) revealed to His slave what He revealed. [10] The heart did not err in what he saw. [11] Do you quarrel with him in what he sees? [12] Indeed he saw him another time [13] by *Sidrat-ul-Muntahā* (the lote-tree in the upper realm), [14] near which there is *Jannat-ul-Ma'wā* (the Paradise of Abode), [5] [15]

claimed by some pagans. Another objection raised by the pagans was about Jibra'īl's (عليه السلام) identification. Since he normally came to the Holy Prophet ﷺ in human form, they argued, there was no proof of his being an angel. In answer to this, the Holy Qur'ān says that the Holy Prophet ﷺ has seen Jibra'īl (عليه السلام) (Gabriel) twice in his real form. Verses 6-9 refer to the first occasion when, according to some *aḥādīth*, the Holy Prophet ﷺ requested Jibra'īl (عليه السلام) (Gabriel) to show himself in his real form. (Musnad of Ahmad as quoted by Ibn Kathīr) Jibra'īl (عليه السلام) (Gabriel) appeared to him on the Eastern horizon with his wings extending to the entire horizon. (Tirmidhī, 3278) The Holy Prophet ﷺ felt scared. (Bukhārī) Then Jibra'īl (عليه السلام) (Gabriel) came down in human form and consoled the Holy Prophet ﷺ. (Ahmad vide Ibn Kathīr) It is this event that is referred to in verse 7 to 9. The second event is mentioned in verses 13-16.

4) When two persons, in Arabia, entered into a pact of alliance, both of them brought their bows so close to each other that they looked like one bow. Referring to this tradition, 'the distance between two bows joined together' was taken as an expression to denote extreme closeness.

5) This refers to the event of *Mi'rāj* in which the Holy Prophet ﷺ went to the upper realm in the company of Jibra'īl (عليه السلام) (Gabriel). *Sidrat-ul-Muntahā* means 'the lote-tree of the extreme'. According to Ibn 'Abbās (رضي الله عنهما), it is a lote-tree situated 'at a point where the knowledge of every knowledgeable comes to an end, and no one knows beyond it except Allah.' *Jannat-ul-Ma'wā* means 'Paradise of Abode'. It is a part of Paradise. Here again the Holy Prophet ﷺ saw Jibra'īl (عليه السلام) in his real form.

إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ
ٱلْكُبْرَىٰٓ ﴿١٨﴾ أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾ أَلَكُمُ ٱلذَّكَرُ
وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ﴿٢٢﴾ إِنْ هِيَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ
وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ ۖ وَلَقَدْ
جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ﴿٢٣﴾ أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ ﴿٢٤﴾ فَلِلَّهِ ٱلْءَاخِرَةُ وَٱلْأُولَىٰ ﴿٢٥﴾

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when the lote-tree was covered by that which covered it. [6] **[16] The eye neither went wrong, nor did exceed the limit. [17] He has indeed seen a part of the biggest signs of your Lord. [18]**

Have you ever considered about the (idols of) *Lāt* and *'Uzzā*, [19] and about the other, the third (idol), namely, *Manāt*? [7] **[20] Is it that you have males and He (Allah) has females? [21] If so, it is a bizarre division.** [8] **[22] These are nothing but names you and your fathers have invented; Allah has sent down no authority attached to them. They are following nothing but conjecture and what their own souls desire, while guidance from their Lord has surely reached them. [23] Is it that man can get whatever he wishes?** [9] **[24] (No,) because to Allah alone belongs the (good of) the Hereafter and the former life (of this world). [25]**

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6) This is an expression to indicate that the beauty and splendor of that which covered the lote-tree at that time was beyond any description. According to some reports, they were angels who had assembled on and around the tree with Allah's permission to have the honour of seeing the Holy Prophet ﷺ.

7) These are names of three major idols worshipped by pagans of Arabia.

8) They believed that these idols and angels are Allah's daughters, while they disliked daughters for themselves. The verse says: 'According to your own belief, you have male children, and Allah has females. Given your assumption that females are inferior to males, it is tantamount to the belief that Allah's children are of inferior grade and yours are superior to them.'

9) The pagans believed that these idols would intercede for them before Allah. The Holy Qur'ān says that it is no more than their wish, and a man cannot get whatever he wishes.

۞وَكَم مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَن يَأْذَنَ اللَّهُ
لِمَن يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ
﴿٢٧﴾ وَمَا لَهُم بِهِ مِنْ عِلْمٍ ۖ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا
﴿٢٨﴾ فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾ ذَٰلِكَ مَبْلَغُهُم
مِّنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ ﴿٣٠﴾
وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ
أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۚ إِنَّ رَبَّكَ
وَاسِعُ الْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِي بُطُونِ
أُمَّهَاتِكُمْ ۖ فَلَا تُزَكُّوا أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ﴿٣٢﴾

How many angels there are in the heavens whose intercession cannot benefit (any one) at all, but after Allah allows (it) for whomsoever He wills and pleases. [26] Those who do not believe in the Hereafter call the angels by names of females. [27] They do not have knowledge about it. They follow nothing but conjecture, and conjecture is of no avail in (the matter of) Truth. [28]

So, turn away from him who turns away from Our advice, and seeks nothing but (pleasure of) the worldly life. [29] That is the limit of their access to knowledge. Indeed only your Lord knows well about the one who has gone astray from his way, and He knows well about the one who has adopted the right path. [30] To Allah belongs whatever there is in the heavens and whatever there is in the earth, so that He gives punishment to evildoers for what they did, and gives good reward to those who did good [31]__those who abstain from the major sins and from shameful acts, except minor involvements.[10] Indeed your Lord is extensive in forgiveness. He knows you more than anyone else (from a time) when He created you from the earth and when you were embryos in the wombs of your mothers. So, do not claim purity (from faults) for your selves. He knows best who is God-fearing. [32]

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10) The original word used by the Holy Qur'ān is *lamam*. This refers to minor

أَفَرَءَيْتَ ٱلَّذِى تَوَلَّىٰ ﴿٣٣﴾ وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ ﴿٣٤﴾ أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ
﴿٣٥﴾ أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾ أَلَّا تَزِرُ
وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾ وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُۥ سَوْفَ
يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾ وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾ وَأَنَّهُۥ هُوَ
أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾ وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾ وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ
﴿٤٥﴾ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾ وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ﴿٤٧﴾

Did you see the one who turned away, [33] and gave a little, and stopped? [11] [34] Does he have knowledge of the Unseen whereby he sees (what he believes)? [35] Has he not been told of what was (revealed) in the scriptures of Mūsā [36] and of Ibrāhīm who fulfilled (his duties)? [37] (It was) that no bearer of burden shall bear the burden of the other, [38] and that a man shall not deserve but (the reward of) his own effort, [39] and that his effort will soon be seen, [40] then he will be recompensed for it in full, [41] and that to your Lord is the end (of every one), [42] and that He is the One who makes (one) laugh and makes (him) weep, [43] and that He is the One who gives death and gives life, [44] and that He creates the pairs, male and female, [45] from a sperm-drop when it is poured (into a womb), [46] and that the second creation is undertaken by Him, [47]

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sins one commits inadvertently, or the sins on which one has truly repented and offered sincere *taubah*.

11) According to some reports, a person, Walīd by name, was inclined to accept Islam. One of his friends assured him that if he pays to him certain amount of money, the latter would offer himself for punishment in the Hereafter in lieu of the former. Walīd started paying to him under that belief, but after some time, he stopped the payment. According to these reports, verses 33 to 41 were revealed in this background.

وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾ وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ﴿٤٩﴾ وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ

﴿٥٠﴾ وَثَمُودَا۟ فَمَآ أَبْقَىٰ ﴿٥١﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾

وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾ فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾ فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾ هَٰذَا

نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ ﴿٥٦﴾ أَزِفَتِ ٱلْـَٔازِفَةُ ﴿٥٧﴾ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ

﴿٥٨﴾ أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾ وَأَنتُمْ سَٰمِدُونَ ﴿٦١﴾

فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ۩ ﴿٦٢﴾

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and that He is the One who gives wealth and preserves (it), [48] and that He is the One who is the Lord of Sirius (the star worshipped by pagans), [49], and that He has destroyed the earlier 'Ād, [50] and Thamūd, so spared none, [51] and (destroyed) the people of Nūḥ even earlier. Surely they were more unjust and more rebellious. [52] And He destroyed the overturned towns (of the people of Lūṭ) also, [53] so enveloped they were by that which enveloped. [12] [54] Then concerning which of your Lord's bounties would you remain in doubt? [55] This (Prophet) is a warner from the (genus of the) previous warners. [56] The Imminent (Hour of Judgment) has approached. [57] There is no one, beside Allah, to remove it. [58] Do you then wonder at this discourse, [59] and laugh (at it), and not weep, [60] while you are engaged in vain play? [61] Now, fall down in prostration and worship (Allah). [13] [62]

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12) It was the earthquake that overturned the towns. This expression in Arabic signifies the terrible nature of the earthquake and the horrible rain that followed it. It means that the destruction brought by it was beyond any description.

13) This is a verse of *sajdah* (prostration). For further details please see note 56 of *Surah* 7: Al-A'rāf.

سُورَةُ ٱلْقَمَرِ

SŪRAH AL-QAMAR

(The Moon)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ﴿١﴾ وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ
مُّسْتَمِرٌّ ﴿٢﴾ وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾ وَلَقَدْ
جَآءَهُم مِّنَ ٱلْأَنۢبَآءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾ حِكْمَةٌۢ بَٰلِغَةٌ ۖ فَمَا تُغْنِ ٱلنُّذُرُ
﴿٥﴾ فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ نُّكُرٍ ﴿٦﴾ خُشَّعًا أَبْصَٰرُهُمْ
يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾ مُّهْطِعِينَ إِلَى ٱلدَّاعِ ۖ يَقُولُ ٱلْكَٰفِرُونَ
هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾

SŪRAH AL-QAMAR

(The Moon)

This *Sūrah* is *Makkī* and comprises 55 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

The Hour (of doom) has drawn near, and the moon has split asunder.[1] [1] When these people see a sign, they turn away and say, "(This is) a transient magic." [2] They have rejected (the Truth) and followed their desires, while every matter has to settle (at some time). [3] And there has come to them as much news (of the earlier communities) as it is enough to deter, [4] (containing) a perfect wisdom. But the warnings are of no avail (to them). [5] Therefore, turn aside (O Prophet,) from them. (They will see the reality) on the day in which the caller will call (them) to a gruesome object. [6] With their eyes humbled, they will come out of the graves like locusts spread all over, [7] rushing quickly towards the caller. (On that Day) the disbelievers will say, "This is a hard day." [8]

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1) This verse refers to a great miracle of the Holy Prophet ﷺ. According to authentic *aḥādīth* reported by Bukhārī and Muslim, the pagans of Makkah asked the Holy Prophet ﷺ to show a miracle. He showed them the moon splitting in two parts. Seeing this, they claimed that it was magic. Then several people came from different directions who testified that they saw the two parts of the moon when they were far from Makkah. (Baihaqī)

۞كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا۟ عَبْدَنَا وَقَالُوا۟ مَجْنُونٌ وَٱزْدُجِرَ ﴿٩﴾ فَدَعَا رَبَّهُۥٓ أَنِّى
مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾ فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا
فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِى
بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾ وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ﴿١٥﴾ فَكَيْفَ
كَانَ عَذَابِى وَنُذُرِ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾ كَذَّبَتْ
عَادٌ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٨﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِى يَوْمِ نَحْسٍ
مُّسْتَمِرٍّ ﴿١٩﴾ تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾

The people of Nūḥ denied (the truth) before them. So they rejected Our servant, and said, "(He is) a madman", and he was (also) threatened (by them). [9] So he prayed to his Lord saying, "I am overpowered, so defend (me)." [10] So We opened the gates of the sky with water pouring forth profusely, [11] and We caused the earth to gush forth as springs; so the water (of both kinds) met together for a destined event. [12] And We caused him (Nūḥ) to board that (ship) which had planks and nails, [13] which sailed under Our Eyes, as a reward for the one who was rejected (by the infidels). [14] And We left it (the ship) as a sign. So, is there one to take lesson? [15] Then how was My torment and My warnings? [16] Indeed We have made the Qur'ān easy for seeking advice. So, is there one to heed to the advice? [17]

(The people of) 'Ād rejected (their prophet). So how was My torment and My warnings? [18] We did send to them a furious wind in a day of continuous misfortune, [2] [19] plucking people away, as if they were trunks of uprooted palm-trees. [20]

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2) This means that their torment did not end at their death. It will continue in their graves and thereafter in Hell. The stories of Nūḥ عليه السلام and the people of 'Ād and Thamūd have been narrated at several places in the Holy Qur'ān. The summary of the story of Nūḥ عليه السلام can be found in *Sūrah* Hūd (11:25 to 49) and that of 'Ād and Thamūd in *Sūrah* Al-A'rāf (7:65-79). See these references with their notes.

فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾ وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٖ ﴿٢٢﴾ كَذَّبَتۡ
ثَمُودُ بِٱلنُّذُرِ ﴿٢٣﴾ فَقَالُوٓاْ أَبَشَرٗا مِّنَّا وَٰحِدٗا نَّتَّبِعُهُۥٓ إِنَّآ إِذٗا لَّفِي ضَلَٰلٖ وَسُعُرٍ ﴿٢٤﴾
أَءُلۡقِيَ ٱلذِّكۡرُ عَلَيۡهِ مِنۢ بَيۡنِنَا بَلۡ هُوَ كَذَّابٌ أَشِرٞ ﴿٢٥﴾ سَيَعۡلَمُونَ غَدٗا مَّنِ ٱلۡكَذَّابُ
ٱلۡأَشِرُ ﴿٢٦﴾ إِنَّا مُرۡسِلُواْ ٱلنَّاقَةِ فِتۡنَةٗ لَّهُمۡ فَٱرۡتَقِبۡهُمۡ وَٱصۡطَبِرۡ ﴿٢٧﴾ وَنَبِّئۡهُمۡ أَنَّ ٱلۡمَآءَ
قِسۡمَةُۢ بَيۡنَهُمۡۖ كُلُّ شِرۡبٖ مُّحۡتَضَرٞ ﴿٢٨﴾ فَنَادَوۡاْ صَاحِبَهُمۡ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾ فَكَيۡفَ كَانَ
عَذَابِي وَنُذُرِ ﴿٣٠﴾ إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ صَيۡحَةٗ وَٰحِدَةٗ فَكَانُواْ كَهَشِيمِ ٱلۡمُحۡتَظِرِ ﴿٣١﴾ وَلَقَدۡ
يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٖ ﴿٣٢﴾ كَذَّبَتۡ قَوۡمُ لُوطِۭ بِٱلنُّذُرِ ﴿٣٣﴾ إِنَّآ أَرۡسَلۡنَا
عَلَيۡهِمۡ حَاصِبًا إِلَّآ ءَالَ لُوطٖۖ نَّجَّيۡنَٰهُم بِسَحَرٖ ﴿٣٤﴾ نِّعۡمَةٗ مِّنۡ عِندِنَاۚ كَذَٰلِكَ نَجۡزِي مَن
شَكَرَ ﴿٣٥﴾

So how was My torment and My warnings? [21] Indeed We have made the Qur'ān easy for seeking advice. So, is there one to heed to the advice? [22] (The people of) Thamūd rejected the warners. [23] So they said, "Shall we follow a single human being from among us? Then we will be in error and insanity. [24] Is it that the advice has been cast upon him alone out of all of us? No, but he is a bragging liar." [25] Tomorrow they will know who the bragging liar is! [26] We are going to send the she-camel as a trial for them; so watch them (O Ṣāliḥ,) and keep patience, [27] and tell them that water (of the well) is to be shared between them (and the she-camel), so as the right of having water shall be attended by each (alternatively). [28] Then they called their man (to kill the she-camel,) so he undertook (the task) and killed (the she-camel). [29] So how was My torment and My warnings? [30] We sent upon them a single Cry, and they were like crushed leafs of a hedge-builder. [31] Indeed We have made the Qur'ān easy for seeking advice. So, is there one to heed to the advice? [32] The people of Lūṭ rejected the warners. [33] We sent upon them a rain of stones, except the family of Lūṭ whom We saved in the last hours of night, [34] as a grace from Us. This is how We reward the one who offers gratitude. [35]

وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا۟ بِٱلنُّذُرِ ﴿٣٦﴾ وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ فَطَمَسْنَآ
أَعْيُنَهُمْ فَذُوقُوا۟ عَذَابِى وَنُذُرِ ﴿٣٧﴾ وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾ فَذُوقُوا۟
عَذَابِى وَنُذُرِ ﴿٣٩﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٤٠﴾ وَلَقَدْ جَآءَ ءَالَ
فِرْعَوْنَ ٱلنُّذُرُ ﴿٤١﴾ كَذَّبُوا۟ بِـَٔايَٰتِنَا كُلِّهَا فَأَخَذْنَٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾ أَكُفَّارُكُمْ
خَيْرٌ مِّنْ أُو۟لَٰٓئِكُمْ أَمْ لَكُم بَرَآءَةٌ فِى ٱلزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾
سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾ بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾
إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ
سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾

And he (Lūṭ) had certainly warned them of Our grasp, but they disputed the warnings. [36] And they had even tried to tempt him against his guests (so that they may snatch them away for bad purpose,) but We blinded their eyes: [3] "Now taste My torment and My warnings!" [37] And on the next morning, a lasting torment overtook them: [38] "Now taste My torment and My warnings." [39] Indeed We have made the Qur'ān easy for seeking advice. So, is there one to heed to the advice? [40] And the warners came to the family of Fir'aun (Pharaoh). [41] (But) they rejected all Our signs; so We seized them_ a seizure by One Mighty, Powerful. [42]

Are the disbelievers among you in a better position than all of the aforesaid (punished people), or do you have immunity (recorded) in the sacred books? [43] Or do they say, "We are a large group, well-defended."? [44] Soon this 'large group' shall be defeated, and all of them will turn their backs. [4] [45] Rather the Hour (of judgment) is their appointed time (for their full recompense), and the Hour is more calamitous and much more bitter. [46] Surely the guilty ones are in error and madness. [47] On the Day when they will be dragged into the Fire on their faces, (it will be said to them,) "Taste the touch of Hell." [48] Verily, We have created every thing according to (Our) predestination. [49]

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3) See *Sūrah* Hūd (11:69-86) for details of this event.

4) This verse was revealed in Makkah to foretell that the pagan chiefs of the

Introduction

This is the unique *Sūrah* in which the Almighty has addressed both mankind and Jinns in express terms, reminding them of the divine bounties spread all over the universe for their benefit. From literary point of view, it is a masterpiece of eloquent expressions in which the sentence "Which of the bounties of your Lord will you deny?" has been repeated in most impressive style. Its beauty and eloquence cannot be conveyed in any other language by any translation, which may convey the literal meanings only, though without the force of the original text in most cases.

SŪRAH AR-RAHMĀN

(The All-Merciful)

This *Sūrah* is *Madanī,* and comprises 78 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

The *Rahmān* (The All-Merciful Allah) [1] has taught the Qur'ān. [2] He has created man. [3] He has taught him (how) to express himself. [4] The sun and the moon are (bound) by a (fixed) calculation. [5] And the vine and the tree both prostrate (to Allah). [1] [6] He raised the sky high, and has placed the scale, [7]

1) The original word for 'vine' is *najm.* It is commonly used for 'star' and for a plant whose stem requires support and which climbs on a wall etc. Both meanings are possible here. In view of its conjunction with 'tree' most exegetes have taken it in the sense of 'vine'. Their total submission to Allah's commands is described in the verse as their prostration.

أَلَّا تَطْغَوْا۟ فِى ٱلْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ ﴿٩﴾
وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾ فِيهَا فَٰكِهَةٌ وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ ﴿١١﴾ وَٱلْحَبُّ
ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ ﴿١٢﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾ خَلَقَ ٱلْإِنسَٰنَ
مِن صَلْصَٰلٍ كَٱلْفَخَّارِ ﴿١٤﴾ وَخَلَقَ ٱلْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾ فَبِأَىِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾ رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿١٨﴾ مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ ﴿٢٢﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾
وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٢٤﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

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so that you should not be wrongful in weighing. [2] [8] Observe the correct weight with fairness, and do not make weighing deficient. [9] As for the earth, He has placed it for creatures, [10] in which there are fruits and date palms having sheaths, [11] and the grain having chaff, and fragrant flowers. [12] So, (O mankind and Jinn,) which of the bounties of your Lord will you deny? [13] He has created man from dry clay, ringing like pottery, [14] and created Jann (father of the Jinn) from a smokeless flame of fire. [15] So, (O mankind and Jinn,) which of the bounties of your Lord will you deny? [16] He is the Lord of both points of sunrise and both points of sunset. [3] [17] So, which of the bounties of your Lord will you deny? [18] He let forth the two seas to meet together, [19] while there is a barrier between them; they do not encroach (upon one another). [20] So, which of the bounties of your Lord will you deny? [21] From both of them come forth the pearl and the coral. [22] So, which of the bounties of your Lord will you deny? [23] And His are the sailing ships raised up in the sea like mountains. [24] So, which of the bounties of your Lord will you deny? [25]

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2) 'Scale' being a symbol of balance, equity and fairness, the verse enjoins balance and justice in all human activities.

3) 'Two points of sunrise and sunset' refer to different points of sunrise and sunset in summer and winter.

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٢٨﴾ يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ ﴿٢٩﴾ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ ﴿٣١﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾
يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ
لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ﴿٣٣﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ
مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾ فَإِذَا ٱنشَقَّتِ
ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ﴿٣٧﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَّا
يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ﴿٣٩﴾

Every one who is on it (the earth) has to perish. [26] And your Lord's Countenance will remain, full of majesty, full of honour. [27] So, which of the bounties of your Lord will you deny? [28] All those in the heavens and the earth beseech Him (for their needs.) Every day He is in a state of action. [29] So, which of the bounties of your Lord will you deny? [30] Soon We are going to spare Ourselves for you (to reckon your deeds), O two heavy species (of Jinn and mankind)! [31] So, which of the bounties of your Lord will you deny? [32] O genera of Jinn and mankind, If you are able to penetrate beyond the realms of the heavens and the earth, then penetrate. You cannot penetrate without power.[4] [33] So, which of the bounties of your Lord will you deny? [34] A flame of fire and a smoke will be loosed against you, and you will not (be able) to defend. [35] So, which of the bounties of your Lord will you deny? [36] So, (it will be a terrible event) when the sky will be split apart and will become rosy, like (red) hides. [37] So, which of the bounties of your Lord will you deny? [38] On that day, neither a man will be questioned about his sin, nor a Jinn[5] [39]

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4) The import of the verse is that no one can escape from reckoning, because the entire universe is in Allah's control, and no one has power to go beyond His realm.

5) This refers to the time of execution of the punishment. As mentioned in other

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾ يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي
وَالْأَقْدَامِ ﴿٤١﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ
﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ ﴿٤٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾ وَلِمَنْ خَافَ
مَقَامَ رَبِّهِ جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾ فَبِأَيِّ آلَاءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾ فِيهِمَا
مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

So, which of the bounties of your Lord will you deny? [40] The guilty ones will be recognized (by angels) through their marks and will be seized by foreheads and feet. [41] So, which of the bounties of your Lord will you deny? [42] This is *Jahannam* (Hell) that the guilty people deny. [43] They will circle around between it and between hot, boiling water. [44] So, which of the bounties of your Lord will you deny?[6] [45]

And for the one who is fearful of having to stand before his Lord, there are two gardens, __ [46] So, which of the bounties of your Lord will you deny? [47] __ both having branches. [48] So, which of the bounties of your Lord will you deny? [49] In both there are two flowing springs. [50] So, which of the bounties of your Lord will you deny? [51] In both there are two kinds of every fruit. [52] So, which of the bounties of your Lord will you deny? [53]

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verses of the Holy Qur'ān (like 15:92), the culprits will be asked questions at the time of reckoning before the judgment is passed against them. But once the punishment is announced, and numerous people are brought for execution, no one will have to be asked about his sin to ascertain the nature of his punishment, because as the next verse says, they will be recognized through their marks.

6) Mention of the punishment of Hell in the context of the divine bounties is relevant for two reasons. Firstly, it is one of Allah's favours that human beings and Jinns are told before hand what is going to happen on the Day of Judgment, so that they may prepare themselves for it. Secondly, the description of the possible punishments they may face in the Hereafter should prompt them to offer proper gratitude on the divine bounties conferred on them in this world.

مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَـٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾ فَبِأَىِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ﴿٥٨﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٥٩﴾ هَلْ جَزَآءُ ٱلْإِحْسَـٰنِ إِلَّا ٱلْإِحْسَـٰنُ ﴿٦٠﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾
وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَآمَّتَانِ ﴿٦٤﴾ فَبِأَىِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَـٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾
فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

(The people of these gardens will be) reclining on floorings whose (even) linings will be of thick silk, and the fruits plucked from the two gardens will be at hand. [54] So, which of the bounties of your Lord will you deny? [55] In them there will be maidens restraining (their) glances, [7] whom neither a man might have touched before them, nor a Jinn. [56] So, which of the bounties of your Lord will you deny? [57] They will look like rubies and corals. [58] So, which of the bounties of your Lord will you deny? [59] Is there any reward for goodness other than goodness? [60] So, which of the bounties of your Lord will you deny? [61] And besides these two, there are two other gardens (for the second category of the God-fearing),__ [62] So, which of the bounties of your Lord will you deny? [63]__ both (gardens are) dark green! [64] So, which of the bounties of your Lord will you deny? [65] In both there are two springs gushing forth profusely. [66] So, which of the bounties of your Lord will you deny? [67] In both there are fruits and date-palms and pomegranates. [68] So, which of the bounties of your Lord will you deny? [69] In them there will be women, good and gorgeous,__ [70] So, which of the bounties of your Lord will you deny? [71]

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7) This means that their full attention will be focused on their husbands, and their eyes will not be attracted by anyone else.

حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنسٌ
قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ
وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ
وَٱلْإِكْرَامِ ﴿٧٨﴾

__ the houris, kept guarded in pavilions__ [72] So, which of the bounties of your Lord will you deny? [73] __ whom neither a man might have touched before them, nor a Jinn. [74] So, which of the bounties of your Lord will you deny? [75] (The people of these gardens will be) reclining on green cushions and marvelously beautiful mattresses. [76] So, which of the bounties of your Lord will you deny? [77] Glorious is the name of your Lord, the Lord of Majesty, the Lord of Honour. [78]

سُورَةُ الْوَاقِعَةِ

SŪRAH AL-WĀQI'AH

(The Event)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ﴿٤﴾ وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴿٥﴾ فَكَانَتْ هَبَآءً مُّنۢبَثًّا ﴿٦﴾ وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ﴿٧﴾ فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴿٩﴾ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ﴿١٠﴾ أُو۟لَٰٓئِكَ ٱلْمُقَرَّبُونَ ﴿١١﴾ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ ٱلْءَاخِرِينَ ﴿١٤﴾

SŪRAH AL-WĀQI'AH

(The Event)

This *Sūrah* is *Makkī*, and comprises 96 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

When the Imminent Event (of Doom) will occur, [1] there will be no one to deny its occurrence. [2] It will be abasing (some), exalting (others) [3] when the earth will be jolted with a terrible jolt, [4] and the mountains will be crumbled a thorough crumbling, [5] until they will become dust, scattered in the air, [6] and you will be (divided into) three categories. [1] [7] As for the People of the Right, how (lucky) are the People of the Right! [8] And the People of the Left ? How (wretched) are the People of the Left! [9] And the Foremost are the foremost. [10] Those are the ones. blessed with nearness (to Allah) [11] in gardens of bliss, [12] many from the first generations, [13] and a few from the later ones. [2] [14]

1) Two categories will be from the believers: People of the Right are common Muslims whose record of deeds will be given in their right hands. The second category is mentioned in verse 10 as the Foremost. This category will comprise prophets, their noble companions and other righteous believers of highest qualities. The third category mentioned in verse 41 as 'People of the Left' is that of the unbelievers whose record of deeds will be given in their left hands.

2) The People in the foremost category will be mostly from earlier generations, while less people from later generations will fall in this category, because the standard of piety in earlier generations was higher than that in later people.

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَـٰبِلِينَ ﴿١٦﴾ يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ
﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾
وَفَـٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَـٰلِ
ٱللُّؤْلُؤِ ٱلْمَكْنُونِ ﴿٢٣﴾ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا
﴿٢٥﴾ إِلَّا قِيلًا سَلَـٰمًا سَلَـٰمًا ﴿٢٦﴾ وَأَصْحَـٰبُ ٱلْيَمِينِ مَآ أَصْحَـٰبُ ٱلْيَمِينِ ﴿٢٧﴾ فِى سِدْرٍ
مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَآءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَـٰكِهَةٍ
كَثِيرَةٍ ﴿٣٢﴾ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّآ أَنشَأْنَـٰهُنَّ إِنشَآءً
﴿٣٥﴾ فَجَعَلْنَـٰهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِّأَصْحَـٰبِ ٱلْيَمِينِ ﴿٣٨﴾ ثُلَّةٌ مِّنَ
ٱلْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ ٱلْـَٔاخِرِينَ ﴿٤٠﴾

(They will be sitting) on thrones woven with gold, [15] reclining on them, facing each other. [16] Immortal boys will rotate around them [17] with bowls and jugs and a goblet of pure wine, [18] from which they will neither suffer headache, nor will they be intoxicated, [19] _and with fruits that they choose, [20] and the flesh of birds that they desire. [21] And (for them there will be) houris, having lovely big eyes, [22] all (neat and clean) like a hidden pearl, [23] as a reward for what they used to do. [24] They will hear neither an absurd talk in it, nor something leading to sin, [25] but (they will hear) the words of *Salām*, *Salām* (as greetings). [26] And the People of the right? How (lucky) are the People of the Right! [27] (They will be) amid lote-trees with no thorns, [28] and the trees of *ṭalḥ*, (banana, or a fragrant tree) having layers one upon the other, [29] and a shade, spread all over, [30] and water, poured forth, [31] and a lot of fruits, [32] neither interrupted (in any season), nor prohibited, [33] and mattresses of high quality. [34] Surely We have made up those females in a special creation, [35] and have made them virgins, [36] amorous to their husbands, matching them in age, [37] for the People of the Right, [38] (comprising) many from the first generations, [39] and many from the later ones. [40]

وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ ﴿٤١﴾ فِى سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾
لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا۟ يُصِرُّونَ عَلَى
ٱلْحِنثِ ٱلْعَظِيمِ ﴿٤٦﴾ وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ
﴿٤٧﴾ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾ قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ
مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾ ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ﴿٥١﴾ لَءَاكِلُونَ مِن شَجَرٍ مِّن
زَقُّومٍ ﴿٥٢﴾ فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٥٣﴾ فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ﴿٥٤﴾ فَشَٰرِبُونَ شُرْبَ
ٱلْهِيمِ ﴿٥٥﴾ هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَءَيْتُم مَّا
تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ﴿٥٩﴾ نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا
نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾

And the People of the Left? How (wretched) are the People of the Left! [41] (They will be) in scorching wind and boiling water, [42] and in a shade of black smoke, [43] neither cool nor graceful. [44] They were earlier in luxuries, [45] and used to persist in major sins, [46] and used to say, "Is it that when we die and become dust__is it that we will be raised again, [47] and our ancient fathers as well?" [48] Say, "All the earlier and the later ones [49] will be gathered together for a fixed time of a specified Day. [50] Then O you, the erring, the denying people, [51] you will have to eat from the tree of *zaqqūm*,[3] [52] and to fill with it the bellies, [53] then on top of it you will have to drink boiling water, [54] and to drink like camels suffering from the disease of over-thirst. [55] This will be their welcome entertainment on the Day of Requital. [56]

We have created you; then why do you not believe in it? [57] So, tell Me about the semen you drop (in the wombs): [58] Is it you who create it, or are We the Creator? [59] We have appointed (the times of) death among you, and We cannot be frustrated [60] from replacing you with others like you, and creating you (afresh) in that (form) which you do not know. [61]

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3) A tree in the Hell. See 37:62 and 44:43 for details.

وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنتُمْ
تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾ لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾
إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾ ءَأَنتُمْ
أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ
﴿٧٠﴾ أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾ ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ
﴿٧٢﴾ نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ ﴿٧٣﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾
۞ فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾ وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

And you certainly know the first creation;[4] then why do you not take lesson? [62] Well, tell Me about that (seed) which you sow: [63] Is it you who grow it, or are We the One who grows? [64] If We so will, We can certainly make it crumbled, and you will remain wondering, [65] (and saying,) "We are laden with debt, [66] rather we are totally deprived." [67] Again, tell Me about the water you drink: [68] Is it you who have brought it down from the clouds, or are We the One who sends (it) down? [69] If We so will, We can make it bitter in taste. So why do you not offer gratitude? [70] Now tell Me about the fire you kindle: [71] Is it you who have originated its tree,[5] or are We the Originator? [72] We have made it a reminder (of Our infinite power, and of the fire of Hell) and a benefit for travelers in deserts. [73] So, proclaim purity of the name of your Lord, the Magnificent. [74]

So, I swear by the setting places of the stars, [75]__and indeed it is a great oath, if you are to appreciate__[76]

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4) This means that Allah has power to turn you into another form, like apes or swine, and create another people in your place. You know that Allah has created you from nothing. It is therefore not beyond His power to do so, and no one can frustrate Him, if He so decides.

5) As mentioned in 36:80, the reference is to two trees of specific type found in Arabia, called *markh* and *'ifār*. When the branches of these trees were rubbed with one another, they kindled fire.

إِنَّهُۥ لَقُرۡءَانٞ كَرِيمٞ ﴿٧٧﴾ فِي كِتَٰبٖ مَّكۡنُونٖ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا ٱلۡمُطَهَّرُونَ ﴿٧٩﴾
تَنزِيلٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا ٱلۡحَدِيثِ أَنتُم مُّدۡهِنُونَ ﴿٨١﴾ وَتَجۡعَلُونَ رِزۡقَكُمۡ
أَنَّكُمۡ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوۡلَآ إِذَا بَلَغَتِ ٱلۡحُلۡقُومَ ﴿٨٣﴾ وَأَنتُمۡ حِينَئِذٖ تَنظُرُونَ ﴿٨٤﴾
وَنَحۡنُ أَقۡرَبُ إِلَيۡهِ مِنكُمۡ وَلَٰكِن لَّا تُبۡصِرُونَ ﴿٨٥﴾ فَلَوۡلَآ إِن كُنتُمۡ غَيۡرَ مَدِينِينَ ﴿٨٦﴾
تَرۡجِعُونَهَآ إِن كُنتُمۡ صَٰدِقِينَ ﴿٨٧﴾ فَأَمَّآ إِن كَانَ مِنَ ٱلۡمُقَرَّبِينَ ﴿٨٨﴾

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it is surely the Noble Qur'ān, [77] (recorded already) in a protected book (i.e. the Preserved Tablet) [78] that is not touched except by the purified ones (the angels). [79] __ a revelation from the Lord of the worlds. [80] Is it this discourse that you take lightly, [81] and take your denial as your livelihood? [6] [82] So why (do you) not (intervene) when the soul (of a dying person) reaches the throat, [83] and you are watching? [84] And We are closer to him than you, but you do not perceive. [85] So, if you are not going to be recompensed (in the Hereafter for your deeds), then why do you not [86] bring the soul back, if you are truthful? [7] [87] So, in case he (the dying person) is from among those blessed with nearness, [88]

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6) Some pagans of Makkah admitted in their hearts that Islam is the true religion, but they refused to accept it because of some worldly benefits they apprehended to loose in case they embraced Islam. The verse says that they have taken their denial as a source of their livelihood. Another possible translation of this verse may be as follows: "...and make your livelihood a source of denial." In this case the verse refers to their false belief that rain is a gift of a particular star. The verse says that it is none other than Allah who blesses you with rains by means of which you acquire your livelihood. Still, instead of being grateful to Allah, you refuse to believe in His prescribed religion, and thus make your livelihood a source of denial.

7) They used to claim forcefully that no one could be resurrected after his death, as if they will not allow him to come back to life. The way they expressed this claim implied that life and death were in their control. The verse says: "When death approaches one of your beloved persons, you are totally helpless, and despite your wish, you cannot bring his soul back. If life and death is really in your control, then you should call a dying person back to life."

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَٰمٌ لَّكَ
مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾ وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ
حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾ إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ
ٱلْعَظِيمِ ﴿٩٦﴾

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then (for him) there is comfort and fragrance and garden of bliss. [89] And in case he is from among the People of the Right, [90] then, (it will be said to him,) "Peace is for you, as you are one of the People of the Right." [91] But if he is one of the deniers, the astray, [92] then (for him) there is entertainment from boiling water, [93] and burning in the Hell. [94] Indeed this is certainty in its true sense. [95] So, proclaim purity of the name of your Lord, the Magnificent. [96]

سُوْرَةُ الْحَدِيْد

SŪRAH AL-ḤADĪD

(The Iron)

Introduction

Verse 10 of this *Sūrah* indicates that it was revealed after the Holy Prophet ﷺ conquered Makkah. As the opposition of unbelievers at that stage was lightened, the Muslims are directed in this *Sūrah* to improve themselves in the noble qualities required by their faith, and to seek Allah's forgiveness for any misdeeds they might have indulged in. They are also persuaded to spend their wealth in charity and to be mindful that worldly gains are worthless as compared to the blessings of the Hereafter, in which the righteous will be provided a special light that will guide them to Paradise, while the hypocrites will remain in total darkness. Towards the end, the Christians are reminded that monasticism they invented was never approved by Allah. If they wish to acquire Allah's pleasure, they will have to believe in the Holy Prophet ﷺ and in the divine message he has brought from Allah.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ
وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾ لَهُ
مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ
النَّهَارَ فِي اللَّيْلِ ۚ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

SŪRAH AL-ḤADĪD

(The Iron)

This *Sūrah* is *Madanī*, and comprises 29 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

All that is in the heavens and the earth proclaims Allah's purity, and He is the Mighty, the Wise. [1] To Him belongs the Kingdom of the heavens and the earth. He gives life and brings death, and He is Powerful to do any thing. [2] He is the First and the Last, and the Manifest and the Hidden,[1] and He is All-Knowing about every thing. [3] He is the One who created the heavens and the earth in six days, then He positioned Himself on the Throne. He knows whatever goes into the earth and whatever comes out from it, and whatever descends from the sky, and whatever ascends thereto. He is with you wherever you are, and Allah is watchful of whatever you do. [4] To Him belongs the kingdom of the heavens and the earth, and to Allah all matters are returned. [5] He makes the night enter into the day, and makes the day enter into the night, and He is All-Knowing about whatever lies in the hearts. [6]

1) He is the First, because nothing existed before Him, and He is the Last in the sense that when the whole universe will perish, He will remain as alive as

ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُوا۟ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ ۖ فَٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ
وَأَنفَقُوا۟ لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِٱللَّهِ ۙ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا۟
بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَٰقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨﴾ هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ
ءَايَٰتٍۭ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾

Believe in Allah and His Messenger, and spend out of that (wealth) in which He has appointed you as deputies. [2] So, for those of you who have believed and spent (in Allah's way), there is a big reward. [7] What is wrong with you that you do not believe in Allāh, while the Messenger invites you to believe in your Lord, and He has taken your covenant, if you are to believe? [8] He is the One who reveals clear verses to His servant, so that He brings you out from layers of darkness into the light. And to you, Allah is Very-Kind indeed, Very-Merciful. [9]

He is today. He is manifest, because the proofs of His existence are evident in every part of the universe, but He is hidden because no one has ever seen Him, and the accurate nature of His Being and His attributes is beyond human comprehension.

2) The original word used in the text is *mustakhlifin* which has two meanings: 'deputies' and 'successors'. Taken in the first meaning, the verse indicates that the wealth held by human beings originally belongs to Allah, but He has made them His deputies or representatives to use it according to His directions. Although He has allowed them to use it for their own benefit, it should always be subject to the rules prescribed by Him in *Sharī'ah*. Once it is believed that one is not the absolute owner of this wealth, it should not be difficult for him to spend according to the command of its absolute Owner. This is the interpretation of the verse according to the majority of commentators. However, some other exegetes have taken the word *mustakhlifin* in the sense of 'successors'. In this case the verse reminds us that whatever wealth we have in our hands today has reached us from other people who owned it before us. We have succeeded them in its ownership, and ultimately it will be passed on to some others through any mode of transfer including inheritance. All kinds of wealth are thus in transit, moving from one person to another. Therefore, one should not hesitate in spending it in Allah's way, because it has to be passed on to some others in any case.

وَمَا لَكُمْ أَلَّا تُنفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنكُم مَّنْ
أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا ۚ
وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ مَّن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا
حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُم
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِم بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ

And what is wrong with you that you should not spend in the way of Allah, while to Allah belongs the inheritance of the heavens and the earth? Those who spent before the Conquest (of Makkah) and fought are not at par (with others). Those are much greater in rank than those who spent later and fought, though Allah has promised the good (reward) for each. [3] Allah is well aware of what you do. [10] Who is there to advance a loan, a good loan, to Allah [4] so that He multiplies it for him, and he may have a noble reward? [11]

On the Day when you will see the believing men and the believing women, their light proceeding in front of them and to their right hands, (it will be said to them,) "Good news for you today! Gardens beneath which rivers flow, to live therein forever! That is the great achievement, [12] __ the Day when the hypocrite men and hypocrite women.will say to those who believe, "Wait for us, so that we may have a share from your light." [5]

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3) Before the conquest of Makkah, Muslims faced many hardships. Spending money and fighting enemies in those days required greater sacrifice than it required after the conquest of Makkah when they became much more stable in all respects. Hence the former deserved more reward than the latter.

4) 'Good loan' refers to any charitable expenditure. It has been termed as a 'loan to Allah' because Allah will repay it in the Hereafter.

5) This is the light that will be needed for proceeding towards Paradise. According to some reports, the hypocrites will be given some light at the outset, because they pretended to be believers, but after some distance, they will loose the light because in fact they had no faith in Islam. At that point they will request

قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ فَٱلْتَمِسُوا۟ نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ
وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ﴿١٣﴾ يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ ۖ قَالُوا۟ بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ
أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ وَغَرَّتْكُمُ ٱلْأَمَانِىُّ حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ
﴿١٤﴾ فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ ۚ مَأْوَىٰكُمُ ٱلنَّارُ ۖ هِىَ
مَوْلَىٰكُمْ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٥﴾ ۞ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ
ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ
ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿١٦﴾

It will be said (to them), "Go back to your rear, and search for light." Then a wall will be placed between them, which will have a gate. In its inner side, there will be the divine mercy, while towards its outer side, there will be the divine punishment. [13] They (the hypocrites) will call out to them (the believers), "Were we not with you?" They will say, "Yes, (you were,) but you led your souls to a wrong way, and kept waiting (for an evil end to the Muslims), and remained in doubt, and were deluded by fancies, until Allah's command came to pass, and you were deceived about Allah by the Big Deceiver (Iblīs). [14] So, no ransom will be accepted from you today, nor from those who disbelieved (openly). Your abode is the Fire, and it is an evil end." [15]

Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allah and for the truth that has descended (through revelation)? They must not be like those to whom the Book was given before, but a long period passed on them (in which they did not repent), therefore their hearts became hard, and (thus) many of them are sinners. [6] [16]

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the true believers to wait for them so that they may proceed in their company.

6) This is a warning for the believers who, despite embracing Islam, do not practice it and are involved in sinful acts. They should not follow the precedent of the Jews or the Christians who, despite believing in the divine books, violated the instructions given therein and did not care to repent until their hearts became too hard to have the ability to repent, and died as sinners; rather

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَـٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾
إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَـٰتِ وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَـٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ
كَرِيمٌ ﴿١٨﴾ وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ أُو۟لَـٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ وَٱلشُّهَدَآءُ عِندَ
رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَآ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ
ٱلْجَحِيمِ ﴿١٩﴾ ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ
فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَـٰدِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا

Know well that Allah revives the land after its death. We have made the signs clear for you, so that you may understand. [7] [17]

Surely those men who give *ṣadaqah* (alms) and those women who give *ṣadaqah* and have advanced a good loan to Allah, for them it will be multiplied, and for them there is a noble reward. [18] And those who believed in Allah and His messengers, — those are the *Ṣiddīqs* (the most righteous after prophets ﷺ) and the *Shuhadā'* (martyrs) in the sight of your Lord. For them shall be their reward and their light. As for those who disbelieved and rejected Our verses, they are the inmates of Hell. [19] Know well that the worldly life is but a play and an amusement, and a show of beauty, and exchange of boastful claims between you, and a competition of increase in riches and children. [8] (All this is) like a rain, the growth of which attracts the farmers, then it withers, and you see it turning yellow,

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their persistent violation of divine injunctions led them in some cases to become open unbelievers. That is why some commentators have taken the word 'sinners' in this verse in the meaning of unbelievers.

7) The aforesaid believers who are involved in sinful acts are reminded in this verse that they should never be disappointed by the huge size of their sins, because if they truly repent before Allah, He will forgive them and will purify them once again, as He revives a dead land by showering rains upon it. Similarly, He showers His mercy upon those who make true *taubah* against their sins, however numerous their sins may be.

8) The verse spells out different stages of human life in this world. In early childhood, man is attracted by toys and amusements. Then in his youth, he is

ثُمَّ يَكُونُ حُطَٰمًا ۖ وَفِى ٱلْءَاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ
ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿٢٠﴾ سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ
يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾ مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ
وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ
يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ ۗ وَٱللَّهُ
لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

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then it becomes straw. And in the Hereafter there is a severe punishment (for the disbelievers), and forgiveness from Allah and (Allah's) pleasure (for the believers and the righteous). The worldly life is nothing but a material of delusion. [20] Compete each other in proceeding towards forgiveness from your Lord and to Paradise the width of which is like the width of the sky and the earth. It has been prepared for those who believe in Allah and His messengers. That is the bounty of Allah; He gives it to whomsoever He Wills and Allah is the Lord of the great bounty. [21] No calamity befalls the earth or your own selves, but it is (pre-destined) in a Book before We bring it into being, __Indeed it is easy for Allah. [22]__ so that you may neither grieve on what has escaped you, nor over-exult on what He has given to you. [9] And Allah does not love any self-admirer, over-proud, [23]

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more interested in displaying his beauty and decor. When he is more mature, he is involved in showing his superiority over others. Lastly, he is more interested in competing others in his riches and children. The lesson given is that interests of a human being are ever changing. Something taken by him as most favourite at a certain age looses its value in his next age, so much so that he often laughs at it in the next phase of his life. Similarly, when he will see Allah's bounties in the Hereafter, he will realize that all attractive luxuries of the worldly life were no more than a delusion, and more worthless than a toy that attracts a child in his infancy, then makes him laugh at it in his youth.

9) A person who believes in *Taqdīr* (Predestination) is not overcome by

ٱلَّذِينَ يَبۡخَلُونَ وَيَأۡمُرُونَ ٱلنَّاسَ بِٱلۡبُخۡلِۗ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ
﴿٢٤﴾ لَقَدۡ أَرۡسَلۡنَا رُسُلَنَا بِٱلۡبَيِّنَٰتِ وَأَنزَلۡنَا مَعَهُمُ ٱلۡكِتَٰبَ وَٱلۡمِيزَانَ لِيَقُومَ
ٱلنَّاسُ بِٱلۡقِسۡطِۖ وَأَنزَلۡنَا ٱلۡحَدِيدَ فِيهِ بَأۡسٞ شَدِيدٞ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعۡلَمَ ٱللَّهُ
مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلۡغَيۡبِۚ إِنَّ ٱللَّهَ قَوِيٌّ عَزِيزٞ ﴿٢٥﴾ وَلَقَدۡ أَرۡسَلۡنَا نُوحٗا وَإِبۡرَٰهِيمَ
وَجَعَلۡنَا فِي ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ وَٱلۡكِتَٰبَۖ فَمِنۡهُم مُّهۡتَدٖۖ وَكَثِيرٞ مِّنۡهُمۡ
فَٰسِقُونَ ﴿٢٦﴾

_those who are miserly and bid others to be miserly. And whoever turns away, then Allah is the All-Independent, the Ever-Praised. [24]

We have indeed sent Our messengers with clear proofs, and sent down with them the Book and the Balance, so that people may uphold equity. And We sent down iron in which there is strong power, and benefits for the people; [10] and (We did it) so that Allah knows the one who helps Him and His messengers without seeing (Him). Surely Allah is Strong, Mighty. [25]

Indeed We sent Nūḥ and Ibrāhīm, and kept the Book and prophet-hood (continuing) in their progeny. So, some of those (to whom they were sent) were on the right path, and many of them were sinners. [26]

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extreme grief on a good thing he has missed. Nor does he become over-exultant on a good thing he has achieved. For, in the first case, he knows that whatever has happened was predestined by Allah, and in the latter case, he believes that it was Allah who made it possible through Predestination that he could achieve the thing he is pleased with. In both cases, his own role is limited to certain extent beyond which he should neither grieve nor exult.

10) Balance is a symbol of equity, justice and moderation between the extremes of deficiency and excess. The books sent to the messengers contain balanced rules according to the needs of their particular time and age. The objective of the Books is to establish justice and balance. But if people do not accept the guidance provided by the messengers and the divine books, and persist on their injustice and imbalanced attitude, iron is created to be used as deterrent and to give relief to the people oppressed by their unjust attitude. In peaceful conditions, however, iron is a source of other benefits for humanity.

ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ
وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا
عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟
مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟
بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ ۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾

Then We made Our messengers follow them one after the other, then We sent after them 'Īsā, the son of Maryam (Jesus, son of Mary), and gave him the Injīl, and placed compassion and mercy in the hearts of his followers. As for monasticism, it was invented by them; We did not ordain it for them, but (they adopted it) to seek Allah's pleasure, then could not observe it as was due.[11] So We gave the believers from among them their reward. And many of them are sinners. [27] O you who believe, fear Allah, and believe in His Messenger, and He will give you two shares (of reward) out of His mercy, and will make for you a light whereby you will walk, and will forgive you,— And Allah is Most-Forgiving, Very-Merciful. [28]

11)'Monasticism' is the translation of *rahbaniyyah*. It means a particular way of life based on the philosophy that Allah's pleasure cannot be achieved unless one abandons worldly pleasures. Adherents to monasticism, termed as monks, do not marry, do not eat delicious foods and prefer to live in seclusion from other people. In the beginning, it was some pious followers of the noble prophet 'Īsā ﷺ who, disappointed from the majority of the wicked people, secluded themselves, so that they might observe the requirements of their faith without any influence of those wicked people. Their objective was to seek Allah's pleasure, but gradually many undue restrictions were imposed by later generations upon themselves, and the institutions like marriage, having children etc. were totally abolished. Being against human nature, these restrictions not only created many immoral activities among them, but also hindered their way to accept the Holy Prophet Muhammad ﷺ as a messenger, because he could

لِئَلَّا يَعۡلَمَ أَهۡلُ ٱلۡكِتَٰبِ أَلَّا يَقۡدِرُونَ عَلَىٰ شَيۡءٖ مِّن فَضۡلِ ٱللَّهِ وَأَنَّ ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ﴿٢٩﴾

__ so that the People of the Book may know that they have no control over any thing from Allah's bounty, and that bounty is in Allah's hand; He gives it to whom He wills,[12] and Allah is the Lord of the great bounty. [29]

not endorse the inventions they had made in religion. However, some of them who realized their error, embraced Islam whole heartedly.

12) Relevance of this statement in the present context is two fold. Firstly, many people from the Jews and the Christians did not believe in the Holy Prophet ﷺ because of jealousy. They were annoyed with the fact that the last messenger should be raised from the children of Ismā'īl عليه السلام rather than from Israelites. The verse says that messenger-ship is one of Allah's bounties, which is not in control of anyone except Him. Secondly, many Christian priests used to issue letters of forgiveness (called 'indulgences') in favour of the people who offered enough money for that purpose, as if forgiveness of sins and entrance in Paradise were in their hands. The verse refutes this absurd assumption.

سُورَةُ الْمُجَادَلَةِ

SŪRAH AL-MUJĀDALAH

(The Debate)

Introduction

This *Sūrah* has discussed four main subjects. Firstly, it has laid down the rules relating to *ẓihār* (See note 1 below). Secondly, it has explained some rules about secret talks and having private consultation with the Holy Prophet ﷺ. Thirdly, it deals with some etiquettes of collective meetings. Lastly, it discloses the wicked attitude of the hypocrites who pretended to be Muslims, but had secret friendship with their enemies.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ
إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾ ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ
إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا وَإِنَّ
ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾

SŪRAH AL-MUJĀDALAH

(The Debate)

This *Sūrah* is *Madanī,* and comprises 22 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Allah has heard the talk of the woman who was debating with you about her husband, and was complaining to Allah. Allah was hearing the conversation between both of you. Indeed, Allah is All-Hearing, All-Knowing. [1] Those of you who declare *ẓihār* [1] against their wives, they are not their mothers. Their mothers are none else but those who gave birth to them. Undoubtedly they utter an evil word and a lie; and Allah is surely Most-Forgiving, Very-Merciful. [2]

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1) *Ẓihār* is a term denoting a custom of the Arabs in the days of Ignorance. In case of disagreement with their wives, they used to say to them, "You are for me like the back of my mother." After saying this, they used to take their wives as their real mothers in being prohibited for them, and the ties of marriage were held to have been broken for good, with no possibility of their restoration.

وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن
يَتَمَاسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾ فَمَن لَّمْ يَجِدْ فَصِيَامُ
شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ
ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾ إِنَّ
الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَا آيَاتٍ
بَيِّنَاتٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٥﴾

Those who declare *ẓihār* against their wives, then retract what they said, obligated on them is to free the neck (of a slave) before the two (spouses) touch one another. This is what you are advised, and Allah is well aware of what you do. [3] But whoever does not find (a slave) has to fast for two consecutive months before the two (spouses) touch one another. Then the one who is not able to do so has to feed sixty indigent persons.[2] This is (laid down) so that you believe in Allah and His Messenger. These are the limits set by Allah; and for the disbelievers there is a painful punishment. [4]

Surely those who oppose Allah and His Messenger shall be disgraced, just as those before them were disgraced. We have sent down clear verses, and for the disbelievers there is a humiliating punishment [5]

These verses have been revealed in a similar case where a husband (Aws Ibn Ṣāmit ؓ) had declared *ẓihār* against his wife (Khawlah ؓ) who approached the Holy Prophet ﷺ and complained about her husband. The custom of the days of Ignorance was condemned, and the rules of *Sharī'ah* about *ẓihār* were laid down by these verses.

2) These verses laid down the rule that declaring *ẓihār* is a sinful act, and it is not in itself tantamount to divorce. The husband who declares *ẓihār* must either retract it or give divorce in due words. In the first case, he will have to offer a *kaffārah* (expiation) by freeing a slave. If he has none, he will have to fast for two consecutive months. If he is not able to fast, he must feed sixty indigent persons. Sexual intercourse with the wife is not allowed before offering *kaffārah* (expiation).

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ شَهِيدٌ ﴿٦﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا
يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ
أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ
ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٧﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ
لِمَا نُهُوا۟ عَنْهُ وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَإِذَا جَآءُوكَ حَيَّوْكَ
بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ
يَصْلَوْنَهَا ۖ فَبِئْسَ ٱلْمَصِيرُ ﴿٨﴾

on the Day when Allah will resurrect them all together, and will tell them what they did; Allah has its full account, while they have forgotten it. Allah is witness to every thing. [6] Have you not observed that Allah knows everything in the heavens and everything in the earth? No secret consultation takes place between three, but He is fourth of them, nor between five, but He is sixth of them, nor between fewer than that or more, but He is with them wherever they may be. Then He will tell them on the Day of Judgment what they did. Surely Allah is All-Knowing about every thing. [7]

Did you not see those who were forbidden from holding secret talks; then they do again what they were forbidden to do? [3] They whisper for sinful act and wrongdoing and disobedience of the prophet, and when they come to you, they greet you the way Allah does not greet you, and say to themselves, "Why does Allah not punish us for what we say?" [4] Enough for them is *Jahannam* (Hell); they will enter it, and it is an evil end. [8]

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3) Some Jews, despite having a treaty of peaceful coexistence with Muslims of Madīnah, used to hurt Muslims in many ways. When they saw a Muslim, they would start whispering with one another in a way that the Muslim person would apprehend some conspiracy against him. The Holy Prophet ﷺ directed them not to hold such secret talks in the presence of Muslims, but they continued this practice.

4) Another mischief of Jews and some hypocrites was that when they met the Holy Prophet ﷺ they greeted him by saying: *Assāmu 'Alaikum* instead of

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَنَـٰجَيْتُمْ فَلَا تَتَنَـٰجَوْا۟ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ
وَتَنَـٰجَوْا۟ بِٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَـٰنِ
لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ
ٱلْمُؤْمِنُونَ ﴿١٠﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَـٰلِسِ فَٱفْسَحُوا۟
يَفْسَحِ ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ
أُوتُوا۟ ٱلْعِلْمَ دَرَجَـٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

O you who believe, when you hold secret counsel, do not whisper for sinful act and wrongdoing and disobedience of the prophet, and do whisper for righteousness and *taqwā* (piety). And fear Allah, before whom you will be gathered together. [9] Whispering (for sinful acts) comes from the *Shaiṭān* (Satan), so that he may grieve those who believe, while it is not harmful to them in the least, except with Allah's permission. And in Allah the believers must place their trust. [5] [10] O you who believe, when it is said to you, "Make room (for others) in the sittings", then make room, and Allah will make room for you (in the Hereafter). And when it is said, "Rise up", then rise up, [6] and Allah will raise those, in ranks, who have believed and are given knowledge. Allah is well-aware of what you do. [11]

Assalāmu 'Alaikum. The former sentence means 'Death upon you', while the latter means 'Peace be upon you.' Since both sentences sounded similar in pronunciation, they took an opportunity to abuse the Holy Prophet ﷺ. When they were reproached for their mischief, they pleaded that if it was wrong, why Allah did not punish them for it.

5) Although the verse has condemned the Jewish secret talks against Muslims, this verse consoles the Muslims that such talks cannot harm them.

6) Once when the Holy Prophet ﷺ was sitting with a large number of his noble *Ṣaḥābah* ؓ, some senior *Ṣaḥābah* ؓ who participated in the battle of Badr arrived to attend the gathering, but could not find a suitable place to sit. The Holy Prophet ﷺ felt that if the audience would squeeze themselves to some extent, enough space could be spared for them. He ﷺ directed the audience accordingly. Some of the audience made some room for the new comers, while

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَٰجَيۡتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ صَدَقَةٗۚ ذَٰلِكَ خَيۡرٞ لَّكُمۡ وَأَطۡهَرُۚ فَإِن لَّمۡ تَجِدُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ﴿١٢﴾ ءَأَشۡفَقۡتُمۡ أَن تُقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ صَدَقَٰتٖۚ فَإِذۡ لَمۡ تَفۡعَلُواْ وَتَابَ ٱللَّهُ عَلَيۡكُمۡ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ﴿١٣﴾

O you who believe, when you consult the Messenger in private, then offer something in charity before your consultation. [7] That is better for you and purer. But if you find nothing (to offer), then Allah is Most-Forgiving, Very-Merciful. [12] Have you become afraid of offering charities before your consultation? So when you did not do so, and Allah has forgiven you, then establish *Ṣalāh,* and pay *Zakāh,* and obey Allah and His Messenger. [8] And Allah is well aware of what you do. [13]

some others did not move. Since the space spared by the former people was not enough, the Holy Prophet ﷺ directed the latter ones to rise up to make room for the new comers. The hypocrites raised objections against this direction, on which this verse was revealed.

7) Many rich people and some hypocrites used to have private consultations with the Holy Prophet ﷺ for long time, and at times, these long discussions were without a genuine need or a meaningful purpose. This deprived the poor people from their right to benefit from the presence of the Holy Prophet ﷺ. It was therefore enjoined upon those seeking consultation in private to offer some *ṣadaqah* (charitable donation) to a poor man before they come to consult the Holy Prophet ﷺ. However, the last part of the verse exempted the poor people from this rule.

8) Although the direction of *ṣadaqah* given in verse 12 served its purpose, as the hypocrites stopped having unnecessary talks with the Holy Prophet ﷺ, it created some difficulties for the people who had genuine needs to consult the Holy Prophet ﷺ but could not do so because they were doubtful whether they can benefit from the exemption given to poor people. As the basic purpose of the rule had been served, it was repealed by this verse in view of the genuine needs of such people. The verse says that it is no more obligatory to offer a *ṣadaqah* before consultation, however the Muslims should continue to observe other obligations like *Ṣalāh* and *Zakāh*.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ
عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾ أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا كَانُوا۟
يَعْمَلُونَ ﴿١٥﴾ ٱتَّخَذُوٓا۟ أَيْمَـٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾
لَّن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَـٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا
خَـٰلِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ
عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ ٱلْكَـٰذِبُونَ ﴿١٨﴾ ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَـٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ۚ
أُو۟لَـٰٓئِكَ حِزْبُ ٱلشَّيْطَـٰنِ ۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَـٰنِ هُمُ ٱلْخَـٰسِرُونَ ﴿١٩﴾

Have you not seen those who have friendship with a people with whom Allah is angry. They are neither of you nor of them.[9] They swear false oaths while they know. [14] Allah has prepared a severe punishment for them. Indeed, evil is what they have been doing. [15] They have taken their oaths as a shield,[10] and then have prevented (people) from the way of Allah. Therefore, for them there is a humiliating punishment. [16] Their riches and their children will never benefit them against Allah. They are the inmates of the Fire. They will live there forever, [17] the Day Allah will raise all of them, and they will swear before Him as they swear before you, and will think that they have something to stand upon. Be assured that they are sheer liars. [18] The *Shaiṭān* (Satan) has prevailed upon them; so he has made them neglect to remember Allah. They are the party of *Shaiṭān*. Be assured that it is (the members of the) party of *Shaiṭān* that are the losers. [19]

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9) The hypocrites had secret friendship with Jews of Madīnah and pagans. Since they pretended to be Muslims, they were not counted among open unbelievers, but in reality they were unbelievers. That is why they are said to be neither here nor there.

10) They used to swear false oaths to claim that they were Muslims, but it was only to save themselves from being treated as unbelievers.

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ فِى ٱلْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ
أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾ لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ
ٱلْـَٔاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ
أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم
بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ
ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾

Indeed, those who oppose Allah and His Messenger, they are among the lowest. [20] Allah has written (in His pre-destined decree), "I will certainly prevail, both I and My messengers." Surely Allah is All-Strong, All-Mighty. [21] You will not find those who believe in Allah and in the Hereafter having friendship with those who oppose Allah and His Messenger, even though they may be their fathers or their sons or their brothers or their clan. They are such that Allah has inscribed faith on their hearts, and has supported them with a spirit from Him. He will admit them to gardens beneath which rivers flow, in which they will live forever. Allah is pleased with them, and they are pleased with Allah. Those are the party of Allah. Be assured that it is (the members of) the party of Allah that are the successful. [22]

سُورَةُ الْحَشْرِ

SŪRAH AL-ḤASHR

(The Gathering)

Introduction

This *Sūrah* was revealed in the second year after the migration of the Holy Prophet ﷺ to Madīnah, which had a substantial population of Jews. The Holy Prophet ﷺ entered into a treaty with them according to which Muslims and Jews would have to cooperate with each other in peaceful coexistence and in defending any possible attack on Madīnah by pagans of Makkah. Despite this treaty, the Jews spared no effort to harm the Muslims and conspire against them. Once, the Holy Prophet ﷺ visited Banū Naḍīr, one of the Jewish tribes living in Madīnah, to ask them to implement some clauses of the treaty. They clandestinely appointed a person to drop a huge rock on the Holy Prophet ﷺ to kill him. The Holy Prophet ﷺ was informed by the divine revelation about the conspiracy and returned home unhurt. On this flagrant violation of the treaty, the Holy Prophet ﷺ announced the termination of the treaty, and asked them to leave Madīnah within a specified period, otherwise the Muslims would be free to attack them, he warned. The hypocrites persuaded the Jews not to submit, and assured them of their help in case of an attack by Muslims. On their assurance, Banū Naḍīr did not leave Madīnah within the period allowed to them, and in consequence the Holy Prophet ﷺ besieged their fort and no hypocrite came to their help. Ultimately they surrendered and were banished from Madīnaḥ. However they were allowed to take all their wealth with them, with the only exception of their arms. The present *Sūrah* was revealed in this background. Its contents mostly relate to different events and issues that emanated from the exile of Banū Naḍīr. That is why some *Ṣaḥābah* ﷺ named it as the *Sūrah* of Banū Naḍīr.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾ هُوَ ٱلَّذِىٓ أَخْرَجَ
ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ مِن دِيَٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟
أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِى قُلُوبِهِمُ
ٱلرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ ﴿٢﴾

SŪRAH AL-ḤASHR

(The Gathering)

This *Sūrah* is *Madanī,* and comprises 24 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Allah's purity has been proclaimed by all that is in the heavens and all that is in the earth. And He is the All-Mighty, the All-Wise. [1] He is the One who expelled the disbelievers of the People of the Book from their homes at the time of the first gathering. [1] You did not expect that they would leave, and they deemed that their fortresses would protect them from Allah. But Allah came to them from where they did not expect, and cast fear in their hearts when they were spoiling their homes with their own hands and with the hands of the believers. [2] So, learn a lesson, O you who have eyes to see. [2]

1) The original word used in the text is *ḥashr* which means 'gathering' or 'mustering' and after which this *Sūrah* is named. In the present context, it may be interpreted in two different ways. One, that it refers to the gathering of the Muslims who ordered the Jews to leave Madīnah due to their constant conspiracies and breaches of the treaty they had with the Muslims. According to this interpretation, the verse means that the Jews of Banū Naḍīr were made to leave the city at the first gathering of the Muslims without fighting and without any further attempt to attack them. The second interpretation is that it refers to the gathering of the Jews for the purpose of emigration. In this case the verse indicates that it was their first exile before which they did not face such a situation. It has another subtle indication to the fact that this first exile will be followed by another one, i.e. the exile faced by the Jews in the days of *Sayyidunā* 'Umar ﵁.

2) As they were allowed to take as much of their wealth as they could, they

وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابُ
ٱلنَّارِ ﴿٣﴾ ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ
ٱلْعِقَابِ ﴿٤﴾ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ
ٱللَّهِ وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ﴿٥﴾ وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ
مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿٦﴾

If Allah had not destined exile for them, He would have punished them in the world. And for them in the Hereafter is the torment of the Fire. [3] That is because they were hostile to Allah and His Messenger. And whoever has hostility with Allah (must know that) Allah is severe in punishment. [4] Whatever palm-trees you have cut down, or have left them standing on their roots, it was with Allah's permission, and so that He might disgrace the transgressors. [3] [5]

And whatever *fai'* [4] (left over property) Allah has passed on to His Messenger from them, you had not urged on your horses or camels for it, but Allah gives predominance to His messengers over whomsoever He wills, and Allah is Powerful over every thing. [6]

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spared nothing and removed even the doors of their homes to take with them. Thus, they spoiled their homes with their own hands.

3) During besiege of their fortresses, some of the palm trees were cut down by the Muslims to stop supply of dates to them. Objections were raised against this action. The verse refutes the objections by declaring that this was done with Allah's permission, as such acts are permitted in a state of war, if the strategy so requires.

4) *Fai'* is a term for the properties left over by Non-Muslims and possessed by a Muslim state without fighting. As opposed to this, *ghanīmah* (spoils of war) is a property taken over in the course of fighting, the rules about which are mentioned by the Holy Qur'ān in *Sūrah* Al-Anfāl (8:41). The immovable properties of Banū Naḍīr were taken over without fighting. The words *'you had not urged on your horses or camels for it'* refer to this aspect.

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ
وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ
ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾
لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ
وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ ﴿٨﴾ وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ
وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً
مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ
نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾

Whatever *fa i'* Allah has passed on to His Messenger from the people of the towns is for Allah and for the Messenger, and for the kinsmen and the orphans and the needy and the wayfarer, so that it may not circulate only between the rich among you. And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it). And fear Allah. Indeed Allah is severe in punishment. [7] (And *fa i'* is especially) for the poor emigrants who were expelled from their homes and properties, while they were seeking Allah's grace and pleasure, and were helping (the religion of) Allah and His Messenger. They are the truthful. [8] And (*fa i'* is also) for those who established themselves in the homeland (of Madīnah) and in faith before the former ones (arrived in Madīnah), who have love for those who emigrated to them, and do not feel in their hearts any ambition for what is given to the former ones (from *fa i'*), and give preference (to them) over themselves, even though they are in poverty. [5] __And those who are saved from the greed of their hearts are the successful.__ [9]

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5) These are the qualities of *Anṣār* (the residents of Madīnah who helped the immigrant Muslims from Makkah). They had requested the Holy Prophet ﷺ that the properties left by Banū Naḍīr should be given exclusively to *Muhājirīn* (the immigrants) and that they did not wish to have any share in it.

وَالَّذِينَ جَاءُو مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ
سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ
﴿١٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ
لَنَنصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن
قُوتِلُوا لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١٢﴾
لَأَنتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِم مِّنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٣﴾
لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَاءِ جُدُرٍ بَأْسُهُم بَيْنَهُمْ
شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿١٤﴾

And (*fai'* is also) for those who came after them saying, "Our Lord, forgive us and those of our brothers who preceded us in faith, and do not place in our hearts any rancor against those who believe; [6] Surely, Our Lord, you are Very-Kind, Very-Merciful. [10]

Did you not see the hypocrites saying to their brothers from those of the people of the Book who are unbelievers, "If you are expelled, we will certainly go out with you, and we will never obey anyone about you. And if you are fought against, we will definitely help you." Allah bears witness that they are pure liars. [11] If they are expelled, they will not go out with them, and if they are fought against, they will not help them. And even if they help them, they will surely turn their backs, then they will not be helped. [12] In fact, your fear in their hearts is greater than (that of) Allah. That is because they are a people who do not understand. [13] They do not fight you, even assembled together, but in fortified towns, or from behind the walls. Their quarrelling between themselves is severe. You think that they are united, while their hearts are divided. That is because they are a people who have no sense. [14]

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6) Particular mention of *Muhājirīn* and *Anṣār* might give an impression that *fai'*

كَمَثَلِ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَرِيبٗاۖ ذَاقُواْ وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٞ ﴿١٥﴾ كَمَثَلِ
ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيٓءٞ مِّنكَ إِنِّيٓ
أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ﴿١٦﴾ فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِي ٱلنَّارِ خَٰلِدَيۡنِ فِيهَاۚ وَذَٰلِكَ
جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ﴿١٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ
لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ﴿١٨﴾ وَلَا تَكُونُواْ كَٱلَّذِينَ نَسُواْ ٱللَّهَ
فَأَنسَىٰهُمۡ أَنفُسَهُمۡۚ أُوْلَٰٓئِكَ هُمُ ٱلۡفَٰسِقُونَ ﴿١٩﴾

The example (of Banū Naḍīr) is like those who were before them in near past, [7] who tasted the evil consequence of their conduct, and for them (in the Hereafter) there is a painful punishment. [15] The example (of the hypocrites) is like the *Shaiṭān* when he says to a human being, "Become disbeliever" then once he disbelieves, he says, "I disown you; I fear Allah, the Lord of the worlds." [8] [16] So the end of both of them is that they will be in the Fire, living there forever. That is the punishment of the wrongdoers. [17]

O you who believe, fear Allah, and everybody must consider what he (or she) has sent ahead for tomorrow. And fear Allah. Surely Allah is fully aware of what you do. [18] Do not be like those who forgot Allah, so He made them forget their own selves. [9] Those are the sinners. [19]

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is not deserved by anyone else. This verse removes this misconception and declares that even the people of next generations are entitled to get a share in *fai'*.

7) This refers to another tribe of Jews, namely Banū Qainuqā' who in violation of the treaty, fought the Holy Prophet ﷺ, and after facing severe defeat were exiled from Madīnah before Banū Naḍīr.

8) It may be a reference to an event that took place in the battle of Badr (See 8:48 with its note), and it may also refer to the Hereafter where Satan will disown his followers.

9) They forgot themselves in the sense that they acted against their own interest, and made themselves liable to punishment in the Hereafter.

لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾
لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ
وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ
إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى
لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ
ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ
ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٢٤﴾

The people of Hell and the people of Paradise are not equal. The people of Paradise are the successful. [20] Had We sent down this Qur'ān to a mountain, you would have seen it humbled, burst apart out of awe for Allah. We cite such examples for people, so that they may ponder. [21]

He is Allah, besides whom there is no god, the Knower of the unseen and the seen. He is All-Merciful, Very-Merciful. [22] He is Allah, besides whom there is no god, the Sovereign, the Supreme-In-Holiness, the Safe (from all defects), the Giver-Of-Peace, the Guardian, the All-Mighty, the All-Repairer, the Sublime. Pure is Allah from what they associate with Him. [23] He is Allah, the Creator, the Inventor, the Shaper. [10] His are the Most Beautiful Names. His purity is proclaimed by all that is in the heavens and the earth, and He is the All-Mighty, the All-Wise. [24]

10) The original text has mentioned here a number of the Beautiful Names of Allah, the Almighty. The words in capital letters are to translate their meanings to the possible extent, but no translation can convey the beauty and majesty, or even the accurate connotation of the original names.

سُورَةُ الْمُمْتَحِنَة

SŪRAH AL-MUMTAḤINAH

(The Examiner)

Introduction

This *Sūrah* was revealed in the period between the treaty of Ḥudaibiyah and the conquest of Makkah. It deals with the following two issues that came forth during this period:

(1) According to the terms of the treaty of Ḥudaibiyah, if a person from Makkah would embrace Islam and for that reason would come to Madīnah, the Muslims had to send him back to Makkah. This rule was applicable to men and not to women, but when some women migrated to Madīnah after embracing Islam, their relatives demanded them back. Verses 10 to 12 of this *Sūrah* declared that it was not allowed for Muslims to send them back, if they were proved to have embraced Islām. In order to verify the correctness of their statement, a test was suggested. (It is because of this test that this *Sūrah* is named as 'Examiner'.) Some women who came in this way were married to their Non-Muslim husbands in Makkah. This *Sūrah* declared that their marriage with them was broken, and they could marry any Muslim in Madīnah. Some financial matters relating to such marriages are also settled in these verses.

(2) After the treaty of Ḥudaibiyah was broken by pagans of Makkah, the Holy Prophet ﷺ announced its termination, and started preparations for a decisive attack on Makkah, for which he was especially permitted by Allah Ta'ālā. Ḥāṭib Ibn Abī Balta'ah رضي الله عنه, one of the noble *Ṣaḥābah* رضي الله عنهم, had some Muslim relatives in Makkah who were persecuted by pagans. He presumed that if he showed some favour to the pagans of Makkah, they might become lenient towards his relatives. He therefore sent a letter to inform them that the Holy Prophet ﷺ was preparing to attack them. He was under the *bona fide* belief that the Holy Prophet ﷺ was going to triumph any way, and this information could bring some benefit to his relatives without harming the cause of the Muslims. The Holy Prophet ﷺ came to know about the letter, which was sent by him through a woman. On his direction, it was interrupted by some *Ṣaḥābah* رضي الله عنهم of the Holy Prophet ﷺ. Ḥāṭib رضي الله عنه apologized and in view of his *bona fide* assumption, the Holy Prophet ﷺ accepted his apology. The first nine verses of this *Sūrah* were revealed in that context, which spelt out the limits of having friendship with unbelievers.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ
كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ
خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ
أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١﴾ إِن يَثْقَفُوكُمْ
يَكُونُوا۟ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّوا۟ لَوْ تَكْفُرُونَ ﴿٢﴾
لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَٰدُكُمْ ۚ يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٣﴾

SŪRAH AL-MUMTAḤINAH

(The Examiner)

This *Sūrah* is *Madanī,* and comprises 13 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

O you who believe, do not take My enemies and your enemies for friends, expressing love with them, while they have rejected the Truth that has come to you, expelling the Messenger and your selves (from Makkah) merely because you have faith in Allah who is your Lord, if you have set out to do *Jihād* (struggle) in My way, and to seek My pleasure. You express love with them secretly, while I know what you have concealed and what you have revealed. Any of you who does this has missed the straight path. [1] Should they have access to you, they will become your enemies, and will stretch their hands and tongues towards you with evil; and they desire that you should reject the (true) faith. [2]

Neither your womb-relations nor your children will benefit you on the Day of Judgment. He will decide between you, and Allah is watchful of what you do. [3]

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ
وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ
تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن
شَىْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ
كَفَرُوا۟ وَٱغْفِرْ لَنَا رَبَّنَآ ۖ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٥﴾ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ
لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ ۚ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٦﴾ ۞ عَسَى
ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَٱللَّهُ قَدِيرٌ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾

Indeed, there is an excellent example for you in Ibrāhīm and those with him, when they said to their people, "We disown you and what you worship instead of Allah. We disbelieve in you. Enmity and hatred has arisen between us and you forever, unless you believe in Allah alone",__ but (his example is) not (to be followed) in what Ibrāhīm said to his father, "I will pray to my Lord for your forgiveness, [1] and I have no power from Allah (to do any thing) for you." __ "O our Lord, in You alone we trust, and to You alone we turn for help, and to You is the final return.[4] Our Lord, do not make us persecuted by those who disbelieve, and forgive us, our Lord! You, only You, are the All-Mighty, the All-Wise." [5] Indeed, for you there is an excellent example in them, for anyone who hopes (to meet) Allah and the Last Day. And if one turns away, Allah is Free of all needs, Worthy of all Praise. [6]

It is hoped that Allah will bring about love between you and those of them with whom you have enmity. [2] Allah is Powerful, and Allah is Most-forgiving, Very-Merciful. [7]

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1) Although the example of the noble Prophet Ibrāhīm عليه السلام is ordered to be followed, his prayer for his father, who was an idol worshipper, was not approved by Allah Taʻālā; hence this exception.

2) This verse foretells that some Non-Muslim relatives of the Immigrants will embrace Islam, and thus they will restore their love with them.

لَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن
تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ
ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ أَن
تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ
ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ۖ ٱللَّهُ أَعْلَمُ بِإِيمَٰنِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا
تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَءَاتُوهُم مَّآ أَنفَقُوا۟ ۚ وَلَا
جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ

Allah does not forbid you as regards those who did not fight you on account of faith, and did not expel you from your homes, that you do good to them, and deal justly with them. Surely Allah loves those who maintain justice. [8] Allah forbids you only about those who fought you on account of faith, and expelled you from your homes, and helped (others) in expelling you, that you have friendship with them. Those who develop friendship with them are the wrongdoers. [9]

O you who believe, when the believing women come to you as emigrants, put them to a test. Allah knows best about their faith. So, if you find them faithful, do not send them back to the disbelievers. [3] Neither these (women) are lawful for them, nor are those (disbelievers) lawful for these (women). And give them (the disbelievers) that (dower) which they had paid (to these women). And there is no sin for you if you marry them, when you give them their dowers. [4] And do not hold on to the ties of marriage with the disbelieving women, [5]

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3) See paragraph 2 of the introduction at the bignning of this *Sūrah*.

4) Since their Non-Muslim husbands had paid dower to these women, and their marriage with them was terminated as a legal requirement without their volition, the dower paid by them was ordered to be returned to them in all fairness.

5) Before this verse, Muslims could keep pagan women in their marriage, but this verse repealed this permission and prohibited marrying pagan women or keeping them in marriage. After the revelation of this verse, the Muslims who

وَسۡـَٔلُواْ مَآ أَنفَقۡتُمۡ وَلۡيَسۡـَٔلُواْ مَآ أَنفَقُواْۚ ذَٰلِكُمۡ حُكۡمُ ٱللَّهِ يَحۡكُمُ بَيۡنَكُمۡۚ وَٱللَّهُ عَلِيمٌ حَكِيمٞ
﴿١٠﴾ وَإِن فَاتَكُمۡ شَيۡءٞ مِّنۡ أَزۡوَٰجِكُمۡ إِلَى ٱلۡكُفَّارِ فَعَاقَبۡتُمۡ فَـَٔاتُواْ ٱلَّذِينَ ذَهَبَتۡ
أَزۡوَٰجُهُم مِّثۡلَ مَآ أَنفَقُواْۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ أَنتُم بِهِۦ مُؤۡمِنُونَ ﴿١١﴾ يَـٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا
جَآءَكَ ٱلۡمُؤۡمِنَٰتُ يُبَايِعۡنَكَ عَلَىٰٓ أَن لَّا يُشۡرِكۡنَ بِٱللَّهِ شَيۡـٔٗا وَلَا يَسۡرِقۡنَ وَلَا يَزۡنِينَ

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and ask (their new Non-Muslim husbands to pay to you) that (dower) which you had paid (to your previous wives), and they (the previous Non-Muslim husbands of the Muslim women) should ask (their new Muslim husbands) to pay that (dower) which they had paid (to their previous wives). That is the decision of Allah. He decides between you. And Allah is All-Knowing, All-Wise. [10] And if some of your (Non-Muslim) wives have slipped from you, (and their present Non-Muslim husbands do not pay to you the dower as aforesaid,) and you have your turn (of paying dower to the previous Non-Muslim husbands of your present wives), then (instead of paying dower to them,) give those whose wives have slipped the like amount of what they had paid (to them). And fear Allah, the One in whom you believe. [11]

O you who believe, when the believing women come to you, seeking *bai'ah* (a pledge of allegiance) with you that they will not ascribe any partner to Allah, and will not commit theft, and will not commit fornication,

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had pagan wives divorced them, and they joined pagans of Makkah and married new husbands from among them. In this case too, their new husbands were asked to return the dowers paid by their previous Muslim husbands. But in case the Non-Muslims did not return the dowers as asked, their previous Muslim husbands (who were entitled to receive the dower back) were allowed by verse 11 to receive it from the new Muslim husbands of the immigrant women who were to pay the like amount to the previous Non-Muslim husbands of their immigrant wives. In other words, instead of paying that amount to the pagan husbands, they might pay it to those Muslims who were entitled to receive that amount from pagans, and in this way the two obligations might be set off against one another.

وَلَا يَقْتُلْنَ أَوْلَـٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَـٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ ٱلْـَٔاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَـٰبِ ٱلْقُبُورِ ﴿١٣﴾

and will not kill their children, and will not come up with a false claim (about the parentage of a child) that they falsely attribute (to the sperm of their husbands being dropped) between their hands and their feet (i.e. their private parts) [6], and will not disobey you in what is recognized (in *Sharī'ah*), then take them in your *bai'ah*, and pray Allah for their forgiveness. Surely Allah is Most-Forgiving, Very-Merciful. [12]

O you who believe, do not have friendship with a people with whom Allah is angry. They have despaired from the Hereafter as the infidels have despaired from those (buried) in the graves. [7] [13]

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6) It was a common practice among pagans of Arabia that a woman adopted a child and attributed it to her husband. In some cases, she gave birth to an illegitimate child and claimed that it was from the sperm of her husband. That is why this undertaking was especially made part of the pledge.

7) Probably the reference is to Jews of Madīnah, as it was declared in *Sūrah* Al-Mā'idah (5:80) that Allah is angry with them. They have despaired from a good life in the Hereafter, as all the infidels have no hope that their deceased relatives and friends could benefit them from the graves. Another possible translation of this verse may be as follows: "*They have despaired from the Hereafter as the infidels who are in graves have despaired (from the Hereafter)*"

سُورَةُ الصَّفّ

SŪRAH AṢ-ṢAFF

(The Row)

Introduction

All the forthcoming *Sūrahs*, from here up to the last *Sūrah* of the Holy Qur'ān, are too short to need an introduction. Therefore, instead of a separate introduction for each one of them, it is deemed sufficient to provide explanatory notes where necessary.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا
لَا تَفْعَلُونَ ﴿٣﴾ إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم
بُنْيَٰنٌ مَّرْصُوصٌ ﴿٤﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ تُؤْذُونَنِى وَقَد
تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ ۚ وَٱللَّهُ لَا
يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٥﴾

SŪRAH AṢ-ṢAFF

(The Row)

This *Sūrah* is *Madanī*, and comprises 14 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

All that is in the heavens and all that is in the earth proclaim Allah's purity, and He is the All-Mighty, the All-Wise. [1] O you who believe, why do you say what you do not do?[1] [2] It is severely hateful in Allah's sight that you say what you do not do. [3] Surely Allah loves those who fight in His way in firm rows, as if they were solid edifice. [4] And (remember) when Mūsā said to his people, "O my people, why do you hurt me, while you know that I am a messenger of Allah sent towards you." So, when they adopted deviation, Allah let their hearts become deviate. And Allah does not guide the sinful people. [5]

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1) This verse prohibits boastful claims and pretending to have done some acts that were not actually done.

وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَـٰتِ قَالُوا۟ هَـٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَـٰمِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٧﴾ يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَـٰفِرُونَ ﴿٨﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٩﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَـٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾ تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾

(Remember) when 'Īsā, son of Maryam, said, "O children of Isrā'īl, I am a messenger of Allah sent towards you, confirming the Torah that is (sent down) before me, and giving you the good news of a messenger who will come after me, whose name will be Aḥmad." [2] But when he came to them with manifest signs, they said, "This is a clear magic." [6] And who is more unjust than the one who forges a lie against Allah, while he is invited to Islām? And Allah does not guide the unjust people. [7] They wish to extinguish the light of Allah with their mouths, but Allah is to perfect His light, even though the disbelievers dislike (it). [8] He is the One who has sent His Messenger with guidance and the religion of truth, so that He makes it prevail over all religions, even though the *mushriks* (those who ascribe partners to Allah) dislike (it). [9]

O you who believe, shall I tell you about a trade that saves you from a painful punishment? [10] That you believe in Allah and His Messenger, and carry out *Jihād* in His way with your riches and your lives. That is much better for you, if you but know. [11]

2) This is the prophecy of 'Īsā ﷺ in which he foretold about the advent of the Holy Prophet Muhammad ﷺ. A similar prophecy is still available in the Gospel of John (14:16) in a distorted form. It reads as follows: "*And I will pray the Father, and he will give you another Counselor, to be with you for ever.*" The original Greek word

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ
عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ
﴿١٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّۦنَ مَنْ
أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ۖ فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ
وَكَفَرَت طَّآئِفَةٌ ۖ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا۟ ظَٰهِرِينَ ﴿١٤﴾

(If you do this,) He will forgive your sins, and will admit you to gardens beneath which rivers flow, and to pleasant dwellings in gardens of eternity. That is the great achievement. [12]

And (He will give you) another thing, which you love: Help from Allah, and victory, near at hand. 3 **[13] O you who believe, be supporters of (the religion of) Allah, just as 'Īsā, son of Maryam, said to the Disciples, "Who are my supporters towards Allah?" The Disciples said, "We are the supporters of (the religion of) Allah." So a group from the children of Isrā'īl believed, and another group disbelieved. Then We supported those who believed against their enemy, and they became victors. [14]**

Periclytos, which means 'praised one' and which is the literal translation of Muḥammad and Aḥmad, was altered to Paracletus, and translated in English as 'Counselor'. Translated correctly, the prophecy would read: "He will give you the praised one (Ahmad) who will be with you for ever." It means that his prophet-hood will not be restricted to any particular age; rather he will be the prophet for all times to come.

3) This is a general promise that when Muslims will carry out *Jihād*, abiding by the rules and principles of *Sharī'ah*, they will be helped by Allah, and will be the victors. All the victories achieved by the Muslims after revelation of this verse have substantiated this promise.

سُورَةُ الْجُمُعَةِ

SŪRAH AL-JUMU'AH

(Friday)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١﴾ هُوَ
ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّۦنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٢﴾ وَءَاخَرِينَ مِنْهُمْ لَمَّا
يَلْحَقُوا۟ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو
ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٤﴾

SŪRAH AL-JUMU'AH

(Friday)

This *Sūrah* is *Madanī,* and comprises 11 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

All that is in the heavens and all that is in the earth proclaim the purity of Allah, the Sovereign, the Supreme in Holiness, the All-Mighty, the All-Wise. [1] He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom, while they were earlier in open error. [2] And (this Messenger is sent also) to others from them who did not join them so far, [1] and He is the All-Mighty, the All-Wise. [3] It is Allah's bounty that He gives to whomsoever He wills, [2] and Allah is the Lord of the great bounty. [4]

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1) This means that the Holy Prophet ﷺ was sent to the entire mankind, including all generations that will come up to the Day of Doom.

2) The pagans of Makkah used to ṣay that instead of Muḥamamd ﷺ a chief from Makkah or Ṭā'if should have been appointed as prophet, while the Jews used to desire that the Last Prophet should have been from Israelites. This verse says that prophet-hood is one of Allah's blessings, and it is He alone who can decide, according to His wisdom, to whom it should be given.

مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ
بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٥﴾
قُلْ يَـٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟
ٱلْمَوْتَ إِن كُنتُمْ صَـٰدِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۚ وَٱللَّهُ عَلِيمٌۢ
بِٱلظَّـٰلِمِينَ ﴿٧﴾ قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَـٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ
إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾

The example of those who were ordered to bear (the responsibility of acting upon) the Torah, then they did not bear it, is like a donkey that carries a load of books. Evil is the example of those who have rejected Allah's verses. And Allah does not guide the wrongdoing people. [5] Say, "O you who are Jews, if you claim that you are the friends of Allah to the exclusion of all other people, then express your desire for death, if you are true. [6] And they will never express this desire, because of what their hands have sent ahead. And Allah is fully aware of the wrongdoers.[3] [7] Say, "Indeed, the death from which you (try to) run away has to visit you, then you will be sent back to the Knower of the Unseen and the seen, and He will tell you what you used to do. [8]

O you who believe, when the call for *Ṣalāh* (prayer) is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you, if you but know. [9]

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3) This was an easy challenge given to the Jews of those days. They could easily express their desire for death, and refute the Qur'ānic claim that they would never do so. But they knew that as soon as they would express such a desire, they would instantly die and face divine punishment. Therefore, they never came forward to take the challenge.

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ
كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ
قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١﴾

Then once the *Ṣalāh* is over, disperse in the land, and seek the grace of Allah, and remember Allah abundantly, so that you may be successful. [10] And when they see some merchandise or amusement, they break away to it, and leave you (O prophet,) standing. [4] Say, "What is with Allah is much better than the amusement and the merchandise, and Allah is the best giver of sustenance. [11]

4) Once, the Holy Prophet ﷺ was delivering the sermon of Friday prayer when a trade caravan came with some merchandise. In order to attract customers, it had some amusement as well. Some audience left the mosque and proceeded towards the merchants. This verse was revealed in that context.

سُورَةُ الْمُنَافِقُونَ

SŪRAH AL-MUNĀFIQŪN

(The Hypocrites)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۗ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ
يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ﴿١﴾ ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ
ٱللَّهِ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٢﴾ ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ فَطُبِعَ عَلَىٰ
قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ ۞ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِن يَقُولُوا۟
تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ ٱلْعَدُوُّ
فَٱحْذَرْهُمْ ۚ قَٰتَلَهُمُ ٱللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ ﴿٤﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ يَسْتَغْفِرْ لَكُمْ رَسُولُ
ٱللَّهِ لَوَّوْا۟ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ﴿٥﴾

SŪRAH AL-MUNĀFIQŪN

(The Hypocrites)

This *Sūrah* is *Madanī,* and comprises 11 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

When the hypocrites come to you, they say, "We bear witness that you are indeed the messenger of Allah."__Allah knows that you are really His messenger__But Allah testifies that the hypocrites are actually liars. [1] They have made their oaths a shield, and thus they have prevented (others) from the way of Allah. Surely evil is what they have been doing. [2] That is because they declared faith (in Islam apparently), then disbelieved (secretly). Therefore a seal has been set on their hearts, and thus they do not understand. [3] And if you see them, their physiques would attract you, and if they speak, you would (like to) listen to their speech (because of their eloquence). (Yet, being devoid of substance,) it is as if they were propped up beams of timber. They deem every shout (they hear) to be against them (out of cowardice). They are the enemy; so beware of them. May Allah destroy them. How perverted are they! [4] And when it is said to them, "Come on, so that Allah's Messenger may pray for your forgiveness", they twist their heads (in aversion), and you see them turning away in arrogance. [5]

سَوَآءٌ عَلَيۡهِمۡ أَسۡتَغۡفَرۡتَ لَهُمۡ أَمۡ لَمۡ تَسۡتَغۡفِرۡ لَهُمۡ لَن يَغۡفِرَ ٱللَّهُ لَهُمۡۚ إِنَّ
ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ﴿٦﴾ هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُواْ عَلَىٰ مَنۡ
عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّواْۗ وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَٰكِنَّ
ٱلۡمُنَٰفِقِينَ لَا يَفۡقَهُونَ ﴿٧﴾ يَقُولُونَ لَئِن رَّجَعۡنَآ إِلَى ٱلۡمَدِينَةِ لَيُخۡرِجَنَّ ٱلۡأَعَزُّ
مِنۡهَا ٱلۡأَذَلَّۚ وَلِلَّهِ ٱلۡعِزَّةُ وَلِرَسُولِهِۦ وَلِلۡمُؤۡمِنِينَ وَلَٰكِنَّ ٱلۡمُنَٰفِقِينَ لَا يَعۡلَمُونَ
﴿٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُلۡهِكُمۡ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُمۡ عَن ذِكۡرِ ٱللَّهِۚ
وَمَن يَفۡعَلۡ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ﴿٩﴾

It is equal in their case, whether you (O prophet,) pray for their forgiveness or do not pray, Allah will never forgive them. Indeed Allah does not guide the sinning people. [6] They are those who say, "Do not spend on those who are with Allah's Messenger until they disperse.[1] And to Allah belong the treasures of the heavens and the earth, but the hypocrites do not understand. [7] They say, "If we return to Madīnah, the more honorable ones will drive out the meaner ones from there." And to Allah belongs the honour, and to His Messenger, and to the believers, but the hypocrites do not know. [8]

O you who believe, your riches and your children must not divert you from the remembrance of Allah. And those who do that are the losers. [9]

1) During the expedition against Banu Muṣṭaliq, a quarrel took place between an immigrant and a native of Madīnah in which the former wounded the latter. The Holy Prophet ﷺ reproached the aggressor and reconciled between them, after which both restored their friendly relations. But when 'Abdullāh Ibn Ubayy, the chief of the hypocrites, came to know about the incident, he took this opportunity to create dissention between Muslims. He addressed the natives of Madīnah and reproached them why they accommodated the immigrants and extended financial help to them. He said, "If you withhold your help, they will leave the Holy Prophet ﷺ and disperse to other places." He further bragged, "When we will reach Madīnah, the more honorable people will drive out the meaner ones." By 'more honorable people', he meant himself and

وَأَنفِقُوا۟ مِن مَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ﴿١٠﴾ وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١١﴾

And spend out of what We have given to you before death overtakes one of you and he says, "My Lord, would you not give me respite to a near term, so that I should pay *ṣadaqah* (alms) and become one of the righteous?" [10] But Allah will never give respite to anyone, once his appointed time will come. And Allah is All-Aware of what you do. [11]

his followers from among the hypocrites, and by 'the meaner ones' he meant the immigrant Muslims. Verses 7 and 8 allude to these statements of 'Abdullāh Ibn 'Ubayy.

سُورَةُ التَّغَابُنِ

SŪRAH AT-TAGHĀBUN

(The Loss and Gain)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿١﴾ هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٢﴾ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ
ٱلْمَصِيرُ ﴿٣﴾ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَٱللَّهُ عَلِيمٌۢ
بِذَاتِ ٱلصُّدُورِ ﴿٤﴾ أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ فَذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَقَالُوٓا۟ أَبَشَرٌ يَهْدُونَنَا
فَكَفَرُوا۟ وَتَوَلَّوا۟ ۚ وَّٱسْتَغْنَى ٱللَّهُ ۚ وَٱللَّهُ غَنِىٌّ حَمِيدٌ ﴿٦﴾

SŪRAH AT-TAGHĀBUN

(The Loss and Gain)

This *Sūrah* is *Madanī,* and comprises 18 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

All that is in the heavens and all that is in the earth proclaim Allah's purity. To Him belongs the kingdom, and for Him is all praise, and He is powerful over every thing. [1] He is the One who created you, then some of you are disbelievers, and some of you are believers. And Allah is Watchful of what you do. [2] He has created the heavens and the earth rightly, and shaped your figures, and made your figures good, and to Him is the final return. [3] He knows all that is in the heavens and the earth, and He knows whatever you conceal and whatever you reveal. Allah is fully aware of what lies in the hearts. [4]

Did the news of those people not come to you who disbelieved earlier, and tasted (in this world) the evil consequence of their conduct, and for them (in the Hereafter) there is a painful punishment? [5] That is because their messengers used to bring them clear proofs, but they said, "Shall some mortals give us guidance?" Thus they disbelieved and turned away, and Allah did not care. Allah is All-Independent, Ever-Praised. [6]

زَعَمَ ٱلَّذِينَ كَفَرُوٓاْ أَن لَّن يُبۡعَثُواْۚ قُلۡ بَلَىٰ وَرَبِّي لَتُبۡعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلۡتُمۡۚ وَذَٰلِكَ عَلَى
ٱللَّهِ يَسِيرٞ ٧ فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِيٓ أَنزَلۡنَاۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ
٨ يَوۡمَ يَجۡمَعُكُمۡ لِيَوۡمِ ٱلۡجَمۡعِۖ ذَٰلِكَ يَوۡمُ ٱلتَّغَابُنِۗ وَمَن يُؤۡمِنۢ بِٱللَّهِ وَيَعۡمَلۡ صَٰلِحٗا
يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ
ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٩ وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ
أَصۡحَٰبُ ٱلنَّارِ خَٰلِدِينَ فِيهَاۖ وَبِئۡسَ ٱلۡمَصِيرُ ١٠ مَآ أَصَابَ مِن مُّصِيبَةٍ
إِلَّا بِإِذۡنِ ٱللَّهِۗ وَمَن يُؤۡمِنۢ بِٱللَّهِ يَهۡدِ قَلۡبَهُۥۚ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ١١

The disbelievers claim that they will never be raised again (after death). Say, "Why not? By my Lord, you will be raised again, and then you will be told about what you did. That is so easy for Allah." [7] So, believe in Allah and His Messenger, and in the light We have sent down. And Allah is fully aware of what you do. [8]

(Be mindful of) the day when He will gather you for the Day of Gathering. That will be the Day of loss and gain. [1] Whoever believes in Allah, and does righteously, He will write off his evil deeds, and will admit him to gardens beneath which rivers flow, where they will live forever. That is the great achievement. [9] As for those who disbelieve and reject Our signs, they are the people of the Fire. And it is an evil place to return. [10] No calamity befalls (one), but with the leave of Allah. And whoever believes in Allah, He guides his heart. Allah is All-Knowing about every thing. [11]

1) The simple meaning of the verse is that it will be a day in which the righteous will gain their rewards and the sinful will face the loss. However, the word *taghābun* used in the text has a deeper connotation. Literally, it means 'to cause loss for one another.' The sense carried by this particular word is that the righteous people will cause remorse for the sinners, as they will envisage that if their conduct in the world had been like that of the righteous, they would have gained the same blissful life as enjoyed by them. Similarly, the people of higher ranks in Paradise will cause remorse for those of lower rank when they will perceive that they should have done more righteous acts to achieve the higher ranks in Paradise.

وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۚ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ
﴿١٢﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٣﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ ۚ
وَإِن تَعْفُوا۟ وَتَصْفَحُوا۟ وَتَغْفِرُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَآ أَمْوَٰلُكُمْ
وَأَوْلَٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُوا۟
وَأَطِيعُوا۟ وَأَنفِقُوا۟ خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ
ٱلْمُفْلِحُونَ ﴿١٦﴾ إِن تُقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ
شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾

Obey Allah, and obey the Messenger. But if you turn away, then Our Messenger has only to convey the message clearly. [12] Allah is such that there is no god but He. And in Allah alone the believers must place their trust. [13] O you who believe, among your wives and your children there are some enemies for you, so beware of them.[2] And if you forgive and overlook and pardon, then Allah is Most-Forgiving, Very-Merciful. [3] [14] Your riches and your children are but a trial. As for Allah, with Him is a great reward. [15] So, observe *taqwā* (total obedience to Allah in awe of Him) as far as you can, and listen and obey, and spend (in Allah's way), it being good for you. And those who are saved from the greed of their hearts are the successful. [16] If you advance a good loan to Allah, He will multiply it for you, and will forgive you. And Allah is Appreciative, Forbearing, [17] the Knower of the Unseen and the seen, the All-Mighty, the All-Wise. [18]

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2) It refers to those wives and children who prevent one from fulfilling his religious obligations or prompt him to commit sinful acts. According to some reports, this verse was revealed about some Muslims in Makkah who were under a divine obligation to emigrate to Madīnah, but despite their desire to do so, they could not migrate under the influence of their wives and children who did not allow them to migrate.

3) This means that one should avoid harshness in dealing with his family members to the best possible extent. If they repent on their attitude, one should forgive them and overlook their misconduct.

سُورَةُ الطَّلَاقِ

SŪRAH AṬ-ṬALĀQ

(The Divorce)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ وَٱتَّقُوا۟ ٱللَّهَ
رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ
مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ لَا تَدْرِى لَعَلَّ
ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ﴿١﴾

SŪRAH AṬ-ṬALĀQ

(The Divorce)

This *Sūrah* is *Madanī,* and comprises 12 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

O prophet, when you people divorce women, divorce them at a time when the period of *'Iddah* may start.[1] And count the period of *'Iddah,* and fear Allah, your Lord. Do not expel them from their houses, nor should they go out, unless they come up with a clearly shameless act.[2] These are the limits prescribed by Allah. And whoever exceeds the limits prescribed by Allah wrongs his own self. You do not know (what will happen in future); it may be that Allah brings about a new situation thereafter.[3] [1]

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1) *'Iddah* in this verse means the period in which a divorcee woman cannot marry another man. For a divorcee woman, this period is three full periods of menstruation. The verse says that should a man divorce his wife, he has to do so in the period of *ṭuhr* (that is, when she is not menstruating), so that her *'Iddah* may start with the following menstruation period. If, on the contrary, one divorces his wife during menstruation, her *'Iddah* will start from the next period of menstruation, and she will have to wait for a longer period unnecessarily.

2) This verse provides that husbands are obligated to provide residence to their divorcee wives during the period of *'Iddah*. It is also enjoined upon the divorcee women to remain in the homes of their husbands during that period. However, if they commit a shameful act, like adultery or theft or abusive altercations, their right of residence may be forfeited.

3) This means that it is better for the husband that he pronounces a revocable (*raj'ī*) divorce, which is pronounced or written only once or twice in express

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ
مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن
يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا
﴿٣﴾ وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ
وَاللَّائِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ وَمَن يَتَّقِ اللَّهَ يَجْعَل
لَّهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾

So, when they (the divorced women) have (almost) reached their term, then either retain them with fairness, or part with them with fairness. [4] And make two just men from among you witnesses (of your either decision). And (O witnesses,) keep your testimony upright for the sake of Allah. That is what anyone who believes in Allah and the Last Day is exhorted to do. Whoever fears Allah, He brings forth a way out for him, [2] and provides him (with what he needs) from where he does not even imagine. And whoever places his trust in Allah, He is sufficient for him. Surely Allah is to accomplish His purpose. Allah has set a measure for every thing. [3] And those women from among you who have despaired of (further) menstruation, if you are in doubt, their *'Iddah* is three months, as well as of those who have not yet menstruated. As for those having pregnancy, their term (of *'Iddah*) is that they give birth to their child. And whoever fears Allah, He brings about ease for him in his affair. [4]

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words (and not three times). In this kind of divorce, he may revoke it during *'Iddah*. This is better because the circumstances may change, and a new situation may arise in which he may feel that divorce is no more necessary, and thus the marital relations may be restored after revocation of the divorce.

4) This provision relates to revocable divorce in which the husband has pronounced divorce once or twice in express terms. Here he has two options. One, to revoke the divorce and retain the wife. Second, to let the period of *'Iddah* expire without revocation, and thus he will release the wife to marry

ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا
﴿٥﴾ أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا۟ عَلَيْهِنَّ ۚ وَإِن كُنَّ
أُو۟لَـٰتِ حَمْلٍ فَأَنفِقُوا۟ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۖ
وَأْتَمِرُوا۟ بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ﴿٦﴾ لِيُنفِقْ ذُو سَعَةٍ مِّن
سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ
ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾ وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ
فَحَاسَبْنَـٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَـٰهَا عَذَابًا نُّكْرًا ﴿٨﴾

This is the command of Allah that He has sent down to you. And whoever fears Allah, He will write off his evil deeds, and will give him a huge reward. [5] Provide to them (the divorced women) residence where you reside according to your means, and do not hurt them to straiten (life) for them. And if they are pregnant, spend on them till they give birth to their child. 5 Then if they suckle the child for you, give them their fees, and consult each other (for determining the fee) with fairness, and if you create a deadlock between you, then another woman will suckle him. [6] A man of vast means should spend according to his vast means. And anyone whose sustenance is limited should spend from whatever Allah has given to him. Allah makes no one liable beyond what He has given to him. Allah will soon bring ease after a difficulty. [7]

And how many a township rebelled against the command of its Lord, and against His messengers, so We called them to a severe account, and punished them with a punishment that was unimagined by them. [8]

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another man. In both situation, he is ordered to maintain equity and fairness. In the first case, he must give her the due rights, and in the second case, he should release her in courteous manner and avoid hostile attitude.

5) Although the divorcee women have the right of maintenance during the period of *'Iddah*, one may feel that if this period is prolonged because of pregnancy, he is not obligated to maintain the divorcee for such a long period. The verse removes this misconception and says that even during the entire

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾ أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا۟
ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ ءَامَنُوا۟ ۚ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ
ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ
وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ
أَبَدًا ۖ قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ﴿١١﴾ ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ
يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ
شَىْءٍ عِلْمًۢا ﴿١٢﴾

Thus they tasted the evil consequence of their acts, and the end of their conduct was loss. [9] Allah has prepared for them a severe punishment; so fear Allah O men of understanding who have believed! Allah has sent down to you a Reminder, [10] a messenger who recites to you the verses of Allah, making (the truth) clear, so that He may bring forth those who believe and do righteous deeds from the layers of darkness into the light. And whoever believes in Allah, and acts righteously, He will admit him to the gardens beneath which rivers flow, wherein such people will live forever. Allah has made for him a good provision. [11] Allah is the One who has created seven skies, and their like from earth. [6] The Command descends among them, [7] so that you may know that Allah is powerful over every thing, and that Allah has encompassed every thing in knowledge. [12]

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period of pregnancy; the divorcees are entitled to receive maintenance from their husbands who have divorced them.

6) This is the literal translation of the verse, which apparently indicates that there are seven earths like seven skies. However, the Holy Qur'ān has not given their location, nor any information as to whether they are one over the other or they are located at different places.

7) This means that Allah's commands, that control the whole universe and enjoin religious obligations, descend between the skies and the earths.

SŪRAH AT-TAḤRĪM

(The Prohibiting)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَۖ تَبۡتَغِي مَرۡضَاتَ أَزۡوَٰجِكَۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ١
قَدۡ فَرَضَ ٱللَّهُ لَكُمۡ تَحِلَّةَ أَيۡمَٰنِكُمۡۚ وَٱللَّهُ مَوۡلَىٰكُمۡۖ وَهُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٢ وَإِذۡ أَسَرَّ
ٱلنَّبِيُّ إِلَىٰ بَعۡضِ أَزۡوَٰجِهِۦ حَدِيثٗا فَلَمَّا نَبَّأَتۡ بِهِۦ وَأَظۡهَرَهُ ٱللَّهُ عَلَيۡهِ عَرَّفَ بَعۡضَهُۥ

SŪRAH AT-TAḤRĪM

(The Prohibiting)

This *Sūrah* is *Madanī*, and comprises 12 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

O Prophet, why do you ban (on your self) something that Allah has made lawful for you, seeking to please your wives? [1] And Allah is Most-Forgiving, Very-Merciful. [1] Allah has prescribed (the way of) absolution from your oaths. [2] And Allah is your protector, and He is the All-Knowing, the All-Wise. [2] And (remember) when the Prophet told one of his wives something in secret. So, when she disclosed it (to another wife), and Allah made it known to him, [3] he told (the disclosing wife) part of it,

1) The Holy Prophet ﷺ used to visit all his blessed wives for a short time after the prayer of *'Asr*. Once when he was with *Sayyidah* Zainab رضي الله عنها, she offered him honey, and for that reason, he remained with her for some more time than usual. Then he visited *Sayyidah* 'Ā'ishah رضي الله عنها and *Sayyidah* Ḥafṣah رضي الله عنها who were waiting for him. Each one of them asked him whether he had eaten *maghāfīr* (an herb having bad smell). He replied in negative and asked them why they suspected him of having *maghāfīr*. They said, 'What is the smell felt from your mouth?' The Holy Prophet ﷺ thought that the smell was sensed due to the honey offered by *Sayyidah* Zainab رضي الله عنها, as the honeybee might have sucked *maghāfīr*. As such, he swore an oath that he would never drink honey. On this occasion the present verse was revealed, in which he was directed not to make a lawful thing unlawful for himself.

2) This alludes to 5:89 where *kaffārah* (expiation) for breaking an oath is prescribed. This verse indicates that if a person swears an oath to do or omit something, and then it appears to him that he should not have sworn such an oath, or that expedience requires that he should break the oath, he should break it, and offer the prescribed *kaffārah* (expiation).

3) The Holy Prophet ﷺ had told *Sayyidah* Ḥafṣah رضي الله عنها that he would never drink

وَأَعْرَضَ عَنۢ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا قَالَ نَبَّأَنِىَ ٱلْعَلِيمُ ٱلْخَبِيرُ ﴿٣﴾
إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ
وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾ عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ
أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ
وَأَبْكَارًا ﴿٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ
عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

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and avoided another part.[4] So when he informed her about it, she said, "Who told you about this?" He said, "I was told of it by the All-Knowing, the All-Aware. [3]

(O two wives of the Prophet,) If both of you repent to Allah, then (your conduct calls for it, because) your hearts have departed from the correct way. And if you back each other against him (the Prophet), then Allah is his supporter, and Jibra'īl (Gabriel) and righteous believers, and after all that, angels are his helpers. [4] It is hoped that, if he divorces you, Allah will give him in your place wives better than you, submissive to Allah, believing, devout, penitent, steadfast in worship, fasting, previously married and virgins. [5]

O you who believe, save yourselves and your families from a fire, the fuel of which is human beings and stones, appointed on which are angels, stern and severe, who do not disobey Allah in what He orders them, and do whatever they are ordered to do. [6]

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honey in the house of *Sayyidah* Zainab ﵂, and that he had sworn an oath to that effect. At the same time he had directed her not to disclose this fact to anyone else. But she told *Sayyidah* 'Ā'ishah ﵂ about it. The Holy Prophet ﷺ came to know about her disclosure through divine revelation, and thus he told Ḥafṣah ﵂ that she had disclosed to 'Ā'ishah ﵂ what he ordered her to conceal.

4) The disclosed secret consisted of two parts. One, that the Holy Prophet ﷺ would never drink honey in the house of Zainab ﵂, and two, that he had sworn an oath about it. The Holy Prophet ﷺ told Ḥafṣah ﵂ about her

يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝٧ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ
سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يَوْمَ لَا يُخْزِى
ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ
رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝٨ يَٰٓأَيُّهَا
ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ
ٱلْمَصِيرُ ۝٩

O you who disbelieve, do not make excuses today. You will only be recompensed for what you have been doing. [7]

O you who believe, turn to Allah with a faithful repentance. It is hoped from your Lord that he will write off your faults, and will admit you to the gardens beneath which rivers flow, on the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will run before them and to their right hands. They will say, "Our Lord, perfect for us our light, and forgive us. Indeed you are powerful over every thing." [8]

O Prophet, carry out *Jihād* (struggle) against the disbelievers and the hypocrites, and be harsh with them.[5] Their final abode is *Jahannam* (Hell), and it is an evil end. [9]

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disclosure of the first part and avoided mentioning the disclosure of the second part, because he did not wish to embarrass her more than necessary.

5) The word *Jihād* literally means struggle. Against the open disbelievers, it may be an armed struggle or a struggle to convince them through arguments. In the case of hypocrites, however, no armed struggle is envisaged, because they are treated in this world as Muslims. The struggle meant here against them is only of the second kind. As for harshness in their case, it relates to imposing legal punishments on their crimes, as the crimes prevalent at that time were mostly committed by them.

ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ
عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا وَقِيلَ
ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾ وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ
فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ
وَعَمَلِهِۦ وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١١﴾ وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ
فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ
ٱلْقَٰنِتِينَ ﴿١٢﴾

Allah has cited for the disbelievers the example of the wife of Nūḥ and the wife of Lūṭ. Both were married with two of Our righteous servants, but betrayed them. So they could not benefit them against Allah at all, and it was said, "Enter the Fire along with those who enter." 6 **[10] And Allah has cited for the believers the example of the wife of Fir'aun (Pharaoh), when she said, "My Lord, build for me, near You, a house in the Paradise, and deliver me from Fir'aun and his deeds, and deliver me from the unjust people." [11] And (Allah has also cited the example of) Maryam, daughter of 'Imrān who guarded her chastity, so We breathed into her Our spirit, and she testified to the truth of the words of her Lord and His books, and she was one of the devout. [12]**

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6) The wives of both these Prophets ﷺ did not accept the true faith.

سُورَةُ الْمُلْكِ

SŪRAH AL-MULK

(The Kingdom)

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

تَبَـٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾ ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ﴿٢﴾ ٱلَّذِى خَلَقَ سَبْعَ سَمَـٰوَٰتٍ طِبَاقًا ۖ
مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَـٰنِ مِن تَفَـٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾ ثُمَّ
ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾ وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ
ٱلدُّنْيَا بِمَصَـٰبِيحَ وَجَعَلْنَـٰهَا رُجُومًا لِّلشَّيَـٰطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ﴿٥﴾ وَلِلَّذِينَ
كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٦﴾ إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟ لَهَا شَهِيقًا وَهِىَ
تَفُورُ ﴿٧﴾

SŪRAH AL-MULK

(The Kingdom)

This *Sūrah* is *Makkī*, and comprises 30 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Glorious is the One in whose hand is the Kingdom (of the whole universe), and He is powerful over every thing, [1] the One who created death and life, so that He may test you as to which of you is better in his deeds. And He is the All-Mighty, the Most-Forgiving, [2] who has created seven skies, one over the other. You will see nothing out of proportion in the creation of the *Raḥmān* (the All-Merciful Allah). So, cast your eye again. Do you see any rifts? [3] Then cast your eye again and again, and the eye will come back to you abased, in a state of weariness. [4] And We have decorated the nearest sky with lamps, and have made them devices to stone the devils,[1] and We have prepared for them the punishment of Hell. [5] And for those who disbelieved in their Lord, there is the punishment of *Jahannam*, and it is an evil end. [6] When they will be thrown in it, they will hear a terrible sound from it, and it will be boiling, [7]

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1) For full explanation of this phenomenon, please see *Sūrah* Al-Ḥijr (15:18) and its note.

تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ ۖ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾
قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ
كَبِيرٍ ﴿٩﴾ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾ فَٱعْتَرَفُوا۟
بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ ﴿١١﴾ إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم
مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ ٱجْهَرُوا۟ بِهِۦٓ ۖ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ
﴿١٣﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ
ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ ﴿١٥﴾ ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ
أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

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seeming as if it will burst out of fury. Whenever a group is thrown into it, its keepers will say to them, "Had no warner come to you?" [8] They will say, "Yes, a warner had come to us, but We had rejected, and said, 'Allah has not revealed anything. You are only in great error.'" [9] And they will say, "Had we been listening or understanding, we would not have been among the people of the Hell." [10] Thus they will confess their sin. So, away with the people of the Hell! [11]

Surely, for those who have awe of their Lord without seeing (Him), there is forgiveness and a big reward. [12] Whether you keep your talk secret or make it aloud, He knows well what lies in the hearts. [13] Is it (imaginable) that He who has created (them) will not have (such a) knowledge, while He is the Knower of the finest things, the All-Aware? [14] He is the One who has made the earth subjugated for you, so walk on its shoulders, and eat out of His provision, and to Him is the Resurrection. [15] Have you become fearless of Him who is in the sky if He makes you sink into the earth, and it starts trembling at once? [16] Or, have you become fearless of Him who is in the sky if He looses a violent wind with stones against you? So, you will soon come to know how was My warning! [17]

وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ
صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَٰذَا
ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ ﴿٢٠﴾ أَمَّنْ
هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ ﴿٢١﴾ أَفَمَن يَمْشِى
مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ ٱلَّذِىٓ
أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ ٱلَّذِى
ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ
﴿٢٥﴾ قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾ فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ
وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾

And of course, those before them (also) rejected (the truth). So, how was My censure? [18]

Have they not looked to the birds above them spreading their wings, and (at times) they fold (them) in? No one holds them up except the *Raḥmān* (the All-Merciful Allah). Surely He is watchful of every thing. [19] Now, who is there to act as a force for you to help you, except the *Raḥmān*? The disbelievers are in nothing but delusion. [20] Or, who is there to give you sustenance, if He withholds His sustenance? Still, they persist in rebellion and aversion. [21] Then, is the one who walks falling down (frequently) on his face more right or the one who walks properly on a straight path? [22]

Say, "He is the One who has originated you, and made for you ears and eyes and hearts. How little you pay gratitude!" [23] Say, "He is the One who has scattered you on the earth, and to Him you will be assembled." [24] And they say, "When will this promise (of the Day of Judgment) be fulfilled, if you are true?" [25] Say, "The knowledge (of that Day) is only with Allah, and I am only a plain warner. [26] Then, once they will see it approaching, the faces of the disbelievers will be turned awkward, and it will be said, "This is what you were calling for!" [27]

قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِيَ ٱللَّهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَٰلٍ مُّبِينٍ ﴿٢٩﴾ قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ ﴿٣٠﴾

Say, "Tell me, if Allah destroys me and those who are with me (as you wish), or has mercy on us (as we wish), who can (in either case) save the disbelievers from a painful punishment?" [28] Say, "He is the *Raḥmān*; we have believed in Him, and in Him we placed our trust. So, you will soon come to know who is in open error." [29] Say, "Tell me, Should your water vanish into the earth, who will bring you a flowing (stream of) water? [30]

سُورَةُ القَلَم

SŪRAH AL-QALAM

(The Pen)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

نٓ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا
غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾ بِأَييِّكُمُ
ٱلْمَفْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ
﴿٧﴾ فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

SŪRAH AL-QALAM

(The Pen)

This *Sūrah* is *Makki*, and comprises 52 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

***Nūn*, [1] by the pen and what they write, [1] with the grace of your Lord, you are not insane. [2] [2] And you will definitely have a reward that will never end. [3] And you are surely on an excellent standard of character. [4] So, you will see, and they will see [5] which of you is demented. [6] Surely your Lord knows best who has strayed from his way, and He is well aware of those who are on the right path. [7] So, do not obey those who reject (the true faith.) [8] They wish that you become flexible (in your faith), so that they should become flexible (in their hostile attitude.) [3] [9]**

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1) As explained in the beginning of *Sūrah* Al-Baqarah (*Sūrah* 2), the exact purport of these letters found in the beginning of various *Sūrahs* is not known to anyone except Allah.

2) Some pagans of Makkah used to call the Holy Prophet ﷺ, God forbid, as an insane person. By referring to the pen and the verses of the Holy Qur'ān that the scribes used to write, Allah Ta'ālā says that the discourse revealed on him is the concrete evidence of the fact that he is not insane, because such a discourse cannot be composed by an insane person, especially when he is unlettered and is not familiar with the use of pen.

3) This refers to the suggestion of some pagans that if the Holy Prophet ﷺ stops propagating his faith, they would stop opposing him.

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٍ مَّشَّآءٍ بِنَمِيمٍ ﴿١١﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ
﴿١٢﴾ عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ إِذَا تُتْلَىٰ عَلَيْهِ
ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٥﴾ سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ﴿١٦﴾ إِنَّا بَلَوْنَٰهُمْ كَمَا
بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَثْنُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَآئِفٌ
مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾ فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾ أَنِ ٱغْدُوا۟ عَلَىٰ
حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾

And do not obey any contemptible one who swears much, [10] a slanderer who goes about with calumnies, [11] one who prevents good, (and who is) transgressor, sinful, [12] harsh, (and) after all that, notorious, [13] (do not obey such a person merely) because he is a man of wealth and sons. [14] When Our verses are recited to him, he says, "(These are) the tales of the ancient."[4] [15] We will soon brand him on the snout. [16] We have tested them as We had tested the Owners of the Garden,[5] when they had sworn an oath that they would pluck its fruits on the next morning, [17] and did not make any exception (by saying *inshā'allāh*). [18] Then, there whirled around it a whirl (of calamity) from your Lord, while they were asleep. [19] Thus, on the next morning, it was like a harvested field. [20] So, they called out each other as the morning broke, [21] saying, "Set out early, if you are going to pluck (the fruits)." [22]

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4) Reference in verses 11 to 16 is to Walīd Ibn Mughīrah without naming him, as he was known for such bad qualities.

5) The phrase 'Owners of the Garden' has been used here as a title of some people who lived in Ḍarawān, a town in Yemen near Ṣan'ā'. Their father was a pious person. When he plucked the fruits of his garden and harvested his crops, he gave a considerable quantity of the produce to the poor persons. His sons inherited the garden after his death. Out of miserliness, they deemed their father as a foolish person who wasted such a large quantity of the produce for no return. When the time of harvest approached, they resolved that they would not allow any poor person to enter the garden at the time of harvest. Allah Ta'ālā sent a windstorm, which ruined the whole garden.

فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ ﴿٢٣﴾ أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾ وَغَدَوْا عَلَىٰ حَرْدٍ
قَادِرِينَ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ
أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ
بَعْضٍ يَتَلَاوَمُونَ ﴿٣٠﴾ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ ﴿٣١﴾ عَسَىٰ رَبُّنَا أَن يُبْدِلَنَا خَيْرًا مِّنْهَا
إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ الْعَذَابُ ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾ إِنَّ
لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ ﴿٣٤﴾ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ
تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾

So they set out while they were whispering to each other, [23] saying, "Let no poor man enter into it upon you today." [24] And in early hours they rushed quickly, while they were (assuming themselves) powerful (to pluck the fruits and prevent the poor.) [25] But when they saw it (the place of the ruined garden), they said, "We have missed the way." [26] (Then, once they realized that the garden is the same, but it has been destroyed, they said,) "No, but we are deprived (of the fruits)." [27] Said he who was the best among them, "Did I not say to you, 'Why do you not pronounce *tasbīḥ* (Allah's purity)?" [28] They said, "We pronounce the purity of our Lord. No doubt, we were wrongdoers." [29] Then, (at the beginning,) they started reproaching one another; [30] (and at last,) they said, "Woe to us! In fact, we (all) were outrageous. [31] We hope that our Lord will give us in exchange something better than this. Truly we turn to our Lord." 6 [32]

In this way the punishment comes. And, of course, the punishment of the Hereafter is even greater, if they but realize! [33] Surely, for the God-fearing there are gardens of bliss. [34] Otherwise, shall We make the obedient like the sinners? [35] What has happened to you? How do you judge? [36] Do you have a book in which you read [37] that for you there is what you choose? 7 [38]

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6) According to some reports narrated by *Baghawī*, when they repented truly, Allah Ta'ālā blessed them with another garden better than the former.

7) This refers to the claim of some pagans that if there is a life after death, they will have all sorts of pleasures even in that life.

أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَلْهُمْ أَيُّهُم
بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾ يَوْمَ يُكْشَفُ عَن
سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾ خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا۟
يُدْعَوْنَ إِلَى ٱلسُّجُودِ وَهُمْ سَٰلِمُونَ ﴿٤٣﴾ فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ
حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ﴿٤٥﴾

Or do you have oaths sworn by Us, remaining effective up to the Day of Judgment, that you will get what you decide? [39] Ask them which of them stands surety for that. [40] Or do they have associate-gods (who have guaranteed safety for them)? Then, let them bring their associate-gods, if they are true. [41]

On the Day when the Shin will be exposed, [8] **and they will be called upon to prostrate themselves, they will not be able to. [42] With their eyes downcast, they will be enveloped by ignominy. They used to be called upon to prostrate when they were healthy (but they did not.) [43]**

So, leave Me alone with those who reject this discourse. We will draw them on little by little (towards Hell) from a way they do not know. [44] And I give them respite. Indeed, My plan is firm. [45]

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8) This is the literal translation of the Qur'ānic phrase used here. The exegetes have explained it in two different ways. Some of them are of the view that, according to the Arabic usage, 'exposure of the shin' is an idiomatic expression for a severe state of distress. When a person is confronted with such a distress, he normally lays his shins bare. Therefore, exposure of the shin has been taken as indicative of such a state. Given this interpretation, the verse means that on the day when the disbelievers will face the severe distress, they will be called upon to prostrate themselves, but they will not be able to do so, because their backs will be made flat, with no elasticity to bow down. Some other commentators, however, take the phrase in its literal sense. They say that the 'Shin' referred to here is the Shin of Allah Ta'ālā, which is one of His attributes, the exact nature of which is neither known to anybody, nor discoverable in this world. (But obviously, it is not like the shins of human beings). According to this interpretation, the verse means that, at some stage on the Day of Judgment, Allah Ta'ālā will expose this attribute of His which is called 'Shin', and they will be called upon to prostrate before it. This interpretation is supported by an authentic *ḥadīth* reported by Bukhārī and Muslim.

أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾
فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَّوْلَآ أَن
تَدَٰرَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَٱجْتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ
ٱلصَّٰلِحِينَ ﴿٥٠﴾ وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ
لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٥٢﴾

Is it that you ask them for a fee, due to which they are burdened with debt? [46] Or do they have the (knowledge of the) Unseen, and they write it down? [47] So, remain patient with your Lord's judgment, and be not like the Man of the Fish, [9] he cried out while he was in anguish. [48] Had not a favour from His Lord come to his help, he would have been cast in the wilderness in a reproachable state. [10] [49] Then his Lord chose him, and made him one of the righteous. [50]

And indeed the disbelievers seem to trip you up with their glances [11] when they hear the Reminder, and say, "He is a madman indeed." [51] And it is nothing else but a Reminder for all the worlds. [52]

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9) It refers to *Sayyidunā* Yūnus عليه السلام who was devoured by a fish after he left his nation prior to receiving Allah's command. Full description of the event has been given in *Sūrah* Yūnus عليه السلام (*Sūrah* 10).

10) According to the explanation given to this verse by Maulānā Ashraf 'Alī Thānawī, 'Favour from His Lord' means the acceptance of his repentance and 'wilderness' refers to the place where he was thrown by the fish. If this verse is read in juxtaposition with Verses 143 and 144 of *Sūrah* Aṣ-Ṣāffāt, the sense appears to be that if Yūnus عليه السلام had not offered *tasbīḥ* and *taubah*, he would have remained in the belly of the fish for good, and if he had repented, but was not favored by Allah with the acceptance of his *taubah*, he would have been cast by the fish into the wilderness, due to his repentance, but in a reproachable state. However, since Allah favored him by accepting his *taubah*, he was no more reproachable. Some other scholars, however, suggest that 'wilderness' in this verse refers to the plain of *Ḥashr*, and the verse means that if Allah had not accepted his *taubah*, he would have been cast into the plain of *Ḥashr* in a reproachable state.

11) It means that they glare at you with such a hatred and anger as if they were to make you slip from your standpoint due to their aversion.

سُورَةُ الْحَاقَّة

SŪRAH AL-ḤĀQQAH

(The Imminent Happening)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَآقَّةُ ﴿١﴾ مَا ٱلْحَآقَّةُ ﴿٢﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ وَعَادٌۢ بِٱلْقَارِعَةِ
﴿٤﴾ فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ ﴿٥﴾ وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ
عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا
صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾ فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴿٨﴾ وَجَآءَ فِرْعَوْنُ
وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾

SŪRAH AL-ḤĀQQAH

(The Imminent Happening)

This *Sūrah* is *Makkī*, and comprises 52 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

The Imminent Happening! [1] What is the Imminent Happening? [2] And what can let you know what the Imminent happening is? [1] [3] Thamūd and 'Ād had denied (the happening of) the Shocking Event (the Day of Judgment). [4] As for Thamūd, they were destroyed by that (dreadful cry), which exceeded all limits. [5] And as for 'Ād, they were destroyed by a violent windstorm [6] that He imposed on them for seven nights and eight consecutive days; so you could see them thrown on the ground, as if they were trunks of hollow palm-trees. [7] Now, do you see any remnant of them? [2] [8] And Fir'aun (Pharaoh) and those before him and the overthrown towns [3] came up with evil, [9] and they disobeyed the messenger of their Lord, so He seized them with an extremely severe seizure. [10]

1) The original word used in the text is *Al-Ḥāqqah*, the literal meaning of which is the imminent happening, and it is used here as a name of the Day of Doom.

2) For their introduction, see 7:65-97.

3) The phrase 'overturned towns' refers to the towns of Sodom and Amura, to which Lūṭ ﷺ was sent. See 7:80-84.

إِنَّا لَمَّا طَغَا ٱلۡمَآءُ حَمَلۡنَٰكُمۡ فِي ٱلۡجَارِيَةِ ﴿١١﴾ لِنَجۡعَلَهَا لَكُمۡ تَذۡكِرَةٗ وَتَعِيَهَآ أُذُنٞ وَٰعِيَةٞ
﴿١٢﴾ فَإِذَا نُفِخَ فِي ٱلصُّورِ نَفۡخَةٞ وَٰحِدَةٞ ﴿١٣﴾ وَحُمِلَتِ ٱلۡأَرۡضُ وَٱلۡجِبَالُ فَدُكَّتَا دَكَّةٗ وَٰحِدَةٗ
﴿١٤﴾ فَيَوۡمَئِذٖ وَقَعَتِ ٱلۡوَاقِعَةُ ﴿١٥﴾ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِيَ يَوۡمَئِذٖ وَاهِيَةٞ ﴿١٦﴾ وَٱلۡمَلَكُ
عَلَىٰٓ أَرۡجَآئِهَاۚ وَيَحۡمِلُ عَرۡشَ رَبِّكَ فَوۡقَهُمۡ يَوۡمَئِذٖ ثَمَٰنِيَةٞ ﴿١٧﴾ يَوۡمَئِذٖ تُعۡرَضُونَ لَا تَخۡفَىٰ
مِنكُمۡ خَافِيَةٞ ﴿١٨﴾ فَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ ﴿١٩﴾ إِنِّي
ظَنَنتُ أَنِّي مُلَٰقٍ حِسَابِيَهۡ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٖ رَّاضِيَةٖ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٖ ﴿٢٢﴾
قُطُوفُهَا دَانِيَةٞ ﴿٢٣﴾ كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَآ أَسۡلَفۡتُمۡ فِي ٱلۡأَيَّامِ ٱلۡخَالِيَةِ ﴿٢٤﴾ وَأَمَّا
مَنۡ أُوتِيَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُوتَ كِتَٰبِيَهۡ ﴿٢٥﴾

When the water overflowed (in the Deluge of Nūḥ), We let you (O mankind,) board the floating ship, [4] **[11] so that We make it a reminder for you, and so that a preserving ear (that hears their story) may preserve it. [12]**

Then, once the Trumpet will be blown for the first time, [13] and the earth and the mountains will be lifted and crushed into pieces with a single blow, [14] then on that Day the Happening will happen, [15] and the sky will burst apart, while it will have become frail on that day. [16] And the angels will be on its borders. And on that Day, the Throne of your Lord will be carried above them by eight (angels). [17] On that day, you will be brought forward in a way that no secret of yours will remain secret. [18] Now, as for him who is given his book in his right hand, he will say (to his colleagues), "Come here, read my book. [19] I was sure that I would encounter my reckoning." [20] So he will be in a well-pleasing life [21] in a lofty garden, [22] the fruits of which will be close at hand. [23] (It will be said to such people,) "Eat and drink with pleasure, as a reward for what you did in advance during past days." [24] As for him who will be given his book in his left hand, he will say, " Oh, would that I had not been given my book, [25]

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4) See 11:25-49.

وَلَمْ أَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾ يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ ﴿٢٧﴾ مَآ أَغْنَىٰ عَنِّى مَالِيَهْ ۜ ﴿٢٨﴾ هَلَكَ
عَنِّى سُلْطَٰنِيَهْ ﴿٢٩﴾ خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ ٱلْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا
سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ﴿٣٢﴾ إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ﴿٣٣﴾ وَلَا يَحُضُّ عَلَىٰ
طَعَامِ ٱلْمِسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾ لَّا
يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ ﴿٣٧﴾ فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُۥ لَقَوْلُ
رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا
تَذَكَّرُونَ ﴿٤٢﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٤٣﴾ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا
مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾

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and I had never known what my account is! [26] Oh, would that it (death) had been the end of the matter! [27] My wealth has not been of any use to me. [28] My power has gone from me for good." [29] (Then it will be said to angels,) "Seize him, then put a collar around his neck, [30] and then, let him burn in the blazing fire. [31] Thereafter, fasten him with a chain the measure of which is seventy hands." [32] Indeed, he did not believe in Allah, the Almighty, [33] and did not persuade (others) to feed the needy. [34] So, he has no friend here today, [35] nor any food except that which comes out from wounds when washing, [36] which is eaten by none but the sinners. [37]

I swear by what you see, [38] and what you do not see, [39] it is surely the speech of a noble Messenger, (that he conveys from Allah). [40] and it is not the speech of a poet, (but) little you believe, [41] nor is it the speech of a soothsayer, (but) little you heed to the advice. [42] It is a revelation from the Lord of the worlds. [43] Had he (the prophet) forged some statements in Our name, [44] We would have certainly seized him by the right hand, [45] and then severed his life-artery, [46] and none of you could have saved him from it. [5] [47]

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5) This is a hypothetical statement. The pagans of Makkah claimed that the Holy Prophet ﷺ had forged the Qur'ān, and has attributed it to Allah. The

It is infact a Reminder for the God-fearing. [48] And, of course, We know that among you there are deniers. [49] And surely, it is a cause of remorse for the disbelievers. [50] And it is surely an absolute truth. [51] So, pronounce the purity of the name of your magnificent Lord. [52]

verse says that if he had done so, he would have never been allowed to mislead the people; instead, he would have been eliminated by the divine punishment, because Allah does not let a false claimant of prophet-hood to mislead people for good.

سُورَةُ المَعَارِجِ

SŪRAH AL-MA'ĀRIJ

(The Stairways)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ﴿٢﴾ مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ﴿٣﴾ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

SŪRAH AL-MA'ĀRIJ

(The Stairways)

This *Sūrah* is *Makkī*, and comprises 44 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

A demanding person has asked for the punishment that is going to befall [1] the disbelievers; there is no one to avert it, [1] [2] (and it will come) from Allah, the Lord of the stairways, [3] to whom ascend the angels and the Spirit [2] in a day the length of which is fifty thousand years. [3] [4]

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1) According to some reports, it was Naḍr Ibn Ḥārith who, mocking at the concept of the divine scourge, asked the Holy Prophet ﷺ to rain upon him stones from the sky, or bring some other punishment. (See 8:32)

2) 'Stairways' refer either to the skies or to the high places the angels have to pass through when ascending to Allah Ta'ālā, the accurate nature of which is unknown. The 'Spirit' refers to the angel Jibra'īl ﷺ (Gabriel).

3) This may be interpreted in two different ways. According to some exegetes, it refers to the Day of Judgment. In this case it would mean that the punishment would befall on the Day of Judgment, the length of which is fifty thousand years. In 32:5 its length is mentioned as one thousand years. This difference is explained by these exegetes as referring to different people. Some people will feel it as one thousand years, while others who will face much more stern reckoning will feel it as fifty thousand years. Some other scholars, however, have explained the verse in another way. According to them, the verse is an answer to those pagans who argued that if they were wrong in their beliefs, why did Allah not sent to them a divine scourge instantly. The verse says that the period you calculate as one thousand years or fifty thousand years is no more with Allah than a single day. His decisions are implemented at its proper time, the news of which ascends to Him within that day, which according to your calculation is as long as one or even fifty thousand years. Support of this explanation is sought from the following verse of *Sūrah* Al-Ḥajj (22:47), *"They ask you to bring the punishment sooner, while Allah will never go back on His promise. In*

فَٱصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾ إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ﴿٦﴾ وَنَرَىٰهُ قَرِيبًا ﴿٧﴾ يَوْمَ تَكُونُ ٱلسَّمَآءُ
كَٱلْمُهْلِ ﴿٨﴾ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ﴿٩﴾ وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ يُبَصَّرُونَهُمْ
يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ﴿١١﴾ وَصَـٰحِبَتِهِۦ وَأَخِيهِ ﴿١٢﴾
وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ﴿١٣﴾ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّآ ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾
نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾ تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰٓ ﴿١٨﴾ ۞ إِنَّ ٱلْإِنسَـٰنَ خُلِقَ
هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا ٱلْمُصَلِّينَ
﴿٢٢﴾ ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾ وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾
لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿٢٥﴾ وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ ﴿٢٦﴾

So, observe patience, a good patience. [5] They see it far off, [6] and We see it near. [7] (This punishment will befall) on the Day when the sky will be like dregs of oil, [8] and the mountains will be like dyed wool, [9] and no friend will ask about any friend, [10] (though) they will be made to see each other. A guilty person will desire that he may be able to ransom himself from the torment of that day even by his sons, [11] and his wife and his brother, [12] and his kindred that sheltered him, [13] and all those on earth, then he may redeem himself. [14] By no means! It is the flaming fire [15] that will pull out the skin of the scalp. [16] It will call him who had turned his back and fled away (from the truth) [17] and accumulated (wealth) and hoarded (it). [18]

Indeed man is created weak in courage, [19] very upset when touched by evil, [20] and very niggard when visited by good (fortune), [21] except the performers of *Ṣalāh*, [22] who are regular in their *Ṣalāh*, [23] and those in whose riches there is a specified right [24] for the one who asks and the one who is deprived, [25] and those who believe in the Day of Judgment as true, [26]

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fact, one day with your Lord is like one thousand years according to your calculation." Some other exegetes, like 'Abdullāh Ibn 'Abbās ﵁, have taken this verse as *mutashābih*, the exact meaning of which is not known with certainty.

وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ
لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ
﴿٣٠﴾ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ
﴿٣٢﴾ وَالَّذِينَ هُم بِشَهَادَاتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰئِكَ فِي
جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾ فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ
﴿٣٧﴾ أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّا ۖ إِنَّا خَلَقْنَاهُم مِّمَّا
يَعْلَمُونَ ﴿٣٩﴾

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and those who are fearful of the torment of their Lord__[27]__Indeed the torment of their Lord is not something to be fearless from.__[28] and those who guard their private parts, [29] except from their wives and those (slave-girls) owned by their hands,__ because they are not to be blamed, [30] but the one who seeks (sexual gratification) beyond that, then such people are the transgressors,__[31] and those who are careful about their trusts and covenants, [32] and those who are upright in their testimonies, [33] and those who take due care of their *Ṣalāh*. [34] Those will be honoured in gardens (of *Jannah*). [35]

So what has happened to those who disbelieve that they are rushing towards you [36] from the right and from the left, in groups? [37] Does every one of them aspire to be admitted to the garden of bliss?[4] [38] By no means! We have created them from what they know. [39] [5]

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4) The disbelievers used to come to the Holy Prophet ﷺ in groups mocking at the Muslims, and denying the Islamic beliefs, including Resurrection. But at the same time, they used to claim, in ironical style, that they would enter the Paradise, and enjoy its bliss. This verse refers to this attitude of the disbelievers.

5) Since their pretended aspiration to enter Paradise was merely a mockery, and in fact they intended to deny Resurrection, their denial is refuted in this verse by saying that admittedly Allah has created them from a lifeless drop of semen, as they know it well, and a drop of semen is more difficult to be transformed

فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ وَٱلۡمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ﴿٤٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ خَيۡرًا مِّنۡهُمۡ وَمَا نَحۡنُ بِمَسۡبُوقِينَ ﴿٤١﴾ فَذَرۡهُمۡ يَخُوضُواْ وَيَلۡعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِي يُوعَدُونَ ﴿٤٢﴾ يَوۡمَ يَخۡرُجُونَ مِنَ ٱلۡأَجۡدَاثِ سِرَاعًا كَأَنَّهُمۡ إِلَىٰ نُصُبٖ يُوفِضُونَ ﴿٤٣﴾ خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۚ ذَٰلِكَ ٱلۡيَوۡمُ ٱلَّذِي كَانُواْ يُوعَدُونَ ﴿٤٤﴾

So, I swear by the Lord of the points of sunrise and those of sunset, We are powerful [40] to bring those better than them in their place, and We are not to be frustrated. [41] So, leave them involved in pastime and play until they encounter their Day, which they are promised, [42] the Day they will come out of the graves quickly, as if they were rushing toward idols, [43] with their eyes downcast, enveloped by ignominy. That is the Day, which they were being promised. [44]

into a perfect human being. If Allah has power to make it a living man, how easy it is for him to give life to a dead body! Still, they do not believe in Resurrection. Then, how can they enter Paradise?'

سُورَةُ نُوحٍ ﷷ

SŪRAH NŪḤ ﷷ

(Noah)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ أَنۡ أَنذِرۡ قَوۡمَكَ مِن قَبۡلِ أَن يَأۡتِيَهُمۡ عَذَابٌ أَلِيمٞ ﴿١﴾
قَالَ يَٰقَوۡمِ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ ﴿٢﴾ أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾ يَغۡفِرۡ
لَكُم مِّن ذُنُوبِكُمۡ وَيُؤَخِّرۡكُمۡ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُۚ لَوۡ
كُنتُمۡ تَعۡلَمُونَ ﴿٤﴾ قَالَ رَبِّ إِنِّي دَعَوۡتُ قَوۡمِي لَيۡلٗا وَنَهَارٗا ﴿٥﴾ فَلَمۡ يَزِدۡهُمۡ دُعَآءِيٓ إِلَّا
فِرَارٗا ﴿٦﴾ وَإِنِّي كُلَّمَا دَعَوۡتُهُمۡ لِتَغۡفِرَ لَهُمۡ جَعَلُوٓاْ أَصَٰبِعَهُمۡ فِيٓ ءَاذَانِهِمۡ وَٱسۡتَغۡشَوۡاْ
ثِيَابَهُمۡ وَأَصَرُّواْ وَٱسۡتَكۡبَرُواْ ٱسۡتِكۡبَارٗا ﴿٧﴾ ثُمَّ إِنِّي دَعَوۡتُهُمۡ جِهَارٗا ﴿٨﴾ ثُمَّ إِنِّيٓ
أَعۡلَنتُ لَهُمۡ وَأَسۡرَرۡتُ لَهُمۡ إِسۡرَارٗا ﴿٩﴾ فَقُلۡتُ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ إِنَّهُۥ كَانَ غَفَّارٗا ﴿١٠﴾

SŪRAH NŪḤ عليه السلام

(Noah)

This *Sūrah* is *Makkī*, and comprises 28 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

We sent Nūḥ [1] to his people (and said to him): "Warn your people before a painful punishment comes to them." [1] He said, "O my people, I openly warn you [2] that you must worship Allah, and fear Him, and obey me, [3] and Allah will forgive you your sins, and will respite you to an appointed term. Indeed when Allah's term comes, it is not deferred, if you only know!" [4] He said, "My Lord, I have called my people night and day, [5] but my call added only to their flight (from the truth). [6] Whenever I called them, so that You might forgive them, they put their fingers into their ears, and wrapped their clothes around themselves, and grew obstinate, and waxed proud in extreme arrogance. [7] Then I called them loudly, [8] and then I spoke to them in public and spoke to them in private. [9] So I said, 'Pray to your Lord for your forgiveness,__ Indeed He is Very-Forgiving, __ [10]

1) For a detailed account of Nūḥ عليه السلام see *Sūrah* Hūd (11:25-40) with the notes thereon.

يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾ وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّـٰتٍ وَيَجْعَل
لَّكُمْ أَنْهَـٰرًا ﴿١٢﴾ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا۟
كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَـٰوَٰتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ
سِرَاجًا ﴿١٦﴾ وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا
﴿١٨﴾ وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا ﴿١٩﴾ لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ
نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا۟
مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ
وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

and He will cause the heavens to rain upon you in abundance, [11] and will help you with riches and sons, and will cause gardens to grow for you, and cause rivers to flow for you. [12] What has happened to you that you do not appreciate the Majesty of Allah, [13] while He has created you in different phases? [14] Did you not see how Allah has created seven heavens one upon another, [15] and has made the moon a light therein, and made the sun a lamp? [16] And Allah has caused you to grow well out of the earth,[2] [17] then He will send you back into it, and will bring you forth once again. [18] And Allah has made the earth a spread for you, [19] so that you may go about its broad ways.'" [20]

And said Nūḥ, "My Lord, they disobeyed me, and followed him whose wealth and children added nothing to him but loss, [21] and they devised a mighty plot, [22] and said (to their people), "Never forsake your gods, and never forsake *Wadd*, nor *Suwā'*, nor *Yaghūth* and *Ya'ūq* and *Nasr*.[3] [23]

2) This may be a reference to the creation of 'Ādam ﷺ who was created from dust; or it may refer to the origin of every human being, because he is created from sperm, which emanates from food grown from the earth.

3) These are the names of the idols they used to worship.

وَقَدْ أَضَلُّوا۟ كَثِيرًا ۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا ﴿٢٤﴾ مِّمَّا خَطِيٓـَٰٔتِهِمْ أُغْرِقُوا۟ فَأُدْخِلُوا۟
نَارًا فَلَمْ يَجِدُوا۟ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ
مِنَ ٱلْكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا
كَفَّارًا ﴿٢٧﴾ رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ
وَٱلْمُؤْمِنَٰتِ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًۢا ﴿٢٨﴾

And they have led many astray. And (O my Lord,) let not the wrongdoers progress in anything but deviation from the right path."[4] [24] Because of their sins they were drowned, and then admitted into the Fire. So they found no helpers for them besides Allah. [25] And said Nūḥ, "My Lord, do not leave on earth even a single inhabitant (surviving) out of the disbelievers. [26] If You leave them (surviving), they will lead Your servants astray, and will beget none but a sinful disbeliever. [27] My Lord, grant pardon to me, and to my parents, and to everyone who enters my home as a believer, and to all the believing men and believing women, and do not increase the wrongdoers but in ruin. [28]

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4) As mentioned in 11:36, it was declared by Allah Ta'ālā that apart from his followers who existed at that time, no one from his people would come to believe. Hence this prayer.

سُورَةُ الْجِنِّ

SŪRAH AL-JINN

(The Jinns)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ أُوحِيَ إِلَيَّ أَنَّهُ ٱسۡتَمَعَ نَفَرٞ مِّنَ ٱلۡجِنِّ فَقَالُوٓاْ إِنَّا سَمِعۡنَا قُرۡءَانًا عَجَبٗا ﴿١﴾ يَهۡدِيٓ إِلَى ٱلرُّشۡدِ فَـَٔامَنَّا بِهِۦۖ وَلَن نُّشۡرِكَ بِرَبِّنَآ أَحَدٗا ﴿٢﴾ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةٗ وَلَا وَلَدٗا ﴿٣﴾ وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطٗا ﴿٤﴾ وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَى ٱللَّهِ كَذِبٗا ﴿٥﴾ وَأَنَّهُۥ كَانَ رِجَالٞ مِّنَ ٱلۡإِنسِ يَعُوذُونَ بِرِجَالٖ مِّنَ ٱلۡجِنِّ فَزَادُوهُمۡ رَهَقٗا ﴿٦﴾

SŪRAH AL-JINN

(The Jinns)

This *Sūrah* is *Makki*, and comprises 28 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Say, "It has been revealed to me that a group from Jinn has listened (to the Qur'ān), and said (to their people), 'Indeed we have heard an amazing Recital (Qur'ān) [1] that guides to the right way, so we have believed in it, and we will never associate a partner with our Lord.'[1] [2] and (then the Jinns started talking to each other) that exalted is the Glory of our Lord; He has taken neither a wife, nor a son, [3] and that the fools among us used to attribute to Allah extremely absurd things, [4] and that we thought that the humans and the Jinn would never tell a lie about Allah, (therefore, we had followed them in *shirk* under this impression), [5] and that some guys from human beings used to seek refuge with some guys of the Jinn, and thus they increased them (the Jinns) in arrogance,[2] [6]

1) As mentioned in *Sūrah* Al-Aḥqāf (46:29), when the Holy Prophet ﷺ returned from Ṭā'if and proceeded towards 'Ukāẓ, he stayed at a place called Nakhlah. When performing the prayer of *fajr*, he was reciting the Holy Qur'ān. A group of Jinns passed by and was attracted by the recitation. The message of the Qur'ān appealed them, and after embracing Islam, they went back to their nation and invited them towards Islam.

2) When the pagans of Arabia stayed in a jungle during their travels, they sought refuge of the Jinns from any danger they might face in the jungle. The

وَأَنَّهُمْ ظَنُّوا۟ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا ﴿٧﴾ وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَـٰهَا
مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَـٰعِدَ لِلسَّمْعِ ۖ فَمَن
يَسْتَمِعِ ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَّا مِنَّا ٱلصَّـٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ قِدَدًا
﴿١١﴾ وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا
سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ ۖ فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾ وَأَنَّا
مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَـٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَـٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾

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and that they (humans) thought as you (O Jinns) thought that Allah will never resurrect anyone, [7] and that we sought (to reach) the sky, but we found it filled with stern guards and flames, [8] and that we used to sit at places therein to listen; but if one will (try to) listen now, he will find a flame in ambush for him, [3] [9] and that we do not know whether it is a bad end that is intended for those on earth, or their Lord has intended for them a right thing, [4] [10] and that some of us are (already) righteous, and some of us are otherwise, and we were on different ways; [11] and that we have now believed that we can never frustrate Allah on the earth, nor can we baffle Him by escape, [12] and that when we heard the Guiding Discourse, we believed in it; so if one believes in his Lord, he will have no fear of either any curtailment (in his reward) or any excess (in his punishment), [13] and that some of us are Muslims, and some of us are unjust. Now, those who submitted to Islam have found out the right path, [14]

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verse probably refers to that practice. When Jinns found human beings holding them in such esteem, it increased their arrogance.

3) For full explanation of this phenomenon, please see the note on *Sūrah* Al-Ḥijr (15:18)

4) When a prophet is sent to a particular nation, it may entail either of the two situations. If the people believe in him and obey him, they are blessed by Allah, but if they rebel against him, they are punished in this world or in the Hereafter.

وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم
مَّآءً غَدَقًا ﴿١٦﴾ لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾
وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ
كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّى
لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن
دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ
نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾

As for the unjust, they have become firewood for Hell." [15]

"(And it is also revealed to me) that if they (the people of Makkah) had stood firm on the (right) way, We would have supplied water to them in abundance, [16] so that We test them thereby; and if one turns away from the remembrance of his Lord, He will thrust him into a severe torment, [17] and that *masājid* (mosques) belong to Allah; [5] so, do not invoke anyone along with Allah, [18] and that when Allah's servant stood invoking Him, they almost rushed on him in crowds." [6] [19]

Say, "I invoke my Lord, and do not associate anyone with Him." [20] Say, "I possess no power to cause you any harm or bring you to a right way." [21] Say, "No one can ever save me from Allah, and I can never find a refuge save with Him. [22] However, (I have been given power) of conveying (commands) from Allah, and His messages. The one who disobeys Allah and His Messenger, for him there is the fire of Hell, wherein such people will live forever. [23]

The Jinns are saying here that they do not exactly know which of the two situations are destined for the addressees of the Holy Prophet Muhammad ﷺ.

5) This verse may also be translated in the following way: 'and that all sorts of prostrations are deserved by Allah.'

6) When the Holy Prophet ﷺ used to pray, the pagans would assemble around him, as if they would launch an attack against him.

حَتَّىٰٓ إِذَا رَأَوۡاْ مَا يُوعَدُونَ فَسَيَعۡلَمُونَ مَنۡ أَضۡعَفُ نَاصِرٗا وَأَقَلُّ عَدَدٗا ﴿٢٤﴾ قُلۡ إِنۡ أَدۡرِيٓ أَقَرِيبٞ مَّا تُوعَدُونَ أَمۡ يَجۡعَلُ لَهُۥ رَبِّيٓ أَمَدًا ﴿٢٥﴾ عَٰلِمُ ٱلۡغَيۡبِ فَلَا يُظۡهِرُ عَلَىٰ غَيۡبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرۡتَضَىٰ مِن رَّسُولٖ فَإِنَّهُۥ يَسۡلُكُ مِنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ رَصَدٗا ﴿٢٧﴾ لِّيَعۡلَمَ أَن قَدۡ أَبۡلَغُواْ رِسَٰلَٰتِ رَبِّهِمۡ وَأَحَاطَ بِمَا لَدَيۡهِمۡ وَأَحۡصَىٰ كُلَّ شَيۡءٍ عَدَدَۢا ﴿٢٨﴾

(The disbelievers will continue denying the truth and mock at it) until when they will see what they are promised, they will know whose supporters are weaker, and whose numbers are less. [24] Say, "I do not know whether that which you are promised is near, or my Lord has appointed for it a distant term. [7] [25] (He is the) Knower of the Unseen. So He does not let anyone know the Unseen created by Him, [26] except a messenger whom He chooses (to inform through revelation), and then He appoints (angels as) watching guards before him and behind him, (so that devils may not tamper with the divine revelation,) [27] so that He knows that they (angels) have conveyed the messages of their Lord. And He has encompassed all that is with them, and has comprehensive knowledge of every thing by numbers. [28]

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7) It refers to the Day of Judgment.

سُورَةُ الْمُزَّمِّلِ

SŪRAH AL-MUZZAMMIL

(The Wrapped Up One)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ
عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ ٱلَّيْلِ
هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَٱذْكُرِ ٱسْمَ رَبِّكَ
وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ﴿٩﴾

SŪRAH AL-MUZZAMMIL

(The Wrapped Up One)

This *Sūrah* is *Makkī*, and comprises 20 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

O you, wrapped up in clothes, [1] [1] stand at night (for prayer) except a little__ [2]__half of it, or make it a little less, [3] or make it a little more; [2] and recite the Qur'ān clearly with *tartīl* (in a distinct and measured tone). [4] We are going to send down to you a weighty discourse. [5] Truly, rising by night (for prayer of *tahajjud*) is the most effective way to subdue (one's base self) and to make speech more upright. [6] Surely, in daytime, you have a lengthy work to do. [7] And remember the name of your Lord, and devote yourself to Him with exclusive devotion. [8] He is the Lord of the East and the West; there is no god but He; so take Him for (your) Guardian. [9]

1) The Holy Prophet ﷺ is addressed in this verse with reference to a particular style of wrapping himself in his clothes. The first event of this kind occurred when the Holy Prophet ﷺ received first revelation in the cave of Ḥirā'. Being his first experience, he felt it very hard, and suffered from a shivery cold. Once he reached home, he asked his blessed wife Khadījah رضي الله عنها to wrap him in a blanket, which she did. Some narrations have reported another event: When the Holy Prophet ﷺ was accused, by the pagans of Makkah, of being a magician who separated between friends, he felt aggrieved, and wrapped himself in his clothes out of grief. Addressing him with reference to these events is a loving style adopted by Allah Ta'ālā to console him.

2) This refers to the *Ṣalāh* of *tahajjud*, which is normally offered in late hours of night. It is not obligatory on general Muslims, but the Holy Prophet ﷺ used to offer it regularly.

وَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَٱهۡجُرۡهُمۡ هَجۡرٗا جَمِيلٗا ﴿١٠﴾ وَذَرۡنِي وَٱلۡمُكَذِّبِينَ أُوْلِي ٱلنَّعۡمَةِ
وَمَهِّلۡهُمۡ قَلِيلًا ﴿١١﴾ إِنَّ لَدَيۡنَآ أَنكَالٗا وَجَحِيمٗا ﴿١٢﴾ وَطَعَامٗا ذَا غُصَّةٖ وَعَذَابًا أَلِيمٗا
﴿١٣﴾ يَوۡمَ تَرۡجُفُ ٱلۡأَرۡضُ وَٱلۡجِبَالُ وَكَانَتِ ٱلۡجِبَالُ كَثِيبٗا مَّهِيلًا ﴿١٤﴾ إِنَّآ أَرۡسَلۡنَآ إِلَيۡكُمۡ
رَسُولٗا شَٰهِدًا عَلَيۡكُمۡ كَمَآ أَرۡسَلۡنَآ إِلَىٰ فِرۡعَوۡنَ رَسُولٗا ﴿١٥﴾ فَعَصَىٰ فِرۡعَوۡنُ ٱلرَّسُولَ
فَأَخَذۡنَٰهُ أَخۡذٗا وَبِيلٗا ﴿١٦﴾ فَكَيۡفَ تَتَّقُونَ إِن كَفَرۡتُمۡ يَوۡمٗا يَجۡعَلُ ٱلۡوِلۡدَٰنَ شِيبًا ﴿١٧﴾
ٱلسَّمَآءُ مُنفَطِرُۢ بِهِۦۚ كَانَ وَعۡدُهُۥ مَفۡعُولًا ﴿١٨﴾ إِنَّ هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ
إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿١٩﴾ ۞إِنَّ رَبَّكَ يَعۡلَمُ أَنَّكَ تَقُومُ أَدۡنَىٰ مِن ثُلُثَيِ ٱلَّيۡلِ وَنِصۡفَهُۥ وَثُلُثَهُۥ
وَطَآئِفَةٞ مِّنَ ٱلَّذِينَ مَعَكَۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيۡلَ وَٱلنَّهَارَۚ عَلِمَ أَن لَّن تُحۡصُوهُ فَتَابَ عَلَيۡكُمۡۖ

And bear patiently what they (the opponents) say, and part with them in a beautiful manner. [10] And leave Me alone (to deal) with the deniers, the people of luxury, and give them respite for a while. [11] Surely with Us are fetters and flaming fire, [12] and food that chokes, and a painful punishment [13] on the Day when the earth and the mountains will quake, and the mountains will turn into a slipping heap of sand. [14]

(O people,) We have sent to you a messenger, as a witness over you, just as We sent a messenger to Fir'aun (Pharaoh). [15] Then, Fir'aun disobeyed the messenger; so We seized him with a severe seizure. [16] So, if you disbelieve, how will you save yourself from a day that will turn the small boys into grey-headed old men, [3] [17] whereby the sky will burst apart. His promise has to be fulfilled. [18] Indeed, this is a reminder; so let anyone who so wishes, adopt a way to his Lord. [19]

Your Lord knows that you stand (in prayer) for nearly two thirds of the night, and (at times) for half of it, and (at times) for one third of it, and (so do) a group of those who are with you. And Allah measures the night and the day. He knows that you (O Muslims,) cannot do it in regular way; therefore He turned to you in mercy.

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3) This is an expression to indicate the horrors of the Day of Judgement. Some exegetes have taken it in its literal meaning, and some others have taken it in a

فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ وَءَاخَرُونَ يَضْرِبُونَ فِى
ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ ۙ وَءَاخَرُونَ يُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ ۚ
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ
تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌۢ ﴿٢٠﴾

Now, recite as much of the Qur'ān as is easy (for you). [4]He knows that some of you may be sick, and others traveling in the land, seeking the grace of Allah, [5]and yet others fighting in Allah's way. Therefore, recite as much of it as is easy. And establish *Ṣalāh,* and pay *Zakāh,* and advance to Allah a goodly loan. And whatever good you will send ahead for your own-selves, you will find it with Allah much better in condition, and much greater in reward. And seek forgiveness from Allah. Indeed Allah is Most-Forgiving, Very-Merciful. [20]

metaphorical sense.

4) In the beginning part of this *sūrah,* it was directed that the Holy Prophet ﷺ and his followers must stand in the prayer of *tahhajjud,* at least for the one-fourth portion of every night. It is reported that all the Muslims acted upon this direction. After about one year, the present verse (20) was revealed to repeal the earlier direction. Now, they are directed to pray in *tahhajjud* as much as they could easily afford.

5) As mentioned earlier, 'seeking the grace of Allah' is a term frequently used by the Holy Qur'ān for economic activities. The purport of this verse is that the Muslims will be engaged in traveling for trade and for *Jihād,* during which it will be difficult for them to pray *tahhajjud* regularly. Hence, this concession.

سُورَةُ الْمُدَّثِّرِ

SŪRAH AL-MUDDATHTHIR

(The Enveloped One)

SŪRAH AL-MUDDATHTHIR

(The Enveloped One)

This *Sūrah* is *Makki*, and comprises 56 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

O you, enveloped in a mantle,[1] [1] stand up and warn, [2] and pronounce the greatness of your Lord, [3] and purify your clothes, [4] and keep away from filth,[2] [5] and do not do a favour (to anyone merely) to seek more (in return). [6] And for the sake of your Lord, observe patience.[3] [7] For when the trumpet will be blown, [8] that day will be a difficult day, [9] not easy for the disbelievers. [10] Leave me alone (to deal) with the one whom I created lonely,[4] [11]

1) Please see note 1 in *Sūrah* Al-Muzzammil (73:1)

2) This is the literal meaning of the word *rujz*, used in the original text. It may be taken to mean physical filth, in which case it will be an extension to verse 4 in which purification of one's clothes is ordained as a precondition for offering *Ṣalāh*. It may also refer to spiritual filth, which includes all sorts of evils. Taken in this sense, many exegetes have explained it here to mean idol-worship.

3) This part of the *Sūrah* was the second revelation after the first part of *Sūrah* Al-'Alaq (*Sūrah* 96). Since it was known that the Holy Prophet ﷺ has to face strong opposition from pagans of Arabia, he was directed by this verse to endure all difficulties with patience. Fighting was not allowed at that stage even for the purpose of defense.

4) Verses 11 to 26 relate to Walīd Ibn Mughīrah, a very rich man in Makkah. This verse says that he was created lonely, having neither a son, nor any wealth, but Allah gave him wealth and children out of His grace. The word *waḥīd* may also be translated here as 'unique' instead of 'lonely', because people of Makkah used to call him *waḥīd* in the sense that he was unique in having huge wealth and properties that extended between Makkah and Ṭā'if.

and gave him extensive wealth, [12] and sons present before (his) eyes, [13] and extended (power and honour) to him pretty well. [14] Still, he aspires that I should give him more.[5] [15] Never! He is inimical towards Our verses. [16] I will force him to climb the mountain *ṣa'ūd*.[6] [17] He pondered and surmised.[7] [18] Death onto him! How (bad) is the surmise he put forward! [19] Again, death unto him! How (bad) is the surmise he put forward! [20] Then he looked (to those around him,) [21]

5) This refers to his greed to have more wealth.

6) This is the name of a mountain in Hell.

7) The background of verses 18 to 25 is as follows: When, after the advent of the Holy Prophet ﷺ, the first season of *Ḥajj* approached, the pagans of Makkah feared that the message of the Holy Prophet ﷺ would attract all the people of Arabia who were to visit Makkah for *Ḥajj*, and they would ask the Makkans about the Holy Prophet ﷺ. In order to agree on a uniform answer, they convened a meeting of their chiefs to consider how they should reply to such questions. It was suggested that they should call the Holy Prophet ﷺ a madman or a poet or a soothsayer. Walīd Ibn Mughīrah turned down all such suggestions, and said that he was well aware of the styles of poets and soothsayers. The discourse recited by Muhammad ﷺ did not match any one of these styles, and no one would accept that he was a poet or a soothsayer, let alone calling him a madman. Lastly, some participants suggested that he should be called a sorcerer. Walīd refused again, as the conduct of the Holy Prophet ﷺ was totally different from sorcerers. The audience then asked him to disclose his own suggestion. At this point, Walīd pondered for a while, and then replied that Muhammad ﷺ was not though a magician, nevertheless, there was some room for calling him a sorcerer, because whenever a person accepted his message, he separated himself from the religion of the rest of his family, and thus Muhammad ﷺ caused separation between the family members, which is the known practice of sorcerers. Since Walīd knew well that the Holy Prophet ﷺ was not a magician, and he himself had once admired the impressive style of the Holy Qur'ān, and still he called him a magician out of obstinacy and arrogance, these verses have condemned his attitude.

ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾ إِنْ
هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ وَمَآ أَدْرَىٰكَ مَا سَقَرُ ﴿٢٧﴾ لَا تُبْقِى وَلَا
تَذَرُ ﴿٢٨﴾ لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا
مَلَٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَيَزْدَادَ
ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا ۙ وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْمُؤْمِنُونَ ۙ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَمَا يَعْلَمُ
جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾ كَلَّا وَٱلْقَمَرِ ﴿٣٢﴾ وَٱلَّيْلِ إِذْ أَدْبَرَ ﴿٣٣﴾

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then he frowned and scowled, [22] then turned his back, and waxed proud, [23] then said, "This is nothing but traditional magic; [24] this is nothing but saying of a mortal." [25]

I will put him into *Saqar* (Hell). [26] And what can let you know what *Saqar* is? [27] It neither spares (anything inside it from burning) nor leaves (any disbeliever outside). [28] It will disfigure the skins. [29] Appointed on it are nineteen (wardens). [30] And We did not make wardens of the Fire but (from) angels, and did not fix their number but as a test for those who disbelieve,[8] so that those who are given the Book may come to believe,[9] and those who believe may improve in belief, and so that those who are given the Book and those who believe may not doubt (its correctness), and so that those having malady in their hearts and the disbelievers say, "What has Allah meant by this strange statement?" Thus Allah lets go astray whomever He wills, and leads to the right path whomever He wills. And no one knows the hosts of your Lord but He. And this is nothing else but a reminder for mankind. [31]

Truly, I swear by the moon, [32] and by the night when it goes back, [33]

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8) When it was mentioned that nineteen wardens are appointed on the Hell, the pagans of Makkah made fun of this statement. One of them said, 'There is nothing to worry about. I alone can take care of all the nineteen. I shall grasp ten of them with my right hand, and the rest of them with my left hand, and thus will do away with all of them.' This verse was revealed in that context.

9) Perhaps some books of Jews and Christians had, at that time, a similar statement about the wardens of Hell.

وَالصُّبْحِ إِذَا أَسْفَرَ ﴿٣٤﴾ إِنَّهَا لَإِحْدَى الْكُبَرِ ﴿٣٥﴾ نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ
يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾
عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرَ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ
نُطْعِمُ الْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ﴿٤٦﴾ حَتَّىٰ
أَتَانَا الْيَقِينُ ﴿٤٧﴾ فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾
كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ
صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾ كَلَّا ۖ بَل لَّا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن
شَاءَ ذَكَرَهُ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ ۚ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ ﴿٥٦﴾

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and by the morning when it becomes bright, [34] it (*Saqar*: Hell) is one of the greatest things [35] as a warning to the mankind, [36] to the one from among you who wishes to come forward (towards good deeds) or to go back (from them). [37] Everyone will be detained (in the Hell) because of what he did, [38] except the People of the Right, (i.e. those who will be given their Book of Deeds in their right hands) [39] who will be in gardens, asking [40] about the guilty persons, [41] "What has brought you to *Saqar*? (Hell)" [42] They will say, "We were not among those who offered *Ṣalāh*, (obligatory prayer) [43] and we did not give food to the needy, [44] and we indulged (in mocking at the truth) along with those who indulged, [45] and we used to deny the Day of Requital, [46] until when we were overtaken by that which is certain."[10] [47] Then intercession of intercessors will not benefit them. [48] So what has happened to them that they are turning away from the Reminder, [49] as if they were wild donkeys, [50] fleeing from a lion? [51] Rather, every one of them wishes that he should be given unrolled (divine) scriptures. [52] Never! But they do not fear the Hereafter. [53] Never! Indeed, this is a Reminder. [54] So, whoever so wishes may take advice from it. [55] And they will not take advice unless Allah so wills. He is worthy to be feared, and worthy to forgive. [56]

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10) This means death.

سُورَةُ الْقِيَامَةِ

SŪRAH AL-QIYĀMAH

(The Day of Judgement / The Resurrection)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَٰمَةِ ﴿١﴾ وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ
عِظَامَهُۥ ﴿٣﴾ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّىَ بَنَانَهُۥ ﴿٤﴾ بَلْ يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ ﴿٥﴾
يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ ﴿٦﴾ فَإِذَا بَرِقَ ٱلْبَصَرُ ﴿٧﴾ وَخَسَفَ ٱلْقَمَرُ ﴿٨﴾ وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ
﴿٩﴾ يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ﴿١٢﴾

SŪRAH AL-QIYĀMAH

(The Day of Judgement / The Resurrection)

This *Sūrah* is *Makkī*, and comprises 40 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

I swear by the Day of Resurrection, [1] and I swear by the self-reproaching conscience, (that Resurrection is a reality.) [2] Does man think that We will never reassemble his bones? [3] Why (can We) not (do so), while We are able to reset (even) his fingertips perfectly? [1] [4] But man wishes to go on violating Allah's injunctions (even in future) ahead of him. [5] He asks, "When will be this Day of Resurrection?" [6] So, when the eyes will be dazzled, [7] and the moon will lose its light, [8] and the sun and the moon will be joined together, [2] [9] on that day man will say, "Where to escape?" [10] Never! There will be no refuge at all. [11] On that day, towards your Lord will be the destination (of everyone.) [12]

1) Fingerprints of every person are different from all others, thus trillions of trillions of men created by Allah have different features, not only in their big organs, but also in such minute details as the marks of their fingertips, and it is unimaginable for a man to memorize such minute differences between the fingertips of all human beings. Still, Allah has power to reset these fingertips perfectly in the same manner as they were in their original creation.

2) Only Allah knows the accurate nature of this event. However, some exegetes are of the view that it refers to the time when sun and moon both will rise up from the West. Some others take this verse to mean that the moon will leave its present orbit and will fall on the sun. Still others explain the verse to mean that the sun and the moon will lose their light and thus will become similar to each other in being dark.

Man will be informed of what he sent ahead and what he left behind. [13] Rather, man will be a witness against himself, [14] even though he may offer his excuses. [15]

(O Prophet,) do not move your tongue (during revelation) for (reciting) it (the Qur'ān) to receive it in hurry. 3 [16] It is surely undertaken by Us to store it (in your heart), and to let it be recited (by you after revelation is completed). [17] Therefore, when it is recited by Us (through the angel), follow its recitation (by concentration of your heart). [18] Then, it is undertaken by Us to explain it. [19]

Never, (your denial of Resurrection is never based on any sound reason!) Instead, you love that which is immediate, [20] and neglect the Hereafter. [21] Many faces, that day, will be glowing, [22] looking towards their Lord, [23] and many faces, that day, will be gloomy, [24] realizing that a back-breaking calamity is going to be afflicted on them. [25] Never, (you will never remain in this world forever!) When the soul (of a patient) reaches the clavicles, [26] and it is said, "Who is an enchanter (that can save him?)" 4 [27]

3) When the angel Jibra'īl ﷺ (Gabriel) brought a part of the Holy Qur'ān and recited it before the Holy Prophet ﷺ, the Holy Prophet ﷺ used to repeat the text simultaneously, lest he should forget some part of it. This imposed an extra burden on him when receiving the revelation. Verses 17-19 relieved him of this burden by declaring that he need not keep on repeating the text for memorizing it. Allah Ta'ālā has undertaken that the revealed text will be stored in his heart without any deliberate effort on his part, and will also be explained to him to let him know its correct meanings.

4) When a person in Arabia suffered from a serious ailment, his relatives and

and he realizes that it is (the time of) departure (from the world,) [28] and one shank is intertwined with the other shank, [5][29] then on that day, it is to your Lord that one has to be driven. [30]

So (the denier of the Hereafter) neither believed, nor prayed, [31] but rejected the truth and turned away (from it), [32] then he went to his home, puffed up with pride. [33] (It will be said to such a man,) Woe to you, then woe to you! [34] Again, woe to you, then woe to you! [35] Does man presume that he will be left unchecked? [36] Was he not an ejaculated drop of semen? [37] Then he became a clot of blood, then He created (him) and made (him) perfect, [38] and made from him two kinds, male and female. [39] Has He no power to give life to the dead? [40]

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friends used to call an enchanter in the hope that his enchantment might cure the patient.

5) This is an expression to denote the agony of death, in which man joins his both shanks together.

سُورَةُ الدَّهْر

SŪRAH AD-DAHR

(The Time)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا
ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ
إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۟ وَأَغْلَٰلًا وَسَعِيرًا
﴿٤﴾ إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ
بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ﴿٧﴾
وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ
مِنكُمْ جَزَآءً وَلَا شُكُورًا ﴿٩﴾

SŪRAH AD-DAHR

(The Time)

This *Sūrah* is *Makkī*, and comprises 31 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

There has come upon man a period of time in which he was nothing worth mentioning. [1] We have created man from a mixed sperm-drop to put him to a test; then We made him able to hear, able to see. [2] We have shown him the way to be either grateful or ungrateful. [3] We have prepared, for the disbelievers, shackles and iron-collars and a blazing Fire. [4] Indeed, the righteous will have a drink from a goblet, blended with (a drink from) Camphor [5] that will be a spring from which Allah's servants will drink, making it flow (wherever they wish) profusely. [1] **[6] They (are the ones who) fulfill their vows, and fear a day whose evil (events) will spread far and wide, [7] and they give food, out of their love for Him (Allah), to the needy, and the orphan, and the captive, [8] (saying to them,) "We feed you only for the sake of Allah; we have no intention of (receiving) either a return from you or thanks. [9]**

1) It will be a special power given to the inmates of Paradise that they will be able to make this spring gush forth wherever they will.

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً
وَسُرُورًا ﴿١١﴾ وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا ﴿١٢﴾ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۖ لَا يَرَوْنَ
فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾ وَيُطَافُ
عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠ ﴿١٥﴾ قَوَارِيرَا۟ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾
وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾ ۞ وَيَطُوفُ
عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا
وَمُلْكًا كَبِيرًا ﴿٢٠﴾ عَٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ
وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

In fact, we are fearful of a day, from the side of our Lord, that will be frowning, extremely malignant." [10] So Allah will save them from the evil of that day, and will grant them bloom and delight, [11] and will give them, in return for their patience, Paradise and (garments of) silk, [12] wherein they will be reclining on couches, feeling neither heat of the sun nor intense cold. [13] And shades of gardens will be hanging low on them, and their fruits will be placed totally under their command. [14] Circulated among them will be vessels of silver, and cups that will be (as transparent as) crystals, [15] __crystals (as shining as if made) of silver, [2] **measured by those (who filled them) with due measure. [16] And they will be served with goblet of a drink blended with ginger, [17] (acquired from) a spring therein called *Salsabīl*. [18] And circling around them will be serving boys, blessed with eternal youth; when you would see them, you would take them as scattered pearls. [19] When you will look around there, you will see the Bliss and a magnificent realm. [20] Upon them will be garments of green *sundus* (a kind of fine silk), and of *istabraq* (a kind of thick silk), and they will be adorned by bracelets of silver. Their Lord will give them a pure beverage to drink: [21]**

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2) Normally silver is not transparent and crystal is not shining like silver. However, the cups of Paradise will have both characteristics simultaneously.

إِنَّ هَٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ
تَنزِيلًا ﴿٢٣﴾ فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا ﴿٢٤﴾ وَٱذْكُرِ ٱسْمَ
رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾ وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾
إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾ نَّحْنُ خَلَقْنَٰهُمْ
وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ﴿٢٨﴾ إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ
ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٢٩﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا
حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

"This is a reward for you, and your effort has been appreciated." [22] Indeed we have revealed to you the Qur'ān through a gradual process. [23] So, be steadfast patiently in (obeying) your Lord's command, and do not obey any one of them who is sinner or ungrateful. [24] And pronounce the name of Allah morning and evening. [25] And in some parts of night prostrate yourself before Him, and pronounce His purity for long times at night. [26] In fact these people love that which is immediate, and neglect a Heavy Day ahead of them. [27] We have created them and have made their joints strong. And whenever We will, We would replace them with others like them, a total replacement. [28] Indeed, this is a reminder; so let anyone who so wishes, adopt a way to his Lord. [29] And you will not so wish unless Allah so wills. [3]Indeed Allah is All-Knowing, All-Wise. [30] He admits whomsoever He wills to His mercy. As for the wrongdoers, He has prepared for them a painful punishment. [31]

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3) This means that a man has no power to implement his will and intention unless Allah makes him to do so. However, it is Allah's consistent practice that if one intends to do good sincerely, He implements his wish. However, one must never think that whatever he has done was because of his own inherent power. He must recognize and admit that it was Allah who enabled him to do so.

سُورَةُ الْمُرْسَلَتِ

SŪRAH AL-MURSALĀT

(Those Sent)

SŪRAH AL-MURSALĀT

(Those Sent)

This *Sūrah* is *Makkī*, and comprises 50 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

(I swear) by those (winds) that are sent one after the other, [1] and by those that blow violently, [2] and by those that spread (clouds) all over, [3] and by those (angels) who differentiate (between right and wrong) distinctly, [4] then bring down the advice, [5] leaving no excuse (for the disbelievers) or giving warnings, [6] that which you are promised is sure to happen. [1] [7] So, when the stars will be extinguished, [8] and when the sky will be split, [9] and when the mountains will be blown away as dust, [10] and when the messengers will be assembled at the appointed time, (then all matters will be decided.) [11] (Do you know) for which day has all this been delayed? [12] For the Day of Decision! [13] And what may let you know what the Day of Decision is? [14] Woe that Day to the deniers! [15]

1) This refers to the Day of Judgment. For the purpose of emphasis, the statement is preceded by oaths sworn firstly by winds and then by angels. Winds are sent normally as a prologue to the rainfall that causes prosperity. However, at times, they are so violent that they cause disaster. Similarly, the angels bring good news of the divine reward for the righteous, and at times they bring divine punishment or its warnings for the wicked people. The Day of Judgment is logically necessary, because in its absence the righteous and the wicked become equal, which is against all norms of justice and equity.

أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ ﴿١٧﴾ كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾
وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾ أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ
﴿٢١﴾ إِلَىٰ قَدَرٍ مَعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾ أَلَمْ
نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَاءً وَأَمْوَاتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُمْ
مَاءً فُرَاتًا ﴿٢٧﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾ انْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾
انْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ ﴿٣١﴾ إِنَّهَا
تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾ كَأَنَّهُ جِمَالَتٌ صُفْرٌ ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾
هَٰذَا يَوْمُ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾

Did We not destroy the earlier people? [16] Then We will cause the later ones to follow them. [17] Thus We deal with the guilty people. [18] Woe that Day to the deniers! [19] Did We not create you from a worthless fluid? [2] [20] Then We put it in a firm place of rest [21] for a known period.[3] [22] Thus We did (all this with perfect) measure; so We are the best to measure. [23] Woe that Day to the deniers! [24]

Did We not make the earth a container that collects [25] the living and the dead? [26] And We placed towering mountains therein, and provided you with sweet water to drink. [27] Woe that Day to the deniers! [28] (It will be said to them on that day,) "Push on to what you used to deny. [29] Push on to a canopy (of Hell's smoke) having three branches, [30] that neither has a comfortable shade, nor is it of any use against the scorching heat. [31] It emits sparks (as huge) as castles, [32] as if they were yellowish camels." [33] Woe that Day to the deniers! [34] This is the day when they will not speak, [35] nor will they be allowed to offer excuses. [36] Woe that Day to the deniers! [37]

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2) It means the drop of semen.

3) It refers to the womb.

هَٰذَا يَوْمُ ٱلْفَصْلِ ۖ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ ﴿٣٨﴾ فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾ وَيْلٌ
يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٠﴾ إِنَّ ٱلْمُتَّقِينَ فِى ظِلَٰلٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾
كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٤٤﴾ وَيْلٌ
يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾ كُلُوا۟ وَتَمَتَّعُوا۟ قَلِيلًا إِنَّكُم مُّجْرِمُونَ ﴿٤٦﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
﴿٤٧﴾ وَإِذَا قِيلَ لَهُمُ ٱرْكَعُوا۟ لَا يَرْكَعُونَ ﴿٤٨﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾ فَبِأَىِّ
حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿٥٠﴾

(It will be said to them,) "This is the Day of Decision. We have assembled you and the earlier ones together. [38] Now, if you have a trick, use the trick against Me." [39] Woe that Day to the deniers! [40]

Of course, the God-fearing will be amid shades and streams, [41] and fruits of their desire. [42] It will be said to them, "Eat and drink with pleasure because of what you used to do." [43] This is how We reward those who do good deeds. [44] Woe that Day to the deniers! [45] "(O disbelievers,) eat and drink for a while! You are guilty ones." [46] Woe that Day to the deniers! [47] And when it is said to them, "Bow down (i.e. submit to Allah's commands)", they do not bow down. [48] Woe that Day to the deniers! [49] Now, in which discourse, after this, will they believe? [50]

سُورَةُ النَّبَأ

SŪRAH AN-NABA'

(The Great Event)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

عَمَّ يَتَسَآءَلُونَ ﴿١﴾ عَنِ ٱلنَّبَإِ ٱلۡعَظِيمِ ﴿٢﴾ ٱلَّذِى هُمۡ فِيهِ مُخۡتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعۡلَمُونَ
﴿٤﴾ ثُمَّ كَلَّا سَيَعۡلَمُونَ ﴿٥﴾ أَلَمۡ نَجۡعَلِ ٱلۡأَرۡضَ مِهَٰدٗا ﴿٦﴾ وَٱلۡجِبَالَ أَوۡتَادٗا ﴿٧﴾
وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا ﴿٨﴾ وَجَعَلۡنَا نَوۡمَكُمۡ سُبَاتٗا ﴿٩﴾ وَجَعَلۡنَا ٱلَّيۡلَ لِبَاسٗا ﴿١٠﴾ وَجَعَلۡنَا
ٱلنَّهَارَ مَعَاشٗا ﴿١١﴾ وَبَنَيۡنَا فَوۡقَكُمۡ سَبۡعٗا شِدَادٗا ﴿١٢﴾ وَجَعَلۡنَا سِرَاجٗا وَهَّاجٗا ﴿١٣﴾
وَأَنزَلۡنَا مِنَ ٱلۡمُعۡصِرَٰتِ مَآءٗ ثَجَّاجٗا ﴿١٤﴾ لِّنُخۡرِجَ بِهِۦ حَبّٗا وَنَبَاتٗا ﴿١٥﴾ وَجَنَّٰتٍ أَلۡفَافًا
﴿١٦﴾ إِنَّ يَوۡمَ ٱلۡفَصۡلِ كَانَ مِيقَٰتٗا ﴿١٧﴾ يَوۡمَ يُنفَخُ فِى ٱلصُّورِ فَتَأۡتُونَ أَفۡوَاجٗا ﴿١٨﴾

SŪRAH AN-NABA'

(The Great Event)

This *Sūrah* is *Makkī*, and comprises 40 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

About what are they asking each other? [1] About the Great Event [2] in which they dispute! [1] [3] Indeed they will soon know. [4] Again, indeed they will soon know. [5] Did We not make the earth a floor, [6] and the mountains bulwarks? [7] And We have created you in pairs, [8] and made your sleep a source of rest, [9] and made the night a covering, [10] and made the day a source of livelihood. [11] And We have built seven strong (skies), [12] and created a luminous lamp (the sun). [13] And We have sent down abundant water from the rain-laden clouds, [14] so that We bring out therewith grain and vegetation, [15] and thick gardens. [16]

Surely the Day of Decision is an appointed time, [17] a day when the trumpet will be blown, so you will come in multitudes, [18]

1) This means the event of Resurrection. The pagans used to deny it on the ground that once a human being is turned into dust, it is impossible for anyone to revive him. The forthcoming verses point out to Allah's all-encompassing power with which He has created marvelous objects of the universe. If He had the power to create the universe out of nothing, how can one deny His power to raise human beings again?

وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ﴿١٩﴾ وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ
كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّٰغِينَ مَـَٔابًا ﴿٢٢﴾ لَّٰبِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾ لَّا يَذُوقُونَ فِيهَا بَرْدًا
وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَآءً وِفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا۟ لَا يَرْجُونَ
حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا كِذَّابًا ﴿٢٨﴾ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ كِتَٰبًا ﴿٢٩﴾
فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَآئِقَ وَأَعْنَٰبًا ﴿٣٢﴾
وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴿٣٥﴾ جَزَآءً مِّن
رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾ رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ ۖ لَا يَمْلِكُونَ مِنْهُ
خِطَابًا ﴿٣٧﴾

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and the sky will be opened, so it will become as gates, [19] and the mountains will be set in motion, so they will be as mirage. [20] Surely *Jahannam* (the Hell) lurks in ambush. [21] (It is) abode for the rebellious people [22] who will be abiding in it for ages. [23] They will taste nothing cool in it, nor a drink, [24] except boiling water and pus, [25] this being a punishment, fully commensurate (with their deeds). [26] They did not expect (to face) accounting (of their deeds), [27] and they rejected Our signs totally. [28] And everything (from their deeds) is thoroughly recorded by Us in writing. [29] "So now taste! We will add nothing to you but torment." [30]

Of course, the God-fearing will have great achievement, [31]__gardens and grapes, [32] and buxom maidens of matching age, [33] and goblets filled up to the brim. [34] They will not hear any vain talk therein, nor lies, [35] this being a reward from their Lord, a well calculated grant, [36] (from) the Lord of the heavens and the earth and what is between them, the All-Merciful. No one will have power to address Him, [37]

يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَـٰٓئِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَـٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾ إِنَّآ أَنذَرْنَـٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَـٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾

on the Day when the Spirit [2] and the angels will stand in rows. They will not speak, except the one who is permitted by the *Raḥmān* (the All-Merciful Allah) and speaks aright. [38] That is the Day that is sure to come. So whoever so wishes may take refuge with his Lord. [39] We have warned you of an approaching torment (that will be inflicted) on a day when one will see what his hands have sent ahead, and the disbeliever will say, "O would that I had turned into dust." [40]

2) Spirit may be referring here to Jibra'īl ﷺ (Gabriel) who is mentioned as separate from other angels because of his importance. It could also mean all living creatures having souls.

سُورَةُ النّٰزِعٰتِ

SŪRAH AN-NĀZI‘ĀT

(Those Who Pull Out)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلنَّٰزِعَٰتِ غَرْقًا ﴿١﴾ وَٱلنَّٰشِطَٰتِ نَشْطًا ﴿٢﴾ وَٱلسَّٰبِحَٰتِ سَبْحًا ﴿٣﴾ فَٱلسَّٰبِقَٰتِ سَبْقًا
﴿٤﴾ فَٱلْمُدَبِّرَٰتِ أَمْرًا ﴿٥﴾ يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ ﴿٦﴾ تَتْبَعُهَا ٱلرَّادِفَةُ ﴿٧﴾ قُلُوبٌ يَوْمَئِذٍ
وَاجِفَةٌ ﴿٨﴾ أَبْصَٰرُهَا خَٰشِعَةٌ ﴿٩﴾ يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ﴿١٠﴾ أَءِذَا
كُنَّا عِظَٰمًا نَّخِرَةً ﴿١١﴾ قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾

SŪRAH AN-NĀZI'ĀT

(Those Who Pull Out)

This *Sūrah* is *Makkī*, and comprises 46 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

I swear by those (angels) who pull out (the souls of the infidels) with extreme force,[1] [1] and by those (angels) who untie the knot (of the souls of the believers) smoothly, [2] and by those who float (in the atmosphere) swiftly, [3] then proceed forward quickly, [4] then manage (to do) everything (they are ordered to do,) [5] (you will be resurrected) on the Day when the shocking event (i.e. the first blowing of the trumpet) will shock (everything), [6] followed by the next one (i.e. the second blowing of the trumpet.)[2] [7] On that day, hearts (of people) will be throbbing, [8] with their eyes downcast. [9]

They (the infidels) say, "Are we going to be brought back to our former state (of Life)? [10] Is it when we are turned into decayed bones?" [11] They say, "If so, that will be a harmful homecoming."[3] [12] In fact, it will be only a single harsh voice, [13]

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1) Although Allah does not need to swear an oath to confirm His statement, the Holy Qur'ān has used different oaths at different places to add eloquence and emphasis to the style.

2) The first trumpet will be blown on the Doomsday to end the entire creation, and it will bring death to every living creature. The second trumpet will be blown to resurrect the dead.

3) This is an ironical statement made to mock at the concept of the Hereafter.

and in no time they will be (brought) into the plain (of *hashr*). [14]

Has there come to you the narrative about Mūsā? [15] (Recall) when his Lord called to him in the blessed valley of Ṭuwā: [16] "Go to Fir'aun (Pharaoh). Indeed, he has crossed all bounds. [17] And say (to him,) 'Would you like to purify yourself, [18] and that I should guide you to your Lord, so that you fear (Him)?'" [19] So, he (Mūsā) showed him the biggest sign. [20] But he rejected and disobeyed, [21] then he turned back, and tried hard (to refute the Messenger), [22] then he gathered (his people) and shouted [23] and said, "I am your supreme lord." [24] So, Allah seized him for an exemplary punishment in the Hereafter and the present world. [25] Indeed, there is a lesson for him who fears (Allah). [26]

Is your creation more difficult or that of the sky? [4] He has built it, [27] He has raised its height, then made it proper, [28] and darkened its night, and brought forth its daylight, [29] and, after that, He spread out the earth. [30] From it, He brought out its water and its meadows, [31] and firmly fixed the mountains, [32] (all this) as a benefit to you and your cattle. [33]

4) Answer to this question is too obvious to be given in express terms. Creation of the sky is much more difficult than the creation of man. When Allah has created heavens and earth, why is it deemed difficult for Him to create human beings again?

فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلۡكُبۡرَىٰ ﴿٣٤﴾ يَوۡمَ يَتَذَكَّرُ ٱلۡإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ ٱلۡجَحِيمُ
لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا ﴿٣٨﴾ فَإِنَّ ٱلۡجَحِيمَ هِيَ ٱلۡمَأۡوَىٰ
﴿٣٩﴾ وَأَمَّا مَنۡ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفۡسَ عَنِ ٱلۡهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلۡجَنَّةَ هِيَ ٱلۡمَأۡوَىٰ
﴿٤١﴾ يَسۡـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرۡسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكۡرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ
مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ مُنذِرُ مَن يَخۡشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمۡ يَوۡمَ يَرَوۡنَهَا لَمۡ يَلۡبَثُوٓاْ إِلَّا عَشِيَّةً
أَوۡ ضُحَىٰهَا ﴿٤٦﴾

So when the Greatest Havoc will take place [34] on the day when man will recall what he did, [35] and the Hell will be exposed for all who see, [36] then for the one who had rebelled, [37] and preferred the worldly life (to the Hereafter), [38] the Hell will be the abode, [39] whereas for the one who feared to stand before his Lord, and restrained his self from the (evil) desire, [40] the Paradise will be the abode. [41]

They ask you (O Prophet,) about the Hour (the Day of Judgment) as to when it will take place. [42] In which capacity are you to tell this? [43] With your Lord is the final word about it. [44] You are only a warner for anyone who fears it. [45] The day they will see it, it will seem to them as if they did not live (in the world) but only for one afternoon or for the morning thereof. [46]

سُورَةُ عَبَسَ

SŪRAH 'ABAS

(Frowning)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّىٰ ﴿١﴾ أَن جَاءَهُ الْأَعْمَىٰ ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنفَعَهُ الذِّكْرَىٰ ﴿٤﴾ أَمَّا مَنِ اسْتَغْنَىٰ ﴿٥﴾ فَأَنتَ لَهُ تَصَدَّىٰ ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾

SŪRAH 'ABAS

(Frowning)

This *Sūrah* is *Makkī*, and comprises 42 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

He (the Prophet) frowned and turned his face, [1] because the blind man came to him! [1] [2] What could tell you (O prophet about the prospects of the blind man?) May be, (if you had attended him properly,) he would have attained purity, [3] or have received the advice, and the advice would have benefited him. [4] As for the one who does not care (about faith), [5] you are anxious to pursue him, [6] while there is no blame on you, if he does not attain purity. [7]

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1) Once the Holy Prophet ﷺ was busy in discussion with some chiefs of the Quraish under the hope that they would understand his message and accept it. During this discussion, 'Abdullāh Ibn Umm Maktūm رضي الله عنه, a blind *Ṣaḥābī* of the Holy Prophet ﷺ arrived and started asking some questions. As the Holy Prophet ﷺ was busy in preaching, he did not pay heed to his questions. Instead, he expressed his disapproval to the interruption made by 'Abdullāh Ibn Umm Maktūm, the signs of which appeared on his face. He then went on addressing the chiefs of the Quraish. Verses 1 to 12 of this *Sūrah* were revealed in this context. These verses have disapproved the way the Holy Prophet ﷺ behaved 'Abdullāh Ibn Umm Maktūm رضي الله عنه . The Holy Prophet ﷺ thought that 'Abdullāh Ibn Umm Maktūm رضي الله عنه had already accepted Islam, and he could ask his questions some other time. The chiefs of the Quraish, on the other hand, were not available at all times to listen to the Holy Prophet ﷺ. Moreover, it was against etiquette to interrupt a discussion already going on. The Holy Qur'ān, however, has given two instructions concerning this event. Firstly, by referring to his blindness, it was clarified that 'Abdullāh Ibn Umm Maktūm had a valid excuse for interruption. He could not see who was present before the Holy Prophet ﷺ and what kind of discussion was going on. In view of this handicap, his attitude should have been forgiven and no reproach should have been directed to him either verbally or through facial expression. Secondly, the

As regards the one who has come to you rushing eagerly, [8] while he fears (Allah), [9] to him you pay no heed! [10]

Never! (you should never act in this way,) Indeed this (Qur'ān) is an advice. [11] So, whoever so wills may pay heed to it. [12] It is (recorded) in those scripts (of the Preserved Tablet) that are honoured, [13] exalted, purified, [14] in the hands of those scribes [15] who are honorable, righteous. [16]

Damned is the man! [2] How ungrateful he is! [17] From which stuff did He (Allah) create him? [18] from a drop of semen! He created him, and designed him in due proportion, [19] then He made the way easy for him,[3] [20] Later, he made him die, and put him into grave, [21] Thereafter, when He will intend, He will raise him up. [22] No! He has not yet fulfilled what He (Allah) had commanded him. [23]

So, the man should consider his food, [24] how well We poured water, [25] then how nicely We split the earth, [26] then We grew in it grain, [27] and grapes and greens, [28]

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principle was laid down that those who sincerely seek the truth and search for religious directions for the purpose of following them in actual practice should be given priority over those who are heedless and do not care to seek truth.

2) This applies to a man who rejects the message of the Holy Qur'ān.

3) It refers to the birth of a human being, how a baby comes out of a narrow passage.

and olive and date-palms, [29] and gardens, full of thick trees, [30] and fruits and fodder, [31] as a benefit for you and your cattle. [32]

So when the Deafening Noise will occur, [4] [33] the Day when one will flee from his brother, [34] and from his mother and father, [35] and from his wife and sons, [36] every one of them will be too engaged in his own affairs to care for others. [37] Many faces, on that day, will be bright, [38] laughing, rejoicing, [39] and many faces, on that day, will be stained with dust, [40] covered by darkness. [41] Those are the disbelievers, the nefarious. [42]

4) That is, when the trumpet will be blown.

سُورَةُ التَّكْوِيْرِ

SŪRAH AT-TAKWĪR

(The Folding)

إِذَا ٱلشَّمۡسُ كُوِّرَتۡ ﴿١﴾ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتۡ ﴿٢﴾ وَإِذَا ٱلۡجِبَالُ سُيِّرَتۡ ﴿٣﴾ وَإِذَا
ٱلۡعِشَارُ عُطِّلَتۡ ﴿٤﴾ وَإِذَا ٱلۡوُحُوشُ حُشِرَتۡ ﴿٥﴾ وَإِذَا ٱلۡبِحَارُ سُجِّرَتۡ ﴿٦﴾ وَإِذَا
ٱلنُّفُوسُ زُوِّجَتۡ ﴿٧﴾ وَإِذَا ٱلۡمَوۡءُۥدَةُ سُئِلَتۡ ﴿٨﴾ بِأَيِّ ذَنۢبٖ قُتِلَتۡ ﴿٩﴾

SŪRAH AT-TAKWĪR

(The Folding)

This *Sūrah* is *Makkī*, and comprises 29 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

When the sun will be folded up, [1] [1] and when the stars will swoop down, [2] and when the mountains will be set in motion, [3] and when the ten-months pregnant she-camels will be abandoned, [2] [4] and when the wild beasts will be gathered together, [3] [5] and when the seas will be flared up, [4] [6] and when the people will be arranged in categories, [7] and when the girl-child that was buried alive will be asked, [8] for what sin she was killed, [5] [9]

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1) This is the literal meaning of the word *takwīr* used in the holy text. The accurate nature of folding the sun is not presently known. At times, the word is used to denote the termination of the function of an object. In this sense, it may be taken to mean here that the sun will lose its light. Some exegetes have translated the verse accordingly.

2) She-camel was the most favourite item of wealth in Arabia, especially when she is ten months pregnant, as she was expected to deliver a baby to add to one's wealth. Such she-camels used to be preserved carefully, and were not abandoned except in a grave state of panic. Therefore, this phenomenon is mentioned here as a sign of the great panic on the Day of *Qiyāmah* (the Day of Judgment).

3) The wild animals will join one another due to the panic.

4) The word *tasjīr* originally used in the text means to kindle or fuel the fire. The exegetes have explained that the seas will first overflow, and then will turn into fire. All these events mentioned up to verse 6 will occur after the first blowing of the trumpet, while the events mentioned onwards will occur after the second blowing of the trumpet.

5) As many people in Arabia took the birth of a girls as a curse and a cause of

and when the scrolls (of deeds) will be unrolled, [10] and when the sky will be stripped off, [11] and when the Hell will be set ablaze, [12] and when the Paradise will be brought close, [13] then everyone will know what he (or she) has put forward. [14]

So, I swear by those (stars) that recede, [15] that proceed, that withdraw from the scene, [6] [16] and by the night when it departs, [17] and the morning when it starts breathing, [18] it (the Qur'ān) is surely the word of a noble messenger (Jibra'īl ﷺ), [19] the one possessing power and a high status with the Lord of the Throne, [20] the one obeyed there, trusted. [21] Your companion (Muhammad) is not a madman, [22] and he did see him (Jibra'īl ﷺ) on the clear horizon. [7] [23] And he (the Prophet) is not stingy about (the news of) the unseen. [8] [24]

shame for them, thus if their wives gave birth to a female baby, they used to bury her alive. This barbaric custom is referred to here. The question asked from the girl is in fact the question posed to her father who was responsible for such a heinous offence.

6) There are some stars that in the course of their orbit, they start receding back for some time, then restart proceeding onwards, and some times they vanish from the scene. Swearing by them is an indication that all their movements are by the will and command of Allah Almighty.

7) See *Sūrah* An-Najm 53:7 with its note.

8) The soothsayers pretended to have the knowledge of the Unseen. Still, they did not tell anything about it without charging a fee. Since the pagans used to claim that the Holy Prophet ﷺ was a soothsayer, the verse points out firstly that unlike the soothsayers, who falsely claim to know the Unseen, the Holy Prophet

وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٢٧﴾ لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾

Nor is it the word of an outcast satan (devil). [25] Then where are you going? [26] It is nothing else but a message of advice for all the worlds, [27] for the benefit of any one from among you who intends to go straight. [28] And you cannot intend (to do anything) unless it is so willed by Allah, the Lord of all the worlds. [9] **[29]**

ﷺ really had some knowledge of the Unseen revealed to him through the angel Jibra'īl ﵇ (Gabriel), and secondly he conveys his knowledge to everyone without withholding anything from it or charging a fee for it like the soothsayers. This proves that he was not a soothsayer.

9) See note on *Sūrah* Ad-Dahr (74:30).

سُورَةُ الإِنفِطَار

SŪRAH AL-INFIṬĀR

(The Cleaving)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا السَّمَاءُ انفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾ يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾ كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

SŪRAH AL-INFIṬĀR

(The Cleaving)

This *Sūrah* is *Makki*, and comprises 19 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

When the sky will be cleft asunder, [1] and when the stars will disperse, [2] and when the seas will be burst forth, [3] and when the graves will be overturned, [4] then one will know what he sent ahead and what he left behind.[1] [5] O man! What has deceived you about your Gracious Lord, [6] who created you, then perfected you, then brought you in due proportion? [7] He composed you in whichever form He willed. [8] Never! (i.e. one should never be heedless towards him.) But you deny the Requital, [9] while (appointed) over you there are watchers,[2] [10] who are noble, writers (of the deeds), [11] who know whatever you do. [12] Surely the righteous will be in bliss, [13] and the sinners in Hell, [14] in which they will enter on the Day of Requital, [15] and they will not (be able to) keep away from it. [16]

1) 'What he sent ahead' means what he did in the worldly life for the life of the Hereafter, and 'what he left behind' means the good deeds he could not do during his life in the world.

2) This refers to the angels appointed on every person to record his or her deeds.

وَمَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلدِّينِ ﴿١٧﴾ ثُمَّ مَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلدِّينِ ﴿١٨﴾ يَوۡمَ لَا تَمۡلِكُ نَفۡسٌ لِّنَفۡسٍ شَيۡـًٔاۖ وَٱلۡأَمۡرُ يَوۡمَئِذٍ لِّلَّهِ ﴿١٩﴾

And what may let you know what the Day of Requital is? [17] Again, what may let you know what the Day of Requital is? [18] A Day when no one will have power to do any thing for another! And command, on that Day, will belong to Allah (alone). [19] [3]

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3) Although it is Allah's command and authority that are really enforced in the universe even in this world, there are some rulers here who have apparent authority over their subjects. On the Day of Judgment, even such apparent authorities will totally vanish, and the only authority that will remain operative will be Allah's authority alone.

سُورَةُ التَّطْفِيْف

SŪRAH AT-TAṬFĪF

(Curtailing the Rights)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَو
وَّزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُو۟لَٰٓئِكَ أَنَّهُم مَّبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ
يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦﴾ كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴿٧﴾ وَمَآ أَدْرَىٰكَ مَا
سِجِّينٌ ﴿٨﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ﴿١١﴾
وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٣﴾

SŪRAH AT-TAṬFĪF

(Curtailing the Rights)

This *Sūrah* is *Makkī*, and comprises 36 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Woe to the curtailers [1] who, when they measure something to receive from people, take it in full, [2] and when they measure or weigh something to give it to them, give less than due. [1] [3] Do they not think that they have to be raised up [4] on a Great Day, [5] the Day when all the people will stand before the Lord of the worlds? [6] Never! (i.e. they should never act in such a way.) Indeed the record of deeds of the sinners is in *Sijjīn* . [2] [7] And what may let you know what *Sijjīn* is? [8] A register, inscribed! [3] [9] Woe that day to the deniers, [10] who deny the Day of Requital! [11] And none denies it but every sinful transgressor. [12] When Our verses are recited to him, he says, "(These are) tales of the ancients." [13]

1) Although the direct reference in this verse is to weighing and measuring of commodities, it is in fact a general principle to prohibit having two different standards when behaving with others. The treatment disapproved for one's own self must not be approved for others.

2) *Sijjīn* literally means 'prison', but as a Qur'ānic term used here, it refers to a place that is the centre of the souls of the infidels in the period between their death and the Day of Judgment. Their record of deeds is also kept there.

3) This is an explanation of the record of deeds mentioned in verse 7.

كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾ كَلَّا إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ
﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَٰذَا الَّذِي كُنتُم بِهِ تُكَذِّبُونَ ﴿١٧﴾ كَلَّا إِنَّ
كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾
يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي
وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَامُهُ مِسْكٌ ۚ وَفِي
ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمِزَاجُهُ مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا
الْمُقَرَّبُونَ ﴿٢٨﴾ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا
مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾

No! But that which they used to commit has covered their hearts with rust. [14] No! Indeed they will be screened off from their Lord on that Day. [15] Then they will have to enter the Hell. [16] Then it will be said, "This is what you used to deny." [17]

No! The record of deeds of the righteous is in *'Illiyyūn*. [4] [18] And what may let you know what *'Illiyyūn* is ? [19] A register inscribed, [20] attended by those (angels) who are blessed with nearness to Allah! [21]

Indeed the righteous will be in absolute bliss. [22]. While (sitting) on thrones they will be watching (the scenes of Paradise). [23] You will recognize the glamour of bliss on their faces. [24] They will be served with a pure sealed wine to drink, [25] the seal of which will be of musk.___It is this (bliss) in aspiring for which the competitors should race each other. [26]__and it will be blended with (a drink from) *Tasnīm*, [27] a spring from which will drink those who are blessed with nearness. [28]

Indeed those who were guilty used to laugh at those who believed, [29] and when they passed by them, they used to wink at one another, [30]

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4) '*Illiyyūn* literally means 'upper residences'. As a term, it refers to the place in the upper realm where the souls of the righteous are accommodated in the period between their death and the Day of Judgment. Their record of deeds is also stored there, which is explained in verse 20 as a register inscribed.

وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾ وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَٰفِظِينَ ﴿٣٣﴾ فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾

and when they went back to their family, they went enjoying their mockery, [31] and when they saw them, they said, "Surely these are the ones who have gone astray" [32] while they were not sent as watchmen over them. [33] So, today those who believed will laugh at the disbelievers. [34] While (sitting) on thrones, they will be seeing [35] whether the disbelievers have been paid back for what they used to do. [36]

سُورَةُ الإِنشِقَاق

SŪRAH AL-INSHIQĀQ

(The Splitting)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا
فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ
كَدْحًا فَمُلَاقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا
يَسِيرًا ﴿٨﴾ وَيَنقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾

SŪRAH AL-INSHIQĀQ

(The Splitting)

This *Sūrah* is *Makkī*, and comprises 25 *'āyāt* (verses)

With the name of Allah, The All-Merciful, the Very-Merciful

When the sky will split apart, [1] and will listen to (the command of) its Lord,__ and it ought to,__[2] and when the earth will be stretched (to give room to more people), [1] [3] and it will throw up whatever it contains, and will become empty, [2] [4] and will listen to (the command of) its Lord,__ and it ought to,__ (then man will see the consequences of his deeds.) [5] O man, you have to work hard constantly to reach your Lord, and then you have to meet Him. [6] So, as for him whose book (of deeds) will be given to him in his right hand, [7] he will be called to account in an easy manner, [8] and he will go back to his people joyfully. [9] As for the one whose book (of deeds) will be given to him from his backside, [3] [10]

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1) It is mentioned in a prophetic *ḥadīth* that, on the Day of Resurrection, the earth will be stretched like a rubber or leather to accommodate all the people who were created there right from the first man up to the last man. (Ḥākim, with a good chain of narrators, according to Maẓharī)

2) It includes all men and women buried in graves, and the minerals found in the earth.

3) At many places in the Holy Qur'ān, it is mentioned that the record of deeds of the disbelievers will be given in their left hand, and that is why they are named as 'the people of the left' in 56:9. Combined with such verses, the present verse means that they will be given their records of deeds from their behind into their left hand.

فَسَوْفَ يَدْعُوا۟ ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ﴿١٣﴾ إِنَّهُۥ
ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾ بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾ فَلَآ أُقْسِمُ بِٱلشَّفَقِ ﴿١٦﴾
وَٱلَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَمَا
لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ ۩ ﴿٢١﴾ بَلِ ٱلَّذِينَ
كَفَرُوا۟ يُكَذِّبُونَ ﴿٢٢﴾ وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

he will pray for death, [11] and will enter the blazing fire. [12] He had been joyful among his people (in the world). [13] He thought he would never revert (to Allah). [14] No! Indeed his Lord was watchful over him. [15] So, I swear by the twilight (after sunset), [16] and by the night and what it envelops, [17] and by the moon when it develops at the full, [18] you shall certainly ascend from stage to stage. [4] [19] So, what is wrong with them that they do not believe, [20] and when the Qur'ān is recited to them, they do not offer *sajdah* (prostration)? [5] [21] Rather, those who disbelieve deny (the truth). [22] And Allah is most aware of what they store. [6] [23]

4) It was said in verse 6 that every man has to work hard during his life, by acting either righteously or sinfully. The present verse says that he has to transit from one stage to another, not only in his worldly life, but also after his death, as he moves from physical life to spiritual life in *Barzakh*, and on the day of Doom, even his spiritual life will end. Then, he will be resurrected with his body and soul. He will then pass through the process of giving account of his deeds, and ultimately he will come to his final abode of either Paradise or Hell. Here again, he may pass through different stages from lower to the higher reward or punishment. In order to emphasize this fact, oaths are sworn by the moon and the night, which in this context allude to the changes observed on daily basis in different phases of the night and the moon.

5) This is a verse of *sajdah* (prostration). For further details please see note 56 of Surah 7: Al-A'rāf.

6) Whatever a man does in this world is stored for or against him, in the sense that if he has stored good deeds to his credit, it will bring huge awards for him. But if he has stored evil deeds, it will be detrimental to his life in the Hereafter.

فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍۭ ﴿٢٥﴾

So, give him the 'good news' of a painful punishment, [24] but those who believed and did righteous deeds will have a reward that will never be interrupted. [7] **[25]**

7) This has two connotations: Firstly, the reward will never be held back from them, and secondly, it will not be tied up with any particular season like the fruits of this world, which are not normally available out of season. The fruits in Paradise will be available all the times.

سُورَةُ الْبُرُوجِ

SŪRAH AL-BURŪJ

(Stellar Formations)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾ وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ قُتِلَ أَصْحَابُ الْأُخْدُودِ ﴿٤﴾ النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾

SŪRAH AL-BURŪJ

(Stellar Formations)

This *Sūrah* is *Makkī*, and comprises 22 *'āyāt* (verses)

With the name of Allah, The All-Merciful, the Very-Merciful

I swear by the sky, the one having stellar formations, [1] [1] and by the Promised Day, [2] [2] and by that which attends, and that which is attended, [3] [3] cursed were the People of the Trench, [4] [4] the (people of the) fire that was rich with fuel, [5] when they were sitting by it, [6]

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1) The original word used in the original text is *burūj*, which in Arabic has different meanings including stars. Keeping the generality of the word, it has been translated as 'stellar formations'.

2) The Day of Judgment.

3) 'That which attends' has been explained by many exegetes as Friday, and 'that which is attended' as the 9th of *Dhul-Ḥijjah*, the Day of *'Arafah* in which all the pilgrims assemble in the plain of *'Arafāt*. The former has been identified as 'that which attends' because Friday comes when people are in their own cities, while on the Day of *'Arafah*, they have to travel to *'Arafāt* to attend the congregation. Hence, it is called 'that which is attended'. There are other explanations to these phrases adopted by other exegetes.

4) These verses allude to an episode that occurred in the period between 'Īsā ﷺ and the Holy Prophet ﷺ. A king used to consult a soothsayer. When he grew old, the soothsayer requested the king to appoint a young boy he could train him in soothsaying, so that he might replace him after his death. The king did accordingly, and the boy started going to the soothsayer for training. On his way to the soothsayer, he used to pass by a Christian monk who was on the original faith of 'Īsā ﷺ without any distortion. The monk used to preach the boy until he adopted his faith secretly. Once on his way, he saw that a lion has blocked the way. The people, afraid of the lion, could not cross the road. The boy picked up a stone, and prayed to Allah that if the religion of the monk was

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ
الْعَزِيزِ الْحَمِيدِ ﴿٨﴾ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
﴿٩﴾ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ
عَذَابُ الْحَرِيقِ ﴿١٠﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

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and were watching what they were doing with the believers. [7] They punished them for nothing but that they believed in Allah, the All-Mighty, the Worthy of All Praise, [8] the One to whom belongs the Kingdom of the heavens and the earth. And Allah is witness over every thing. [9] Surely, those who persecuted the believing men and the believing women, then did not repent, __for them there is the torment of *Jahannam* (Hell), and for them there is the torment of burning. [10] As for those who believed and did righteous deeds, for them there are gardens beneath which rivers flow. That is the big achievement. [11]

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true, the lion might be killed by throwing the stone, and if the soothsayer is true, the lion might not be killed by it. When he threw the stone to the lion, it was killed, and the people around him guessed that the boy had some special knowledge. A blind man requested him to cure him. The boy put a condition that if he was cured, he would embrace the true faith, which he accepted. He prayed to Allah, and cured by Allah, the blind man accepted the true faith. Coming to know about these events, the king arrested the boy, the monk and the blind man. The latter two persons were killed by him. As for the boy, the king ordered his people to bring him to a mountain and throw him from the top. But contrary to his plan, kings' people died, and the boy remained safe. He was ordered then to be drowned in the sea with the same result. Ultimately, the boy himself suggested to the king that if he really wanted to kill him, he should release an arrow towards him by saying 'With the name of Allah'. He did accordingly and the boy died. The people who were seeing all these events believed in Allah and in His Oneness and accepted the true faith. Disturbed by this situation, the king ordered his aides to dig a trench, fill it with the fire and throw all the people who did not convert to his faith into the trench. A large number of true believers were thus burned alive.

The seizure of your Lord is severe indeed! [12] Surely He originates (creation) and repeats (it after death). [13] And He is the Most-Forgiving, the Most-Loving, [14] the Master of the Throne, the Glorious. [15] He is ever doer of what He intends. [16]

Has there come to you the story of the forces, [17] of Fir'aun (Pharaoh) and Thamūd? [18] But those who disbelieve are (engaged) in denying (the truth). [19] Allah has encompassed them from all sides. [20] The reality is that it is the glorious Qur'ān, [21] (recorded) in the Preserved Tablet (*Lauḥ Maḥfūẓ*). [22]

سُورَةُ الطَّارِق

SŪRAH AṬ-ṬĀRIQ

(The Night-Comer)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلسَّمَآءِ وَٱلطَّارِقِ ﴿١﴾ وَمَآ أَدۡرَىٰكَ مَا ٱلطَّارِقُ ﴿٢﴾ ٱلنَّجۡمُ ٱلثَّاقِبُ ﴿٣﴾ إِن كُلُّ نَفۡسٖ لَّمَّا عَلَيۡهَا حَافِظٞ ﴿٤﴾ فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِن مَّآءٖ دَافِقٖ ﴿٦﴾ يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآئِبِ ﴿٧﴾ إِنَّهُۥ عَلَىٰ رَجۡعِهِۦ لَقَادِرٞ ﴿٨﴾ يَوۡمَ تُبۡلَى ٱلسَّرَآئِرُ ﴿٩﴾ فَمَا لَهُۥ مِن قُوَّةٖ وَلَا نَاصِرٖ ﴿١٠﴾ وَٱلسَّمَآءِ ذَاتِ ٱلرَّجۡعِ ﴿١١﴾ وَٱلۡأَرۡضِ ذَاتِ ٱلصَّدۡعِ ﴿١٢﴾ إِنَّهُۥ لَقَوۡلٞ فَصۡلٞ ﴿١٣﴾ وَمَا هُوَ بِٱلۡهَزۡلِ ﴿١٤﴾ إِنَّهُمۡ يَكِيدُونَ كَيۡدٗا ﴿١٥﴾ وَأَكِيدُ كَيۡدٗا ﴿١٦﴾ فَمَهِّلِ ٱلۡكَٰفِرِينَ أَمۡهِلۡهُمۡ رُوَيۡدَۢا ﴿١٧﴾

SŪRAH AṬ-ṬĀRIQ

(The Night-Comer)

This *Sūrah* is *Makkī*, and comprises 17 *'āyāt* (verses)

With the name of Allah, The All-Merciful, the Very-Merciful

I swear by the sky and by the Night-Comer,__[1]__and what may let you know what the Night-Comer is? [2] The star of piercing brightness!_ [1] _[3]__there is no human being, but there is a watcher over him. [4] So, let man consider of which stuff he is created. [5] He is created of spouting water [6] that comes out from between the loins and the chest-bones. [2] [7] Surely He is Powerful to bring him back [8] on a day when all the secrets will be searched out, [3] [9] and he will have neither strength (to defend), nor a supporter. [10] I swear by the sky that rains, [11] and the earth that cracks open (for plants), [12] this is a decisive word, [13] and it is not a joke. [14] They are devising plans, [15] and I Am devising plans. [16] So leave the disbelievers alone at the moment; give them respite for a while. [4] [17]

1) Just as the stars are present in the sky all the times, but visible only at night, similarly the deeds one does in this world are all recorded by the angels who are named in the next verse as 'watchers', but this record will be visible on the Day of Judgment.

2) This refers to the semen.

3) Man might have done some acts in secret in the hope that they would not be known to anyone. But on the Day of Requital all such secrets will be manifested with all their minute details.

4) At that stage, no punishment was intended to be inflicted on the infidels. They were given respite for some time, but were seized at the time destined for that, either in this world or in the Hereafter.

سُورَةُ الأَعلىٰ

SŪRAH AL-A'LĀ

(The Most Exalted)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴿١﴾ ٱلَّذِى خَلَقَ فَسَوَّىٰ ﴿٢﴾ وَٱلَّذِى قَدَّرَ فَهَدَىٰ ﴿٣﴾ وَٱلَّذِىٓ
أَخْرَجَ ٱلْمَرْعَىٰ ﴿٤﴾ فَجَعَلَهُۥ غُثَآءً أَحْوَىٰ ﴿٥﴾ سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ﴿٦﴾ إِلَّا مَا شَآءَ ٱللَّهُ ۚ
إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ ﴿٧﴾ وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿٨﴾ فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ ﴿٩﴾

SŪRAH AL-A'LĀ

(The Most Exalted)

This *Sūrah* is *Makki*, and comprises 19 *'āyāt* (verses)

With the name of Allah, The All-Merciful, the Very-Merciful

Pronounce the purity of the name of your most exalted Lord, [1] who created (everything), then made (it) well, [2] and who determined a measure (for everything), then guided (it), [1] [3] and who brought forth pasturage, [4] then turned it into a blackening stubble. [2] [5] We will make you recite, then you will not forget [6] except that which Allah wills. [3] Indeed He knows what is manifest and what is hidden. [7] And We will facilitate for you (to reach) the easiest way. [4] [8] So, extend advice (to people) if advice is useful. [5] [9]

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1) This means that everything in this universe has been created with measured capabilities. Then, Allah Ta'ālā guided or programmed it to work within the sphere of its potentials. Everything including animals, trees, clouds, rivers, stars and planets etc. knows through this divine guidance how it should discharge the duties it was created for. See also 50:20

2) This indicates that nothing in this world is eternal in its existence and qualities. Everything in this universe has to deteriorate at its destined time.

3) This exception applies to a situation where Allah wills to repeal or abrogate a rule contemplated in a particular verse. See also 2:106

4) 'The easiest way' refers here to the divine law (Islamic *Sharī'ah*) revealed to the Holy Prophet ﷺ. The verse means that this Law is easy in itself, and Allah Ta'ālā will facilitate for the Holy Prophet ﷺ to act upon it and to preach it to other people.

5) Read in juxtaposition with 51:55 in which it is declared that advice benefits

سَيَذَّكَّرُ مَن يَخْشَىٰ ﴿١٠﴾ وَيَتَجَنَّبُهَا الْأَشْقَى ﴿١١﴾ الَّذِي يَصْلَى النَّارَ الْكُبْرَىٰ ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾ قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ﴿١٥﴾ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾ إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾

The one who fears (Allah) will observe the advice, [10] and it will be avoided by the most wretched one [11] who will enter the Biggest Fire, [12] then he will neither die therein, nor live (a desirable life). [13] Success is surely achieved by him who purifies himself, [14] and pronounces the name of his Lord, then offers prayer. [15] But you prefer the worldly life, [16] while the Hereafter is much better and much more durable. [17] Indeed this is (written) in the earlier divine scripts, [18] the scripts of Ibrāhīm and Mūsā. [19]

the believers, this verse is a direction to give advice in the hope that it will be useful.

سُورَةُ الْغَاشِيَةِ

SŪRAH AL-GHĀSHIYAH

(The Overwhelming Event)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ ﴿١﴾ وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ﴿٢﴾ عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾
تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾ تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ﴿٥﴾ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ
﴿٦﴾ لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ ﴿٧﴾ وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ لِّسَعْيِهَا رَاضِيَةٌ
﴿٩﴾ فِى جَنَّةٍ عَالِيَةٍ ﴿١٠﴾ لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ
مَّرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾ وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ وَزَرَابِىُّ مَبْثُوثَةٌ ﴿١٦﴾ أَفَلَا
يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

SŪRAH AL-GHĀSHIYAH

(The Overwhelming Event)

This *Sūrah* is *Makkī*, and comprises 26 *'āyāt* (verses)

With the name of Allah, The All-Merciful, the Very-Merciful

Has there come to you the description of the Overwhelming Event? [1] Many faces that day will be humbled, [2] laboring, exhausted. [3] They will enter into the scorching fire. [4] They will be made to drink water from a boiling spring. [5] There will be no food for them except from a thorny plant [6] that will neither nourish, nor satisfy hunger. [7] Many faces that day will be full of glamour, [8] well pleased with their endeavor, [9] in a lofty garden, [10] in which they will not hear any absurd talk. [11] In it there is a flowing spring. [12] In it there are elevated couches [13] and goblets, well placed, [14] and cushions, arrayed [15] and carpets, spread around. [16]

So, do they not look at the camels how they are created, [1] [17]

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1) Camels were the most favourite item of wealth for the Arabs. They benefited from camels in numerous ways. They were familiar with the marvelous qualities of this animal how it travelled in scorching heat of the deserts of Arabia with no water to drink, and how it was subjugated to them, even though it was much more stronger than man in physique. If they gave due thought to these facts, it was not difficult for them to appreciate that the Creator of such an animal is so

وَإِلَى ٱلسَّمَآءِ كَيۡفَ رُفِعَتۡ ﴿١٨﴾ وَإِلَى ٱلۡجِبَالِ كَيۡفَ نُصِبَتۡ ﴿١٩﴾ وَإِلَى ٱلۡأَرۡضِ كَيۡفَ سُطِحَتۡ ﴿٢٠﴾ فَذَكِّرۡ إِنَّمَآ أَنتَ مُذَكِّرٞ ﴿٢١﴾ لَّسۡتَ عَلَيۡهِم بِمُصَيۡطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ ٱللَّهُ ٱلۡعَذَابَ ٱلۡأَكۡبَرَ ﴿٢٤﴾ إِنَّ إِلَيۡنَآ إِيَابَهُمۡ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيۡنَا حِسَابَهُم ﴿٢٦﴾

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and at the sky, how it is raised high, [18] and at the mountains, how they are installed, [19] and at the earth, how it is spread out? [20] So, (O Prophet,) keep on preaching; you are only a preacher. [21] You are not a taskmaster set up over them, [22] but whoever turns away and disbelieves, [23] Allah will punish him with the greatest torment. [24] Surely towards Us they have to return, [25] then it is Our job to call them to account. [26]

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omnipotent and kind to them that He alone deserves worship, and no one else. It would also lead them to the fact that such an omnipotent and wise Creator has the power to resurrect them after death and call them to account for their deeds in this world.

سُورَةُ الْفَجْرِ

SŪRAH AL-FAJR

(The Dawn)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَٱلشَّفْعِ وَٱلْوَتْرِ ﴿٣﴾ وَٱلَّيْلِ إِذَا يَسْرِ ﴿٤﴾ هَلْ فِى ذَٰلِكَ قَسَمٌ لِّذِى حِجْرٍ ﴿٥﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ ٱلْعِمَادِ ﴿٧﴾ ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَٰدِ ﴿٨﴾ وَثَمُودَ ٱلَّذِينَ جَابُوا۟ ٱلصَّخْرَ بِٱلْوَادِ ﴿٩﴾

SŪRAH AL-FAJR

(The Dawn)

This *Sūrah* is *Makkī*, and comprises 30 *'āyāt* (verses)

With the name of Allah, The All-Merciful, the Very-Merciful

I swear by the dawn, [1] and by Ten Nights, [1] [2] and by the even and the odd, [2] [3] and by the night when it moves away, [4]__Is there (not) in such an oath (enough assurance) for a man of sense?__[5] Have you not seen how your Lord dealt with (the people) of 'Ād [6] of *Iram* , the men of tall pillars, [7] the like of whom were never created in the lands, [3] [8] and (how He dealt) with (the people of) Thamūd who had carved out the rocks in the Valley (of Qurā), [9]

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1) According to some reports, relied upon by many exegetes, the Holy Prophet ﷺ has explained these ten nights as the first ten nights of the month of *Dhul-Ḥijjah*, because these nights have special merits. As mentioned in authentic *aḥādīth*, fasting for one day during this period carries the reward of fasting for the whole year, and acts of worship in one night carries the reward of worshipping in *Lailat-ul-Qadr*.

2) It could be taken as referring to every even and odd things, but in a prophetic *ḥādīth*, relied upon by Qurṭubī, the 'odd' refers to the Day of *'Arafah* (ninth of *Dhul-Ḥijjah*) in which all pilgrims assemble in the plain of 'Arafāt, while the 'even' refers to the tenth of *Dhul-Ḥijjah*, in which the Muslims celebrate *'Īd-ul-Aḍḥā*. Oaths are sworn by these days and nights to indicate their importance.

3) *Iram* is the title of the ancient tribe of 'Ād. They had extraordinary physical stature. As a consequence of their having rejected the Noble Prophet Hūd ﷺ they were destroyed by a violent wind. Thamūd was another Arab tribe that was subjected to a horrible divine scourge on their rebellion against the Noble Prophet Ṣāliḥ ﷺ For their introduction and references, see *Sūrah* Al-A'rāf (7:65-73) with their notes.

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾ الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾
فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾ فَأَمَّا الْإِنسَانُ إِذَا
مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ
عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾ كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا
تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾
وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ
وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ
لَهُ الذِّكْرَىٰ ﴿٢٣﴾

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and with Fir'aun (Pharaoh), the man of the stakes, [4] [10]__ those who had rebelled in the cities, [11] and spread a lot of mischief therein. [12] So, your Lord let loose on them the whip of torment. [13] Surely your Lord is ever on the watch. [14]

As for man, when his Lord tests him, and thus gives him honour and bounties, he says, "My Lord has honoured me." [15] But when he tests him, and thus straitens his provision for him, he says, "My Lord has disgraced me." [16] No! But you do not honour the orphan, [17] and do not encourage one another to feed the needy. [18] And you devour the inheritance with a sweeping gulp, [19] and love wealth, an excessive love. [20] No! When the earth will be crushed thoroughly to be turned into bits, [21] and your Lord will come, [5] and the angels as well, lined up in rows, [22] and *Jahannam* (Hell), on that day, will be brought forward, it will be the day when man will realize the truth, but from where will he take advantage of such realization? [23]

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4) Pharaoh used to tie up his opponents with stakes and then kill them in barbaric manner; hence his title as 'the man of stakes'.

5) This verse is one of the *mutashābihāt*. (See 3:7 with its note). No one can know the exact nature of Allah's 'coming' on that day.

يَقُولُ يَٰلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ﴿٢٦﴾ يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾ ٱرْجِعِيٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَٱدْخُلِي فِي عِبَٰدِي ﴿٢٩﴾ وَٱدْخُلِي جَنَّتِي ﴿٣٠﴾

He will say, "O Would that I had sent ahead (some good deeds) for (this) my life!" [24] So no one can punish like He will punish, that day, [25] nor can anyone shackle like He will shackle. [26]

(As for an obedient man, it will be said to him,) "O content soul, [27] come back to your Lord, well-pleased, well-pleasing. [6] [28] So, enter among My (special) servants, [29] and enter My Paradise." [30]

6) This means that the virtuous acts of a believer will have secured Allah's pleasure, and he himself will be well-pleased with the reward granted to him by his Lord.

سُورَةُ البَلَدِ

SŪRAH AL-BALAD

(The City)

SŪRAH AL-BALAD

(The City)

This *Sūrah* is *Makki*, and comprises 20 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

I swear by this city, [1]__and (O Prophet,) you are going to be allowed (to fight) in this city__ [1] [2] and by the father and all those he begot, [2] [3] indeed We have created man (to live) in hard struggle. [3] [4] Does he think that no one has power over him? [5]

1) This means that although it is not allowed for the Holy Prophet ﷺ to fight his enemies at the moment, a time is coming when he will be permitted to fight them right here in this city. This happened at the time of conquest of Makkah when he was allowed to fight for one day, even though he did not avail of this permission, and Makkah was conquered without bloodshed. Another possible translation of this verse adopted by some exegetes is the following: 'and (O Prophet,) you are taken in this city as a person whose killing is allowed.' According to this interpretation, it would mean that although the pagans of Makkah do not allow killing even an animal in this city, they are planning to kill the Holy Prophet ﷺ here. Given these interpretations, the verse consoles the Holy Prophet ﷺ that despite their plans, the ultimate success is destined for him, and whatever he is suffering at the moment is transitory, because Allah has created man to struggle hard in this world. A third interpretation is very simple. It takes the word *ḥill* to mean 'dwelling'. The translation in this case would be as follows: 'I swear by the city (of Makkah), while (O Prophet,) you are dwelling in this city'. Swearing by Makkah is to denote its holiness, which is more emphasized by the presence of the Holy Prophet ﷺ in it.

2) This refers to 'Ādam 🕊 and all his progeny.

3) The verse indicates that it is not possible for anyone in this world that he lives in comforts and luxuries at all times. Man is created to struggle hard in this world, not only for his livelihood, but also to gain the comforts of the Hereafter. That is why he should face all difficulties with patience. Since the Muslims in Makkah were suffering severe hardships at the hands of their

يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ﴿٦﴾ أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ ﴿٧﴾ أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾ وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ ﴿١٠﴾ فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ﴿١١﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ﴿١٢﴾ فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ﴿١٤﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ وَتَوَاصَوْا۟ بِٱلصَّبْرِ وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ ﴿١٧﴾ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿١٨﴾ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴿١٩﴾ عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌۢ ﴿٢٠﴾

He says, "I have spent a lot of wealth."[4] [6] Does he think that no one has seen him? [7] Did We not make for him two eyes, [8] and one tongue and two lips, [9] and showed him the two ways? [10] Yet he did not make his way through the steep course,_[5]__ [11]__ And what may let you know what the steep course is? [12] (It is) freeing of the neck of a slave, [13] or giving food in a day of hunger [14] to an orphan near of kin, [15] or to a needy person lying in dust_[6]___ [16]___ then he did not join those who believe and advise each other to be patient and advise each other to be merciful. [17] Those are the People of the Right Hand. (i.e. their books of deeds will be given in their right hands) [18] As for those who reject Our verses, they are the People of the Left Hand. (i.e. their books of deeds will be given in their left hands.) [19] Upon them will be the Fire, enveloping them with closed exits. [20]

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enemies, this verse reminded them of the true nature of the worldly life, so that they might endure them with patience.

4) These are the boastful claims used to be laid by the rich people to show off their wealth with no intention to do good, but as a source of pride and haughtiness. Such people bragged in this manner as if the entire universe belonged to them, and no one could touch them with evil.

5) The original Arabic word is *'aqabah*, which means a steep hilly road. As explained in the next verses, it is used here for the righteous deeds that seem difficult in appearance, but carry much reward in the Hereafter.

6) This is an Arabic expression to signify extreme poverty and starvation.

سُورَةُ الشَّمْسِ

SŪRAH ASH-SHAMS

(The Sun)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا (١) وَالْقَمَرِ إِذَا تَلَاهَا (٢) وَالنَّهَارِ إِذَا جَلَّاهَا (٣) وَاللَّيْلِ إِذَا
يَغْشَاهَا (٤) وَالسَّمَاءِ وَمَا بَنَاهَا (٥) وَالْأَرْضِ وَمَا طَحَاهَا (٦) وَنَفْسٍ وَمَا سَوَّاهَا (٧)
فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) قَدْ أَفْلَحَ مَن زَكَّاهَا (٩) وَقَدْ خَابَ مَن دَسَّاهَا (١٠)
كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا (١١) إِذِ انبَعَثَ أَشْقَاهَا (١٢) فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ
اللَّهِ وَسُقْيَاهَا (١٣) فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا
(١٤) وَلَا يَخَافُ عُقْبَاهَا (١٥)

SŪRAH ASH-SHAMS

(The Sun)

This *Sūrah* is *Makkī*, and comprises 15 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

I swear by the sun and his broad light, [1] and by the moon when she follows him, [2] and by the day when it shows his brightness, [3] and by the night when it envelops him, [4] and by the sky, and the One who built it, [5] and by the earth, and the One who spread it, [6] and by the soul, and the One who made it well, [7] then inspired it with its (instincts of) evil and piety, [1] [8] success is really attained by him who purifies it, [9] and failure is really suffered by him who pollutes it. [10] (The People of) Thamūd denied the truth because of their transgression, [11] when rose up the one who was most wretched of them. [12] So, the Messenger of Allah said to them, "Be careful of Allah's she-camel and her right to drink." [13] But they rejected him and killed her, so their Lord sent eradicating torment upon them because of their sin, and made it equal for all. [2] [14] And He has no fear of its consequence. [15]

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1) Allah has invested every human being with inherent ability to do good or evil. If he avails of his ability to do good deeds, and purifies himself from following evil instincts, he passes the test, but if he follows the evil instincts, he fails and makes himself liable to punishment.

2) For their introduction, please see 7:73, 11:61-89 and 26:142 with their notes.

سُورَةُ اللَّيل

SŪRAH AL-LAIL

(The Night)

SŪRAH AL-LAIL

(The Night)

This *Sūrah* is *Makkī*, and comprises 21 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

I swear by the night when it covers (the sun), [1] and by the day when it unveils itself, [2] and by the One who created the male and the female, [3] your efforts are diverse: [4] As for the one who gives (in charity) and fears Allah, [5] and believes in the best (religion), [6] We will facilitate for him the way to extreme ease (i.e. the comforts of Paradise).[1] [7] But the one who is miser and deems himself self-sufficient, [8] and rejects the best (religion), [9] We will facilitate for him the way to extreme distress. [10] And his wealth will not help him when he will fall down (into Hell). [11] Of course, it is undertaken by Us to guide, [12] and in Our control is the Hereafter and the worldly life. [13] So I have warned you of a blazing fire. [14] None will enter it but the wretched one, [15] who rejected (the truth) and turned away (from it). [16] And saved from it will be the most God-fearing one, [17]

1) This means that if a person employs his ability in the good deeds mentioned in verses 5 and 6, Allah makes it easy for him to perform other good deeds that lead him to the extreme comforts of Paradise. On the contrary, if he employs his free will in the evil deeds mentioned in verse 7 and 8, Allah makes it easy

who gives his wealth (in charity) to become purified, 2 **[18] while no one has conferred any favour on him for which he would give a return, [19] but (he gave his wealth in charity) only to seek the Countenance of his Lord,** 3 **the Most High. [20] And surely he will soon be happy. [21]**

for him to indulge in the acts that lead him to the extreme distress in Hell.

2) This verse indicates that charitable acts purify one from evil deeds in the sense that his former sins may be forgiven because of such acts, and he may be fortified against the evil instincts of his base desires and from temptations of Satan. The only condition is that these charitable acts are performed with sincere intention to please Allah and to purify oneself, and not for showing off one's generosity. It is reported in some narrations that this verse was revealed in admiration of *Sayyidunā* Abū Bakr ﷺ, who spent a large amount of his wealth for freeing the slaves persecuted by the pagans because of their having embraced Islam.

3) This is an expression to denote Allah's pleasure.

سُوۡرَةُ الضُّحٰى

SŪRAH AḌ-ḌUḤĀ

(The Forenoon)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالضُّحٰى ﴿١﴾ وَالَّيْلِ إِذَا سَجٰى ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ﴿٣﴾ وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ﴿٤﴾ وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ﴿٦﴾ وَوَجَدَكَ ضَآلًّا فَهَدٰى ﴿٧﴾ وَوَجَدَكَ عَآئِلًا فَأَغْنٰى ﴿٨﴾ فَأَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ ﴿٩﴾ وَأَمَّا السَّآئِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

SŪRAH AḌ-ḌUḤĀ

(The Forenoon)

This *Sūrah* is *Makkī*, and comprises 11 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

I swear by the forenoon, [1] and by the night when it becomes peaceful, [2] your Lord (O Prophet,) has neither forsaken you, nor has become displeased. [1] [3] Surely the Hereafter is much better for you than the present life. [4] And of course, your Lord will give you so much that you will be pleased. [2] [5] Did He not find you an orphan, and give you shelter? [6] And He found you unaware of the way (the *Sharī'ah*), then He guided you. [7] and He found you in need, then made you need-free. [8] Therefore, as for orphan, do not oppress him, [9] and as for the beggar, do not scold him. [10] And about the bounty of your Lord, do talk. [3] [11]

1) In the early days of Makkan life, revelation of the Holy Qur'ān was temporarily interrupted for some days. Some of the opponents of the Holy Prophet ﷺ, especially Umm Jamīl, the wife of Abū Lahab, started taunting him that his Lord has abandoned him and has got angry with him. The present verse was revealed in this context.

2) This is the good news given to the Holy Prophet ﷺ, which is a very happy news for all the Muslims as well, because the Holy Prophet ﷺ has declared in the context of this verse that he would not be pleased until every Muslim of his *'Ummah* is brought out from the Hell.

3) It is one of the forms of offering gratitude to Allah to tell other people about the bounties conferred by Allah on oneself.

سُورَةُ الإِنْشِرَاح

SŪRAH AL-INSHIRĀḤ

(Peace of Heart)

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَٱنصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَٱرْغَب ﴿٨﴾

SŪRAH AL-INSHIRĀḤ

(Peace of Heart)

This *Sūrah* is *Makki*, and comprises 8 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Have We not caused your bosom to be wide open for you? [1] **[1] And We removed from you your burden [2] that had (almost) broken your back,** [2] **[3] and We raised high your name.** [3] **[4] So, undoubtedly, along with the hardship there is ease. [5] Undoubtedly, along with the hardship there is ease.** [4] **[6] So, when you are free (from collective services), toil hard (in worship),** [5] **[7] and towards your Lord turn with eagerness. [8]**

1) This is an Arabic expression to denote one's satisfaction, contentment and conviction about something. It also indicates the wide knowledge one has in his heart. In this verse it refers to the knowledge and wisdom the Holy Prophet ﷺ was invested with, and his peace of mind and heart that was not shaken by the strong opposition he faced from his enemies.

2) When the Holy Prophet ﷺ received the first revelation, and was entrusted with the formidable task of inviting people towards Islam, he was anxious how he would bear the burden of these responsibilities. Then, Allah made his heart at peace.

3) The name of the Holy Prophet ﷺ has been joined with Allah's name in a number of recitals, as in *adhān* (call for prayer), *iqāmah* (the call immediately before starting the congregational prayers) etc.

4) This is the good news given to the Holy Prophet ﷺ that all the hardships he was facing would ultimately turn into ease. The principle, however, is laid down in general terms to indicate that whoever is in hardship should endure it with patience and should expect from Allah that He will remove the hardship and bring ease at the time destined by Him.

5) Although all outdoor activities of the Holy Prophet ﷺ, like preaching, *Jihād* etc., were in the service of Islam, he was still ordered that when he was relieved of the outdoor activities, he should toil hard in individual worship, so that his relation with Allah should get more and more strength. That is why the Holy Prophet ﷺ used to stand long in prayers at night until his blessed feet used to swell. This is a lesson for those engaged in collective services that they should never neglect individual acts of worship.

SŪRAH AT-TĪN

(The Fig)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلتِّينِ وَٱلزَّيۡتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَٰذَا ٱلۡبَلَدِ ٱلۡأَمِينِ ﴿٣﴾ لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِيٓ
أَحۡسَنِ تَقۡوِيمٖ ﴿٤﴾ ثُمَّ رَدَدۡنَٰهُ أَسۡفَلَ سَٰفِلِينَ ﴿٥﴾ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَلَهُمۡ
أَجۡرٌ غَيۡرُ مَمۡنُونٖ ﴿٦﴾ فَمَا يُكَذِّبُكَ بَعۡدُ بِٱلدِّينِ ﴿٧﴾ أَلَيۡسَ ٱللَّهُ بِأَحۡكَمِ ٱلۡحَٰكِمِينَ ﴿٨﴾

SŪRAH AT-TĪN

(The Fig)

This *Sūrah* is *Makkī*, and comprises 8 *'āyāt* (verses)

With the name of Allah, The All-Merciful, the Very-Merciful

I swear by the Fig and the Olive, [1] and by Ṭūr, the mount of Sinai, [2] and by this peaceful city, [1] [3] We have created man in the best composition, [4] then We turned him into the lowest of the low,[2] [5] except those who believed and did righteous deeds, because for them there is a reward never ending. [3] [6] So, what can make you, after all this, to deny the Requital? [7] Is Allah not the Greatest Ruler of all the rulers? [4] [8]

1) In these two verses, Allah Ta'ālā has sworn oaths by three sacred places of the world that have been centers of different Prophets. Fig and Olive mentioned in the first verse refer to Palestine, a place where these fruits are grown in abundance, and where many Prophets preached the true faith. In particular, it was the centre of *Sayyidunā* 'Īsā. Ṭūr, the mount of Sinai, is the mount on which Torah was given to Mūsā. 'This peaceful city' refers to Makkah, in which killing of any person or animal is normally prohibited. The point made by mentioning all these places together is that the basic message of all these Prophets was the same, which is summarized in the following verses.

2) Every man or woman has the best composition of his or her physical structure and faculties in earlier phase of their life, but as soon as they approach old age, they start loosing their beauty and strength, until they reach the lowest stage of weakness. Allah Ta'ālā who has made them to pass through different stages has power to revive them after death and take account of their deeds. Hence the verse 7: 'So, what can make you, after all this, to deny the Requital?'

3) This exception does not mean that the righteous believers do not face the weakness of old age. It rather means that despite their physical deterioration, they are honoured by Allah, and their hope for the reward in the Hereafter is the best source of satisfaction and happiness even in their old age.

4) According to a *ḥadīth*, when one recites this verse, he should answer this question by saying: *Balā! wa ana 'alā dhālika minash-shāhidīn* (Yes, and I bear witness to that.)

سُورَةُ الْعَلَق

SŪRAH AL-'ALAQ

(The Clot)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾
الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ﴿٦﴾ أَن
رَّآهُ اسْتَغْنَىٰ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾

SŪRAH AL-'ALAQ

(The Clot)

This *Sūrah* is *Makkī*, and comprises 19 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Read with the name of your Lord who created (every thing), [1] He created man from a clot of blood. [2] Read, and your Lord is the most gracious, [3] who imparted knowledge by means of the pen. [4] He taught man what he did not know.[1] [5] In fact, man crosses the limits, [6] because he deems himself to be free of need.[2] [7] Surely to your Lord is the return. [8] Have you seen him who forbids [9]

1) Revelation of the Holy Qur'ān to the Holy Prophet ﷺ commenced with these five verses. The Holy Prophet ﷺ used to seclude himself in the cave of Ḥirā' for worship, even prior to his appointment as a Prophet. Once when he was in the cave, the angel Jibra'īl ؑ (Gabriel) appeared to him for the first time, and after pressing his chest, said to him, 'Read!' Since the Holy Prophet ﷺ was unlettered, he replied, 'I do not know how to read.' Jibra'īl ؑ (Gabriel) repeated the request thrice, and then conveyed these five verses. This being the first revelation to the Holy Prophet ﷺ, he was told how he should read the Qur'ān supposed to be revealed to him in future. The instruction given is that he should always start the recitation of the Holy Qur'ān with Allah's name. Moreover, it was an indication that preaching the true faith among staunch unbelievers was though a difficult task, he should start it with Allah's name, placing his trust in His help. Since the Holy Prophet ﷺ had a doubt how he would read while he was unlettered, verses 3 and 4 consoled him that imparting knowledge is only in Allah's power. It is He who made the pen an instrument for writing and imparting knowledge, otherwise pen in itself has no inherent power to convey any message. Now, Allah can teach anyone whatever He wills without the mediation of pen, and He would certainly teach the Holy Prophet ﷺ whatever he would need to discharge His duties.

a servant of Allah when he prays? [10] Tell me, if he is on the right path, [11] or bids piety, (would the former still forbid him?) [12] Tell me, if he rejects (the true faith) and turns away, [13] does he not know that Allah is watching (him)? [14] No! If he does not desist, We will certainly drag (him) by forelock, [15] a lying, sinful forelock. [16] So let him call the men of his council, [17] We will call the soldiers of the Hell. [3] [18] No! Never obey him, and bow down in *sajdah*, and come close to Me. [4] [19]

2) In the early days after the Holy Prophet ﷺ received the first revelation, Abū Jahl, the staunch enemy of the Holy Prophet ﷺ tried to prevent him from praying, and bragged that he would trample down his neck, if he would see him praying. Verses 6 to 18 were revealed in this context. Notwithstanding the background in which these verse were revealed, the words used are general, which disclose the basic cause of such a behaviour. When a person forgets his Creator, and deems himself independent of Allah's help, never heeding to the fact that he is watched by Allah all the times, and that to Him he has to return, he crosses all the limits in rebellion and aggression.

3) When preventing the Holy Prophet ﷺ from praying, once Abū Jahl had threatened him that he would call the men of his council to support him. This verse is an answer to his threat.

4) This is a verse of *sajdah* (prostration). For further details please see note 56 of Surah 7: Al-A'rāf. The verse also indicates that *sajdah* is a state in which a person establishes the closest possible contact with Allah in this life.

سُورَةُ الْقَدْرِ

SŪRAH AL-QADR

(The *Qadr*)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

SŪRAH AL-QADR

(The *Qadr*)

This *Sūrah* is *Makkī*, and comprises 5 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

We have sent it (the Qur'ān) down in the Night of *Qadr*.[1] [1] And what may let you know what the Night of *Qadr* is? [2] The Night of *Qadr* is much better than one thousand months. [3] The angels and the Spirit descend in it, with the leave of your Lord, along with every command.[2] [4] Peace it is till the debut of dawn. [5]

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1) According to authentic *aḥādīth*, this night falls in either one of the five odd nights in the last ten days of Ramadan. Worship in this night carries multiplied rewards, so much so that worship in this whole night has greater merits than the worship performed in one thousand ordinary nights, as indicated in verse 3. Revelation of the Qur'ān in this night means that its revelation commenced in this night. It could also mean that the entire Holy Qur'ān was sent down from the Preserved Tablet (*Al-Lauḥ-ul-Maḥfūẓ*) to the angels of the first sky in this night, and then it was revealed gradually to the Holy Prophet ﷺ.

2) The Spirit means Jibra'īl ﷺ (Gabriel) who descends in this night with a large number of angels. Their descent 'with every command' means that they are entrusted with implementing whatever Allah has decreed to happen during the next year. See also *Sūrah* Ad-Dukhān (44:1-2)

سُورَةُ الْبَيِّنَةِ

SŪRAH AL-BAYYINAH

(The Clear Proof)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ
﴿١﴾ رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا۟ صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ
ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَةُ ﴿٤﴾ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟
ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ
﴿٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآ ۚ
أُو۟لَٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ﴿٦﴾

SŪRAH AL-BAYYINAH

(The Clear Proof)

This *Sūrah* is *Madanī*, and comprises 8 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Those who disbelieved from among the People of the Book and the polytheists were not (expected) to desist (from their wrong beliefs) unless there comes to them a clear proof, [1] a messenger from Allah who recites the purified scrolls [2] containing (right and) straight writings. [3] And those who were given the Book did not disagree but after the clear proof came to them, [1] [4] while they were not ordered but to worship Allah, making their submission exclusive for him with no deviation, and to establish *Ṣalāh* and pay *Zakāh* . That is the way of the straight religion. [5] Surely those who disbelieved from among the People of the Book and the polytheists will be in the fire of *Jahannam* , in which they will be living forever. Those are the worst of all human beings. [6]

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1) The Jews and the Christians knew that a messenger was supposed to come in the last days, as mentioned in 2:89, but when the Holy Prophet ﷺ came with clear proofs, they rejected him only because he was not from the Israelites. Their attitude was thus more reproachable than the pagans who did not believe in any prophet. That is why they are condemned in this verse as separate from the open polytheists.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ﴿٧﴾ جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُۥ ﴿٨﴾

As for those who believed and did righteous deeds, they are the best of all human beings. [7] Their reward, with their Lord, is gardens of eternity beneath which rivers flow, in which they will be abiding forever. Allah is well pleased with them, and they are well pleased with Him. That (reward) is for him who has awe of his Lord. [8]

سُورَةُ الزِّلْزَال

SŪRAH AZ-ZILZĀL

(The Quake)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا زُلۡزِلَتِ ٱلۡأَرۡضُ زِلۡزَالَهَا ﴿١﴾ وَأَخۡرَجَتِ ٱلۡأَرۡضُ أَثۡقَالَهَا ﴿٢﴾ وَقَالَ ٱلۡإِنسَٰنُ مَا
لَهَا ﴿٣﴾ يَوۡمَئِذٍ تُحَدِّثُ أَخۡبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوۡحَىٰ لَهَا ﴿٥﴾ يَوۡمَئِذٍ يَصۡدُرُ
ٱلنَّاسُ أَشۡتَاتًا لِّيُرَوۡاْ أَعۡمَٰلَهُمۡ ﴿٦﴾ فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرًا يَرَهُۥ
﴿٧﴾ وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ﴿٨﴾

SŪRAH AZ-ZILZĀL

(The Quake)

This *Sūrah* is *Madanī,* and comprises 8 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

When the earth will be trembled with its quake, [1] and the earth will bring forth its burdens, [1] [2] and man will say, "What has happened to it?" [3] That day it will describe all its happenings, [2] [4] because its Lord will have so commanded it. [5] That day the people will come back (from the place of reckoning) in different groups, so that they may be shown (the fruits of) their deeds. [6] So, whoever does any good act (even) to the weight of a particle will see it. [7] And whoever does evil (even) to the weight of a particle will see it. [8]

1) 'Burdens' refer here to the people buried in graves and the treasures concealed in the earth. These treasures will be lying on the ground, unattended, to demonstrate their worthlessness on that day. According to an authentic *ḥadīth* reported by Imām Muslim, "A murderer will come and say, 'Is it this for which I killed?' The one who broke the ties of kinship will come and say, 'Is it this for which I severed the ties of kinship'" and so on.

2) According to a *ḥadīth* reported by Tirmidhī from Abū Hurairah ؓ, the Holy Prophet ﷺ explained this verse by saying. "The earth will testify about all the deeds done by any man or woman on its back."

سُورَةُ الْعَادِيَاتِ

SŪRAH AL-'ĀDIYĀT

(The Running Horses)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾ فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾ فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾ فَأَثَرْنَ بِهِ نَقْعًا
﴿٤﴾ فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾ إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُ عَلَىٰ ذَٰلِكَ
لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾ ۞ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي
الْقُبُورِ ﴿٩﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

SŪRAH AL-‘ĀDIYĀT

(The Running Horses)

This *Sūrah* is *Makkī* and comprises 11 *’āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

(I swear) by those (horses) that run snorting, [1] then those that create sparks by striking (their hoofs) on the stones, [2] then those that invade at morning, [3] then raise, at the same time, a trail of dust, [4] then enter, at the same time, into the centre of the (opposing) host, [5] man is, indeed, very ungrateful to his Lord, 1 [6] and he himself is a witness to that fact, [7] and in his love for wealth, he is very intense. [8] Does he not then know (what will happen) when all that is contained in the graves will be overturned, [9] and all that is contained in the hearts will be exposed. 2 [10] Surely your Lord, that day, is fully aware of them. [11]

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1) This statement is preceded by oaths sworn by different qualities of horses used in battles. The point made is that Allah Ta‘ālā has subjugated such a strong and powerful animal to the command of man, but instead of appreciating this grace of his Lord, he is ungrateful to him.

2) All intentions concealed in one's heart will be exposed on the Day of Judgment. If, for example, a person has performed a virtuous act only to show off, his such intention will be unveiled on that day.

سُورَةُ الْقَارِعَةِ

SŪRAH AL-QĀRI'AH

(The Striking Event)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْقَارِعَةُ ﴿١﴾ مَا ٱلْقَارِعَةُ ﴿٢﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ ﴿٣﴾ يَوْمَ يَكُونُ
ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ﴿٤﴾ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ
ٱلْمَنفُوشِ ﴿٥﴾ فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ﴿٦﴾ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ
﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ﴿٨﴾ فَأُمُّهُۥ هَاوِيَةٌ ﴿٩﴾ وَمَآ أَدْرَىٰكَ مَا
هِيَهْ ﴿١٠﴾ نَارٌ حَامِيَةٌۢ ﴿١١﴾

SŪRAH AL-QĀRI'AH

(The Striking Event)

This *Sūrah* is *Makkī* and comprises 11 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

The Striking Event! [1] What is the Striking Event? [2] And what may let you know what the Striking Event is? [3] (It will happen) on a day when people will be like scattered moths, [4] and the mountains will be like carded wool. [5] Then, as for him whose scales (of good deeds) are heavy, [6] he will be in a happy life. [7] But he whose scales are light, [8]—his abode will be Abyss. [9] And what may let you know what that (Abyss) is? [10] A blazing Fire! [11]

سُورَةُ التَّكَاثُرِ

SŪRAH AT-TAKĀTHUR

(Competition in Amassing)

SŪRAH AT-TAKĀTHUR

(Competition in Amassing)

This *Sūrah* is *Makkī* and comprises 8 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

You are distracted by mutual competition in amassing (worldly benefits), [1] until you reach the graves. [2] No! (This is not a correct attitude.) You will soon know (the reality). [3] Again, you will soon know. [4] No! Only if you knew (it) with a sure knowledge! [5] You will certainly see the Hell, [6] then you will see it with full certitude. [7] Then you will be asked about all the pleasures (you enjoyed in the world). [8]

سُورَةُ العَصْرِ

SŪRAH AL-'AṢR

(The Time)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

SŪRAH AL-'AṢR

(The Time)

This *Sūrah* is *Makkī* and comprises 3 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

(I swear) by the Time, [1] man is in a state of loss indeed, [1] [2] except those who believed and did righteous deeds, and exhorted each other to follow truth, and exhorted each other to observe patience. [2] [3]

1) Time is the most precious asset of one's life. If someone is devoid of the four qualities mentioned in verses 2 and 3, he will find that he has wasted this precious asset, and has earned nothing but loss.

2) The original Arabic word used here is *ṣabr*. In absence of any other word, it has been translated as 'patience'. In the Qur'ānic terminology, however, it has much wider scope than 'patience'. It comprises three elements. One, to remain steadfast in performing one's obligations. Two, to prevent one's own self from committing sins. Three, to endure hardships with patience.

سُورَةُ الْهُمَزَةِ

SŪRAH AL-HUMAZAH

(The Backbiter)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾ يَحْسَبُ أَنَّ مَالَهُ
أَخْلَدَهُ ﴿٣﴾ كَلَّا لَيُنبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ
الْمُوقَدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾ فِي عَمَدٍ
مُّمَدَّدَةٍ ﴿٩﴾

SŪRAH AL-HUMAZAH

(The Backbiter)

This *Sūrah* is *Makkī,* and comprises 9 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Woe to every backbiter, derider [1] [1] who accumulates wealth and counts it. [2] [2] He thinks that his wealth has made him eternal. [3] Never! He will certainly be thrown into the Crushing Fire. [4] And what may let you know what the Crushing Fire is? [5] It is Allah's kindled fire [6] that will peep into the hearts. [7] It will be closed on them, [8] in outstretched columns. [9]

1) The original words are *humazah* and *lumazah.* The difference between the two is that the former word is used for the one who speaks evil of someone in his absence, while the latter is used for the one who taunts, insults or hurls abuses to someone on his face. Many infidels in Makkah used to commit these evils against the Holy Prophet ﷺ. They are condemned in these verses in a way that warns the Muslims as well against committing such evil acts against each other.

2) This warning applies to a rich man who is involved all the times in accumulating his wealth without discharging his obligations towards the needy persons, or towards Allah Taʻālā.

سُورَةُ الْفِيلِ

SŪRAH AL-FĪL

(The Elephant)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِأَصۡحَٰبِ ٱلۡفِيلِ ۝١ أَلَمۡ يَجۡعَلۡ كَيۡدَهُمۡ فِي تَضۡلِيلٖ ۝٢ وَأَرۡسَلَ عَلَيۡهِمۡ طَيۡرًا أَبَابِيلَ ۝٣ تَرۡمِيهِم بِحِجَارَةٖ مِّن سِجِّيلٖ ۝٤ فَجَعَلَهُمۡ كَعَصۡفٖ مَّأۡكُولِۭ ۝٥

SŪRAH AL-FĪL

(The Elephant)

This *Sūrah* is *Makkī* and comprises 5 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Have you not seen how your Lord dealt with the People of the Elephant?[1] [1] Has He not turned their plan into nullity? [2] And He sent upon them flying birds in flocks, [3] throwing upon them stones of baked clay, [4] and thus He turned them into an eaten-up chaff. [5]

1) The reference is to Abrahah, the Christian governor of Yemen, who erected a magnificent church in Yemen, so that it might be a center of pilgrimage instead of *Ka'bah* in Makkah. He prevented the people of Yemen from visiting Makkah and ordered them to take that church as a substitute for it. Angry with this, a man of the tribe of Quraish polluted the church with filth, and some people set a part of it on fire. In retaliation, Abrahah sworn an oath that he would demolish the *Ka'bah* of Makkah and would level it to ground. He prepared a huge army for the purpose with some elephants sent by Negus, the emperor of Ethiopia, to help him in demolishing the Sacred House. On his way to Ḥijāz, he defeated a number of tribes who tried to interrupt him, and reached Maghmas, a place near Makkah. Abdul-Muṭṭallib, the grandfather of the Holy Prophet ﷺ who was leading the people of Makkah went to the *Ka'bah*, and holding its door supplicated to Allah to save His Sacred House. On the next morning, Abrahah set out to attack Makkah, but his elephant refused to proceed towards it, and then some flocks of the birds came from seaside, each one of them having in its beak three pebbles of the size of gram seeds or lentils. They flew over the army of Abrahah and pelted them with pebbles, which worked like bullets and pierced the bodies of the soldiers. The soldiers and elephants fled in panic. Many of them died instantly and rest of them died on their way back. Abrahah was afflicted by a deadly disease that spread poison all

over his body, and finally he died in Yemen in a miserable state. This episode is referred to in this *Sūrah* to make two points. Firstly, it is meant to remind the people of Makkah how Allah may punish those who rebel against him. Secondly, their attention is drawn to the fact that they were saved from the attack of such a huge army, only because of *Ka'bah*, the Sacred House that was meant for worshipping Allah alone, without ascribing any partner to Him. If they deviate from the very purpose of establishing this House, they deserve no leniency.

سُورَةُ قُرَيْشٍ

SŪRAH QURAISH

(The Quraish)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لِإِيلَٰفِ قُرَيۡشٍ ﴿١﴾ إِۦلَٰفِهِمۡ رِحۡلَةَ ٱلشِّتَآءِ وَٱلصَّيۡفِ ﴿٢﴾ فَلۡيَعۡبُدُواْ رَبَّ هَٰذَا ٱلۡبَيۡتِ ﴿٣﴾ ٱلَّذِيٓ أَطۡعَمَهُم مِّن جُوعٖ وَءَامَنَهُم مِّنۡ خَوۡفِۭ ﴿٤﴾

SŪRAH QURAISH
(The Quraish)

This *Sūrah* is *Makkī* and comprises 4 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Because of the familiarity of the Quraish, [1] that is, their familiarity with the trips of winter and summer, [2] they must worship the Lord of this House, 1 [3] who gave them food against hunger, and gave them security against fear. [4]

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1) In pre-Islamic era, the entire Arabia was facing a grave situation of mutual battles, robberies and carnage. When traveling from one place to another, people were under the constant fear of being attacked either from their enemies or from the robbers. As opposed to this, the trade caravans of the tribe of Quraish used to travel safely to Yemen in winter and to Syria in summer. This was because the people of the entire Arabia respected them as caretakers of the Sacred House in Makkah, and never touched them with any evil during their commercial trips. As such, *Ka'bah* was the basic cause of their security and economic prosperity. This *Sūrah* reminds them that Allah has blessed them with this special favour only because they are caretakers of His Sacred House. In this capacity, they are required to have a higher standard of obedience to Allah, and refrain from worshipping anyone other than Him.

سُورَةُ الْمَاعُونْ

SŪRAH AL-MĀ‘ŪN

(The Small Gifts)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

SŪRAH AL-MĀ'ŪN

(The Small Gifts)

This *Sūrah* is *Makkī* and comprises 7 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Have you seen him who denies the Requital? [1] So, he is the one who pushes away the orphan, [2] and does not persuade (others) to feed the needy.[1] [3] So, Woe to those performers of *Ṣalāh*, [4] who are neglectful of their *Ṣalāh*,[2] [5] who (do good only to) show off, [6] and refuse (to give even) small gifts.[3] [7]

1) According to some reports, this verse was revealed about 'Āṣ Ibn Wā'il, a staunch unbeliever who was known for his miserliness. (Rūḥ-ul-Ma'ānī) The words, however, are general which indicate that acts like pushing away an orphan or refraining from feeding the needy are not conceivable from a Muslim who believes in Requital.

2) This includes to miss *Ṣalāh* due to carelessness, or to perform it without observing its due rules etc.

3) The original word used is *Mā'ūn*, which literally means petty things, like pottery, salt, sugar etc. If a person is in extreme need for such a thing, it is obligatory on the owner to lend it to him. In other cases too, it is against courtesy to refuse such requests. According to *Sayyidunā* 'Alī ﷺ, *Mā'ūn* in this verse refers to *Zakāh*, because it is payable in a small proportion to one's aggregate wealth.

سُورَةُ الْكَوْثَرِ

SŪRAH AL-KAUTHAR

(The Kauthar)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ ٱلۡأَبۡتَرُ ﴿٣﴾

SŪRAH AL-KAUTHAR

(The Kauthar)

This *Sūrah* is *Makkī* and comprises 3 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

(O Prophet,) surely We have given to you *Al-Kauthar.*[1] [1] So, offer *Ṣalāh* (prayer) to your Lord, and sacrifice.[2] [2] Surely it is your enemy whose traces are cut off.[3] [3]

1) '*Kauthar*' literally means abundance of good things. It is also the name of a river in Paradise that, according to authentic *aḥādīth*, will be given under the control of the Holy Prophet ﷺ, and he will distribute its drink among the believers of his *'Ummah*. Both meanings are possible here, as the Holy Prophet ﷺ was given all good qualities, and was also promised to have the river of *Kauthar* in his charge.

2) As a means of gratefulness to the bounties conferred upon the Holy Prophet ﷺ, he was directed to worship Allah, especially in the form of *Ṣalāh* and sacrifice of animals.

3) Since the Holy Prophet ﷺ had no male child alive, some unbelievers, like 'Āṣ Ibn Wā'il, called him *abtar* (a person without offspring,) and remarked that having no progeny, he and his mission would be forgotten after him. This verse replies this remark by saying that he and his mission will remain alive forever, while his enemy himself will become *abtar* in the sense that he will be forgotten, and no one will remember him with a good description. See also 33:40.

سُوۡرَةُ الۡكَافِرُوۡن

SŪRAH AL-KĀFIRŪN

(The Disbelievers)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ﴿١﴾ لَآ أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٣﴾ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِىَ دِينِ ﴿٦﴾

SŪRAH AL-KĀFIRŪN

(The Disbelievers)

This *Sūrah* is *Makkī* and comprises 6 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Say, "O disbelievers, [1] I do not worship that which you worship, [2] nor do you worship the One whom I worship.[1] [3] And neither I am going to worship that which you have worshipped,[2] [4] nor will you worship the One whom I worship. [5] For you is your faith, and for me, my faith."[3] [6]

1) Once a group of pagans from the tribe of Quraish suggested to the Holy Prophet ﷺ that they are prepared to worship his God along with the co-gods they already worshipped. Similarly, he should worship their co-gods along with Allah, and thus a common ground would be created between them. The present *Sūrah* was revealed to refute such suggestions, and it was declared that no compromise is possible on the basis of accepting a false notion. It is also clarified that their offer to worship Allah is no more than a deceitful move, because Allah's worship actually means that He should be worshipped to the exclusion of all others. This is the sense conveyed by verse 3: "nor do you worship the One whom I worship." Although the pagans worshipped Allah, but as they joined the false deities in their worship, it was not recognized as 'Allah's worship'.

2) Verses 2 and 3 speak of the present position, while verses 4 and 5 declare that the position will remain the same for all times to come in future, because their formula is not acceptable at all.

3) This is not a license given to them to continue with their false faith. Instead, it is an expression to reject their suggestion, which means that such a compromise being unacceptable, you are responsible for what you do, while I am responsible for what I do.

سُورَةُ النَّصۡرِ

SŪRAH AN-NAṢR

(The Help)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

SŪRAH AN-NAṢR

(The Help)

This *Sūrah* is *Madanī*, and comprises 3 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

(O Prophet,) When there comes Allah's help and the Victory, [1] and you see people entering Allah's (approved) religion in multitudes, [2] then pronounce the purity and praise of your Lord, and seek forgiveness from Him. Surely He is Ever-Relenting. [1] [3]

1) According to most exegetes, this *Sūrah* was revealed shortly before the Victory of Makkah. It bears the happy news that Makkah is going to be conquered, and then the tribes of Arabia would embrace Islam in multitudes. Since the mission of the Holy Prophet ﷺ was to complete on these events, he was directed to make *tasbīḥ*, (pronouncement of Allah's purity) *ḥamd* (pronouncing Allah's praise and offering gratitude to Him) and *istighfār* (seeking forgiveness from Allah). This *Sūrah* had an indication that the time of demise of the Holy Prophet ﷺ had got near. According to *Sayyidah* 'Ā'ishah رضي الله عنها, the Holy Prophet ﷺ used to say: *subḥānaka-Allāhumma wa biḥamdika Allāhummaghfirlī* (Pure are you O Allah, and I pronounce your praise. O Allah forgive me.) in his *rukū'* (bowing) and *sujūd* (prostrations) after the revelation of this *Sūrah*. This *Sūrah* educates every Muslim that on every accomplishment, he should turn to Allah by pronouncing *tasbīḥ*, *ḥamd* and *istighfār*.

سُورَةُ اللَّهَب

SŪRAH AL-LAHAB

(The Flame)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

تَبَّتۡ يَدَآ أَبِي لَهَبٖ وَتَبَّ ﴿١﴾ مَآ أَغۡنَىٰ عَنۡهُ مَالُهُۥ وَمَا كَسَبَ ﴿٢﴾ سَيَصۡلَىٰ نَارٗا ذَاتَ لَهَبٖ ﴿٣﴾ وَٱمۡرَأَتُهُۥ حَمَّالَةَ ٱلۡحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبۡلٞ مِّن مَّسَدِۢ ﴿٥﴾

SŪRAH AL-LAHAB

(The Flame)

This *Sūrah* is *Makkī* and comprises 5 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Perish the two hands of Abū Lahab, and perish he![1] [1] Neither his wealth benefited him, nor what he earned.[2] [2] He will soon enter a Fire, full of flames, [3] and his wife as well,—the wicked[3] carrier of firewood.[4] [4] Around her neck, there is (a collar of iron, like) a well-twisted rope.[5] [5]

1) Abū Lahab was one of the uncles of the Holy Prophet ﷺ. When the Holy Prophet ﷺ was directed by verse 26:214 to invite his clan to Islam, he ascended to the mount of Ṣafā and cried out to the tribe of Quraish in a manner that was known among them for warning the tribe of an expected attack from an enemy. All the clans of Quraish assembled around him, and he said to them, "If I were to tell you that the enemy is about to attack you, would you believe me?" All of them replied in affirmative. Then he said, "I am a warner sent to you before a severe torment (if you continue worshipping idols.)" Abū Lahab responded, 'Perish you! Is it for this purpose that you have called us together?' This *Sūrah* was revealed in this background.

2) According to some reports, Abū Lahab bragged that if the torment of the Hereafter was true, he had enough wealth and children to save himself from it.

3) The word 'wicked' is though not available in the text in express terms, the *naṣb* on *ḥammālah*,, which is termed in Arabic grammar as *naṣb 'aladh-dhamm* carries this meaning.

4) She was Umm Jamīl. Like her husband, she was a staunch enemy of the Holy Prophet ﷺ. According to some reports, she used to collect thorny branches from the jungle, and place them in the way of the Holy Prophet ﷺ. This is one explanation of the phrase 'carrier of firewood'. According to other exegetes, 'carrier of firewood' is an expression used by the Arabs for a person who sows dissension and ignites the fire of enmity between people by backbiting. She used to narrate unfounded stories about the Holy Prophet ﷺ to ignite the fire of hatred against him.

5) This is the position in which she will be resurrected on the Day of Judgment.

سُورَةُ الإِخْلَاص

SŪRAH AL-IKHLĀṢ

(The Sincerity)

SŪRAH AL-IKHLĀṢ

(The Sincerity)

This *Sūrah* is *Makkī* and comprises 4 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Say, "The truth is that Allah is One. [1] [1] Allah is Besought of all, needing none. [2] [2] He neither begot anyone, nor was he begotten. [3] And equal to Him has never been any one." [4]

1) The concept of pure monotheism was foreign to almost all the people living in Arabia, be they pagans, Jews, or Christians. Pagans had coined deities apart from Allah, and called the angels as Allah's daughters, while Christians divided godhead in three Persons, and believed Jesus as Allah's son. Jews of Arabia believed. 'Uzair as Allah's son. When the Holy Prophet ﷺ explained pure monotheism, and invited people to worship Allah alone, many of them asked him to give full description of Allah Ta'ālā. In answer to such questions, this *Sūrah* was revealed, which removes all misconceptions about Allah in brief, eloquent and impressive style that cannot be translated in any other language. Since it explains the doctrine of *Tauḥīd,* which is one of the three basic doctrines of Islam, this *Sūrah* is given the title of 'one third of the Holy Qur'ān'. Its recitation too carries the reward of the recitation of one third of the Holy Qur'ān.

2) The original word is *ṣamad*, which means 'one who needs none to help him, but all people turn to him for help'. The pagans believed that Allah has many deities to assist Him in managing the affairs of the universe. This verse declares that being besought of all, He needs none to assist Him. Anyone who needs help from others is not worthy of being called as God.

سُورَةُ الفَلَقِ

SŪRAH AL-FALAQ

(The Break of Dawn)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي ٱلۡعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

SŪRAH AL-FALAQ

(The Break of Dawn)

This *Sūrah* is *Madanī*, and comprises 5 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Say, "I seek refuge with the Lord of the daybreak [1] from the evil of everything He has created, [1] [2] and from the evil of the dark night when it penetrates, [2] [3] and from the evil of the women who blow on the knots, [3] [4] and from the evil of an envier when he envies. [4] [5]

1) These two *Sūrahs*, placed at the end of the Holy text in the present arrangement, were revealed to teach the Holy Prophet ﷺ and his followers how to seek Allah's refuge from the unseen actions of sorcerers, devils and hostile human beings. According to authentic reports, some Jews cast a magical spell on the Holy Prophet ﷺ. By virtue of the divine protection given to him, no magic could refrain or divert him from discharging his duties as a Prophet. However, the spell cast by the Jew made him to suffer from some disease. On that occasion, these two *Sūrahs* were revealed, and the Holy Prophet ﷺ was directed to recite them, after which he was freed from the influence of the witchcraft. Then the Holy Prophet ﷺ used to recite them every night before going to sleep.

2) Most of the sorcerers practice their sorcery in hours of night. Moreover, this is the time when all harmful creatures come out and try to subject people to their evil acts.

3) This is one of the ways generally adopted by sorcerers, especially by women practicing witchcraft.

4) Normally, the basic reason of using black magic against someone is jealousy. In addition, jealousy may prompt the envier to afflict other harms to a person. That is why it has been specifically mentioned in this context.

سُورَةُ النَّاس

SŪRAH AN-NĀS

(The Mankind)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾ مَلِكِ ٱلنَّاسِ ﴿٢﴾ إِلَٰهِ ٱلنَّاسِ ﴿٣﴾ مِن شَرِّ ٱلۡوَسۡوَاسِ ٱلۡخَنَّاسِ ﴿٤﴾ ٱلَّذِي يُوَسۡوِسُ فِي صُدُورِ ٱلنَّاسِ ﴿٥﴾ مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ ﴿٦﴾

SŪRAH AN-NĀS

(The Mankind)

This *Sūrah* is *Madanī*, and it comprises 6 *'āyāt* (verses)

With the name of Allah, the All-Merciful, the Very-Merciful

Say, "I seek refuge with the Lord of mankind, [1] the King of mankind, [2] the God of mankind, [3] from the evil of the whisperer who withdraws (when Allah's name is pronounced), 1 [4] the one who whispers in the hearts of people, [5] whether from among the Jinn or Mankind. 2 [6]

1) 'Whispering' in this verse means evil thoughts and scruples created in one's heart. Normally this is done by Satan, but when Allah's name is pronounced and His refuge is sought, he withdraws from his evil act.

2) This is an indication that even human beings can cast evil thoughts in an indirect manner. One should beware of such people and seek Allah's refuge from them.

الحمد لله الذی بنعمته تتمّ الصالحات

وصلی الله علی نبیّنا الکریم سیدنا محمد

وعلی آله وأصحابه أجمعین

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Prepared by
Muhammad Yousuf Ghani

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Names and Biblical Equivalents

Arabic Name	Biblical Equivalent
'Ādam ﵇	Adam
Ayyūb ﵇	Job
Dāwūd ﵇	David
Fir'aun	Pharaoh
Hābīl	Abel
Hārūn ﵇	Aaron
Iblīs	Satan
Ibrāhīm ﵇	Abraham
Idrīs ﵇	Enoch
Ilyās ﵇	Elias or Elijah
'Īsā ﵇	Jesus
Isḥāq ﵇	Isaac
Ismā'īl ﵇	Ishmael
Jālūt	Goliath
Jibra'īl ﵇	Gabriel
Lūṭ ﵇	Lot
Ma'ajūj	Magog
Maryam عليها السلام	Mary
Mikā'īl ﵇	Michael
Mūsā ﵇	Moses
Nūḥ ﵇	Noah
Qābīl	Cane
Qārūn	Korah

Arabic Name	Biblical Equivalent
Saba'	Sheba
Sulaimān	Solomon
Ṭālūt	Saul
'Uzair	Ezra
Yaḥyā	John
Y'ajūj	Gog
Ya'qūb	Jacob / Israel
Yūnus	Jonah
Yūsha'	Joshua
Yūsuf	Joseph
Zakariyyā	Zachariah